A

COMMENTARY

ON THE

HISTORICAL BOOKS OF THE OLD TESTAMENT.

VOL. I.

GENESIS, LEVITICUS, DEUTERONOMY,
EXODUS, NUMBERS, JOSHUA.

BY THE

RIGHT REVEREND FATHER IN GOD,

DR. SYMON PATRICK,

LORD BISHOP OF ELY.
A CRITICAL COMMENTARY

AND

PARAPHRASE

ON THE

OLD AND NEW TESTAMENT

AND THE

APOCRYPHA.

BY

PATRICK, LOWTH, ARNALD, WHITBY, AND LOWMAN.

A NEW EDITION, WITH THE TEXT PRINTED AT LARGE, IN FOUR VOLUMES.

VOL. I.

PHILADELPHIA:
CAREY AND HART, 126 CHESNUT STREET.

NEW YORK:
WILEY AND PUTNAM, 163 BROADWAY.

1846.
ADVERTISEMENT BY THE PUBLISHER.

In the previous Editions of this invaluable Commentary, the Annotations were printed without the Sacred Text, thus rendering it a mere book of reference for the study. In this Edition, the Text is placed at the head of each page, as in other Commentaries on the Holy Scriptures, thus adapting it to general use both in the family and the closet. The Publisher hopes, by this improvement, undertaken at a very considerable increase of expense, to find his advantage in a much wider circulation of the work than it has heretofore obtained.
A TABLE OF AUTHORS

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Having been persuaded to put together some scattered notes, which I long ago made upon several places of Holy Scripture, I began the last year to consider some texts in the book of Genesis; where I soon found there would be a necessity of making an entire commentary, upon a good part of it: and therefore I resolved to go through the whole, in the same manner as I had done the three first chapters.

After I had finished the better half of my work, I was informed that Mons. Le Clerc had published a Critical Commentary upon the same book: but whether I have concurred in any thing with him, or contradicted him, I am not able to say; having wanted leisure to peruse his work, by reason of the public business, which came upon me in the end of the year: when I likewise understood that a very learned friend and brother had put into the press Annotations upon all the five books of Moses. But by communicating some of our papers to each other, we found there would be no reason that either of us should lay aside our design; but go on, in our several ways, to make the scriptures better understood, by all sorts of persons: for all helps are little enough in this age, which seems to take pleasure in being ignorant of the most important truths.

In which we are so particularly instructed by Moses, as by no other author, nor by all the authors that are, or have been known to be, extant in the world. For to him we owe the knowledge of the beginning of the world; of the first parents of mankind; the inventors of arts; the original of nations; the founders of kingdoms and empires; the institution of laws; the fountain of religious rites; yea, of all the ancient mythology; and, which is most considerable, the means of propagating that sense of God and of religion, which mankind brought into the world with them; and how it came to be corrupted.

There have been those who have taken the liberty to say, that it is impossible to give any tolerable account of the creation of the world in six days; of the situation of Paradise; the fall of our first parents by the seduction of a serpent, &c. But I hope I have made it appear, there is no ground for such presumptuous words; but very good reason to believe every thing that Moses hath related: without forsaking the literal sense, and betaking ourselves to I know not what allegorical interpretations. Particularly, I find the truth of what I have noted concerning Paradise very much confirmed by a learned and judicious discourse of Mons. Huetius; which I did not meet withal till I had made an end of these Commentaries: but then took a review of what I had written, and found cause to correct what I had noted out of Mr. Carver, concerning the spring of Tigris and Euphrates. I might also have given a clearer account of the Deluge, if I had observed some things which are come to my notice since these papers went to the press: but I hope I have said enough to evince that it is not so incredible as some have pretended. For, having made the largest concessions concerning the height of the highest mountains, which, according to the old opinion, I have allowed may be thirty miles high, Gen. vii. 19 (whereas if, instead of thirty, I had said not above three perpendicular, I had had the best of the modern philosophers to defend me), it appears there might be water enough to
cover the loftiest of them, as Moses hath related; whose account of the families by whom the earth was peopled after the flood, is so surprisingly agreeable to all the records that remain in any language, of the several nations of the earth, that it carries with it an uncontrollable evidence of his sincerity and truth, as well as of his admirable universal knowledge. For, as there is no writer that hath given us an account of so many nations, and so remote, as he hath done, so he hath not satisfied himself with naming them, but acquainted us with their original, and told us at what time, and from what place, and on what occasion, they were dispersed into far distant countries; and this with such brevity, that he hath informed us of more in one chapter than we can find in the great volumes of all other authors: having shown us from whom all those people descended, who are spread over the face of the earth, from the Caspian and Persian sea, to Hercules' pillars (as the ancients speak); that is, all the world over.

In short, whatsoever is most ancient in those countries, which are farthest from all commerce with his own, is clearly explained by Moses; whose writings therefore cannot but be highly valued by all those who will apply their minds seriously to the study of them. For if they, who have now no regard to him, would but compare what he hath written on the forenamed subject, with what they find in those heathen writers, whom they have in the greatest veneration, they would be forced to confess him to be a man of wonderful understanding; and could not reasonably doubt he had an exact knowledge of the truth of those things whereof he wrote. To this purpose, I remember, the famous Bochartus speaks; who hath given the greatest light to the tenth of Genesis, wherein these things are delivered.

And truly, it is some wonder, that they who so much cry up the Egyptian learning, should not easily grant (unless they will believe all historians but only those whom we account sacred) that Moses must needs be qualified, even without the help of divine revelation (which he certainly had), to write both of their original, and of all those who were related to them: being bred up in their country; nay, in their court, till he was forty years old; and well versed in all the wisdom that was to be found among them, Acts vii. 22. Which wisdom of theirs, I doubt not, was much augmented by Abraham's living among them (as I have observed upon xiii. 2), but especially by Joseph's long government of that country, for the space of eighty years: who was endued with such an incomparable spirit, that the wisest men among them learnt of him; for he "taught their senators wisdom," Ps. cv. 22. And, in like manner, Moses lived forty years more among the Midianites, where, it appears by Jethro, there wanted not persons of great knowledge. And from thence he might easily be instructed in all that the Arabians knew: who were no mean people (it appears by the story of Job and his three friends, and Elihu, who is supposed by some to have written that admirable book), and were near neighbours to the most famous nations of the eastern countries: from whom, it is evident by this history, all learning, arts, and sciences, originally came.

April 10, 1694.
THE FIRST BOOK OF MOSES,
CALLED
GENESIS.

That Moses wrote this and the four following books hath been so constantly believed, both by Jews, Christians, and heathens, that none, I think, denied it, till Aben Ezra (a Jewish doctor, who lived not much above five hundred years ago) raised some doubts about it, in his Notes upon the First of Deuteronomy, out of twelve passages in these books themselves: which he pretended could not be his, but the words of a later author. But when I meet with those places, I shall make it appear that all such exceptions are very frivolous, and ought not to shake our belief of this truth, that these five books were penned by Moses, and nobody else.

The first is called Genesis, because it contains the history of the creation of the world, with which it begins; and the genealogy of the patriarchs, down to the death of Joseph, where it ends. It comprehends a history of two thousand three hundred and sixty-nine years, or thereabouts: the truth of all which it was not difficult for Moses to know, because it came down to his time through but a very few hands. For from Adam to Noah, there was one man (Methuselah) who lived so long as to see them both. And so it was from Noah to Abraham: Shem conversed with both. As Isaac did with Abraham and Joseph; from whom these things might easily be conveyed to Moses, by Amram, who lived long enough with Joseph. In short, Moses might have been confused, if he had written any thing but the truth, by learned men of other nations, who sprang from the same root, and had the like means of being acquainted with the great things here reported by tradition from their forefathers; who lived so long in the beginning of the world, that they more certainly transmitted things to their posterity. Besides, it is not reasonable to think, they had not the use of writing as we have, whereby they conveyed the knowledge of times foregoing to those that came after.

CHAPTER I.

1 The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 Also the appointment of food.

1 In the beginning God created the heaven and the earth.

CHAPTER I.

Ver. 1. [In the beginning] The world is not eternal; but had a beginning, as all philosophers acknowledged before Aristotle. So he himself informs us, (lib. i. de Caelo, cap. 2, speaking of the ancient opinions concerning the original of the world) ἐνίκατος ὦν ἐκ συγκηρύζοντος, they all say it had a beginning; but some thought it might have no end; others judged it to be corruptible.

God created.] He who is eternal gave a being to this great fabric of heaven and earth out of nothing. It is observed by Eusebius (in the beginning of his book De Prepar. Evang. p. 31, 35, Edit. Paris), that neither the ancient historians, nor the philosophers, do so much as mention God, ὁ παθὴς ἡμῶν; no, not so far as to name him, when they write of the beginning of the world. But this Divine lawgiver designing to hang the whole frame of his polity upon piety towards God, and to make the Creator of all the founder of his laws, begins with him. Not after the manner of the Egyptians and Phœnicians, who bestowed this adorable name upon a great multitude; but he puts in the front of his work the name of the sole Cause of all things, the Maker of whatsoever is seen or unseen. As if he had told the Hebrew nation, that he who gave them the law contained in these books was the King and Lawgiver of the whole world; which was, like a great city, governed by him. Whom therefore he would have their look upon, not only as the enactor of their laws; but of those also which all nature obeys. See lib. vii. de Prepar. Evang. cap. 9, 10; and lib. xii. cap. 16.

The heaven and the earth.] The Hebrew particle א֤ת put before both heaven and earth, signifies as much as with, if Maimonides understood it aright; and
And the Spirit of God moved upon the face of the waters.

makes the sense to be this: He created the heavens with all things in the heavens, and the earth with all things in the earth; as his words are in More Neochim, p. ii. cap. 30. Certain it is, these two words heaven and earth comprehend the whole visible world. Some would have the angels comprehended in the word heaven; as particularly Ephraimus (Hær. xxxix. 15, ed. Antony), and others. But others of the fathers are of a different opinion, as Pætavius observes. It is a pretty conceit of Theophilus Antiochenus (lib. ii. ad Autolycum), that the heavens are mentioned before the earth, to show that God’s works are not like ours: for he begins at the top, we at the bottom; that is, he first makes the fixed stars and all beyond them (so I take the word heaven here to signify), for they had a beginning, as well as this lower world, though they do not seem to be comprehended in the six days’ work, which relates only to this planetary world, as I may call it, which hath the sun for its centre. And thus Philo understood the first wordberechith, in the beginning, to mean the earth, as well as the heavens, which God began his creation with the heavens, as the most noble body, and then proceeded to the earth; an account of which follows.

Ver. 2.] Some connect this verse with the foregoing, by translating the first verse in this manner: When God first created, or began to create, the heaven and the earth, the earth was without form, &c. That is, at first he only created a rude matter of those things, which afterwards were fashioned as we now see them.

Without form.] A confused, indigested heap, without any order or shape.

And void.] Having no beasts, nor trees, nor herbs, nor any thing else, wherewith we now behold it adorned.

So these two words, tohu vabohu, are used in Scripture, where we meet with them (which is not often) for confusion and emptiness (Isa. xxxiv. 11; Jerem. iv. 23), being a description of that which the ancients called the Chaos (of which the Barbarians had a notion, no less than the Greeks), wherein the seeds and principles of all things were blended together. This Chaos is called, in the pagan language, by Epicharmus, παράθυρον θεών, the first of the gods; because all things sprang out of this; which was indeed the first of the works of God, who, as Moses shows in the sequel, produced this beautiful world out of this chaos.

Darkness was upon the face of the deep.] Nothing was the effect of light; which lay buried, as all things else did, in that great abyss, or vast confused heap of matter, before mentioned. So the Hebrew word TEHM (which we translate deep) signifies tumult and turbid confusion; the first matter being very heterogeneous, as they speak, i.e. of various sorts and kinds, huddled together without distinction.

And the Spirit of God moved.] Men have been extremely fneculous in the exposition of these plain words: some understanding, by the Spirit of God, the sun, which gives spirit and life to all things upon earth; others, the air, or the wind; when as yet there was no sun in the firmament, nor any wind that could stir, without the power of the Almighty to excite it. This to me alone, where these words stood to be meant: the infinite wisdom and power of God, which made a vehement commotion, and mighty fermentation (by raising, perhaps, a great wind) upon the face of the waters i.e. on that fluid matter before mentioned, to separate the parts of it one from the other.

3 And God said, Let there be light: and there was light.

Waters.] That which Moses before called the deep, he now calls the waters; which plainly shows that some parts of the confused mass were fluid and light, as other parts were solid and heavy. The heavy naturally sunk, which he calls the earth; and the lighter parts got above them, which he calls the waters; for it is clearly intimated the waters were underneath. The word appeared, signifies literally brooded upon the waters, as a hen doth upon her eggs.

So the ancient and modern interpreters have observed: and Morinus, who opposes it, hath said nothing to make us doubt of this sense of the phrase. From whence some have, not unhappily, conjectured, the ancients took their notion of a σαρκίτων ὄρνη, a fresh-laid egg, out of which all things were formed: that is, the chaos (out of which all the old philosophers, before Aristotle, thought the world was produced) consisting of earth and water, of thicker and thinner parts, as an egg doth of the yolk and white.

Now the Spirit of God thus moved upon the waters, that it might proceed to the earth. For the earth was then (as we may also see), it might not only separate, as I said, those parts which were jumbled together; but give a vivific virtue to them, to produce what was contained in them. The souls and spirits, that is of all living creatures, were produced by the Spirit of God, as Porphyry saith Numenius understood it. For his opinion, he tells us, was, that all things come out of the water, Νεωπόρας, and that water was joined with these words of the prophet, as he called Moses. See Porphyry παρά τού Νουφ. Ἀντίγονον on these words of Homer:

Iēnow Νεωπόρας, καὶ Νεωπόρας κοιλάζων.

Which gives us to understand, that the spirits of all living creatures (which we call a ψυχή ὄρνη) did not arise out of matter, for that is stupid; but proceeded from this other principle, the powerful Spirit of God, which moved upon the face of the waters, by a vital energy (as St. Chrysostom speaks), so that they were no longer standing waters, but motion, having ξενικεῖν ταύτα διήμορον, a certain living power in them. For we may see, that the spirits of living creatures are distinct things from matter, which of itself cannot move at all, and much less produce a principle of motion.

And thus indeed all the ancient philosophers apprehended this matter: and some of them have most lively expressed it. For Laertius in the Life of Anaxagoras tells us, that he taught, among other things, Παρὰ τοῦτον εἰς τῷ ἐκείνους Νεωπόρας τὸν οὐκ ἔχοντα ἐκ τῆς διημορώσας, all things were huddled together: and then the Mind came and set them in order. And Thales before him (as Tully informs, lib. de Nat. Deor.), Aqua dixit esse initium rerum; Deum autem eam mentem quâe ex aqua cuncta fingere t, said, "Water was the beginning of things; and God that Mind, which forms all things out of the water." By the Spirit of God some of the ancient Jews have understood the Spirit of the Messiah (as Harkspan observes in his Cabala Judaica, n. lxvi. out of Baal Hatturim, the Hierusalem Targum, &c.), which explains the evangelist, St. John, who in the beginning of his Gospel says, all things were made by the eternal AÔTÔS, or Ο&omicron;ρώδιος God (the same with the Nous of the ancient philosophers), whose almighty Spirit agitated the vast confused mass of matter, and put it into form.

Ver. 3. And God said.] These words are taken notice of by Longinus, παρὰ όρνης, as a truly lofty
4 And God saw the light, that it was good; and God divided the light from the darkness. 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

CHAPTER I.

6 | And God said, Let there be a firmament to be the instrument of rarefaction, separation, and all the rest of the operations, which were necessary to mould it into such creatures, as were afterwards made out of it. Divided the light from the darkness.] Appointed that they should constantly succeed one another; as we see they do now, that this light is inabodied in the sun; and as they did then, by the circular motion of this first light of fire, round about the chaos, in the space of twenty-four hours: which made it day to those parts where it shone; and night, where it did not. It is the instrument of fire, by which God, the former of all things; who, by making this light move round about the chaos, still more prepared and exalted the remaining indigested parts of matter for their several uses.

Ver. 5.] He settled them (that is) in such a constant course, that it gave them these distinct names.

And the evening and the morning were the first day.] In the Hebrew language, evening and morning signify a whole day; which the motion of this light made, if we conceive it to have been formed about noon, and to have gone round the forementioned heap of matter in twenty-four hours.

How long all things continued in mere confusion, after the elements were created, before this light was extracted out of it, we are not told. It might be (for any thing that is here revealed) a great while; and all that time the mighty Spirit was making such motions in it, as prepared, disposed, and ripened every part of it, for such productions as were to appear successively in such spaces of time, as are here and afterwards mentioned by Moses; who informs us, that after things were so digested, and made ready (by long fermentations, perhaps) to be wrought into form, God produced every day, for six days together, some creature or other, till all was finished; of which light which was the very first. This Maimonides hath very happily illustrated, in his More Nevuchim, p. ii. c. 30; where, observing that all things were made by God, and that these afterwards separated one from another successively, he says, their wise men resemble this proceeding to that of a husbandman, who sows several seeds in the earth at the same moment; some of which are to come up after one day, others after two, and others not till three days be past; though the whole sowing was one and the same moment. Thus God made all things at the first, which did not appear together; but, in the space of six days, were formed and put in order one after another; light being the work of the first day.

Ver. 6.] The next thing that God commanded to come forth of the chaos, was the air; particularly that region next to us, wherein the fowls fly, as it is explained afterwards. (ver. 30.) The Hebrew word רוח, properly signifies a body expanded, or spread forth (as may be seen in Exod. xxxix. 3; Isai. xL 19; Jer. x. 9; where it can have no other meaning); but it is by the LXX. translated στερεωμα, and from thence by us, firmament; because the air, though vastly extended and fluid, yet continues firm and stable in its place.

In the midst of the waters,] This region of the air manifestly parts the waters above it in the clouds from those below it here upon earth; the one of which waters bears a good proportion, and is in some measure equal unto the other: for there are vast treasures of water in the clouds; from whence the waters here below, in springs and rivers, are supplied. This
GENESIS.

in the midst of the waters, and let it divide the waters from the waters.
7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
8 And God called the firmament Heaven. And the evening and the morning were the second day.
9 ¶ And God said, Let the waters under the appeared afterwards in the deluge, which was partly made by continued rains for many days. The great objection against this exposition is, that now there were no clouds, neither had it, after this, rained on the earth. (Gen. ii. 6.) But it must be considered, that neither were the waters below as yet gathered into one place: and therefore Moses here speaks of the air, as a body intended to be stretched between the waters above and beneath, when they should be formed together.

That the clouds above are called waters in the Scripture language, is plain enough from Psalm civ. 3; Jer. x. 13; and other places.

Ver. 7.] What his Divine will ordered, his power effected, by that light which rolled about the chaos, and that heat which was excited within it; whereby such vapours were raised, and spread over the called earth, that it had the name of heaven, to distinguish it from the other. So all above the earth is called, as appears by the following part of the chapter, in the verses now mentioned. And that is the very import of the word shammaim, which in the Arabic language (as Aben Ezra observes) signifies height, or altitude.

This was the work of another whole day. Conceived which is commonly noted, that it is not said of this, as of all the works of the other five days, "God saw that it was good." What the reason of this should be, is inquired by all interpreters; and the most solid account that I can find of it is this:—that the waters mentioned upon this day, were not yet formed and distinguished from the earth; and, therefore, in the next day's work, when he did gather the waters together (ver. 10), and when he commanded the earth (which was become dry) to bring forth (ver. 12), these words, "God saw that it was good," are twice repeated. Which made Pichercillus and Ger. Vossius think the two next verses (9, 10) belonged to the second day's work; and that the first word of the ninth verse should be thus translated, "And God had said, Let the waters under the heaven," &c. And so the words in the end of the tenth verse, "God saw that it was good," relate to the second day. Lib. ii. de Orig. Idolol. c. 67.

Ver. 9. ¶ And God said, Let the waters] All the waters, which continued mixed with the earth, and covered the surface of it.

Be gathered together.] Collected into one body by themselves.

And let the dry land appear.] Distinct and separate from the waters.

There being such large portions of matter drawn out of the chaos, as made the body of fire and air, and water are excluded, there remained, in a great body, only water and earth; but they were so jumbled together, that they could not be distinguished. It was the work therefore of the third day to make a separation between them, by which meaning of course all the particles which make the earth, which before was mud and dirt: and then, by raising it above the waters, which covered its supericiles (as the Psalmist also describes this work, Psalm civ. 6); and, lastly, by making such caverns in it, as were sufficient to receive the waters into them. Now this we may conceive to have been done by such particles of fire as were left from the temples of the elements, whereby such nitro-sulphureous vapours were kindled, as made an earthquake; which both lifted up the earth, and also made receptacles for the waters to run into; as the Psalmist (otherwise I should not venture to mention this) seems in the forementioned place to illustrate it (Psalm civ. 7), where he says, "At thy rebuke they flew as smoke: and up to the skies were the noise of thy thunder as thou hasted away." And so God himself speaks (Job xxxviii. 10), "I brake up for it (i. e. for the sea) my decreed place, and set bars and doors." Histories also tell us, of mountains that have been, in several ages, lifted up by earthquakes; may, islands in the midst of the sea; which confirms this conjecture, that the waters were, as it were, thrown back by this means; and so separated, that they should not return to cover the earth: for the word, in the beginning of this verse, which we translate gathered, comes from kar, which signifies a square, a rule, or perpendicular line; and therefore denotes they were most exactly collected, and so poised in such just proportions, that they should not again overshadow the dry land, whereby many of the interpreters.

This work of God (whereby the waters were sent down into their proper channels, and the earth made dry, and fitted for the habitation of such creatures as were afterwards created) is observed by Strabo in his Geography as an act of Divine Providence. (Lib. xvi.) Because, says he, the water covered the earth, and man is not θερσις ζων, a creature that can live in the water, God made δύο πέτρες και σατύρος, &c. and many cavities and receptacles in the earth for the water; and raised the earth above it, that it might be fit for man's habitation.

Ver. 10.] This is sufficiently explained, by what has been said upon verses 5 and 6: only this may be added, that the word crete, earth, in Arabic signifies any thing that is low and sunk beneath, opposite to shammaim, heavens, which, in that language, as I noted before, signifies high and lifted up.

Ver. 11.] Rather, it should be translated, and the herb yielding, &c. though the copula be omitted, which is usual in Scripture; particularly in Habek. iii. 11, "the sun, moon," i.e. the sun and moon, herbs, bearing a seed, which comprehends (as Abarinell here notes) all sort of corn, and whatsoever is sown.
and trees, which also bear fruit. There are several kinds of all these; which some have cast into eighteen, others into six-and-thirty classes; none of which could at the first spring out of the earth, of itself, by the power of external and internal heat, and of the water mixed with it, (no, not so much as a single pile of grass) without the almighty power and wisdom of God; who brought together those parts of matter, which were fitted to produce them; and then formed every one of them, and determined their several species; and also provided for their continuance, by bringing forth seed to propagate their species to the end. And it was very wonderful, how God had secured the seeds of all plants with singular care; some of them being defended by a double, nay, a treble inclosure.

Ver. 12. And the earth brought forth grass.] These things did not grow up out of seed, by such a long process as is now required to bring them to maturity; but they must grow up immediately in the space of a day, with their seeds in them, completely formed, to produce the like throughout all generations. Thus Moses gives a plain account of the first production of things, according to the natural method: for supposing they had a beginning, the herb and the tree must naturally be before the seed they bear, as the horn is before the sheep. But it is a still more remarkable question, which was first (as some of the philosophers did) very frivolous; because that Power which alone could produce the seeds of all things, could as easily make the things themselves, with a power to propagate their kind by seed.

It is therefore most judiciously noted by Abarbinel, a learned Jew, that the production of plants, in the beginning, differed from what it is in their formation; in these two things: first, That they have sprung ever since out of seed, either sown by us, or falling from the plants themselves; but, at the beginning, were brought out of the earth, with their seed in them to propagate them ever after. And, secondly, They need now, as they have done since the first creation, the influence of the sun, to make them sprout; but then they came forth by the power of God, before there was any sun, which was not formed till the next day. Of this last Theophrastus Antiochenus, long before Abarbinel, took notice (lib. ii. ad Autolycum), where he says, God produced things in this order; foreseeing the vanity of philosophers, who, saying nothing of Him, made all things, and produced them in the same order, "as out of the elements." Porphyry himself also, (lib. ii. πολλα ποιηματα, &c.) observes out of Theophrastus, that the earth brought forth trees and herbs before beasts. διός, μεν γαρ ἐν τοις πρώτοις ἐπωνομαζομένοις, &c. which Eusebius remembers in his Praep. Evangel. lib. i. cap. 9, p. 28.

Ver. 14. Let there be lights!] This is a different word from what we had, ver. 3; signifying, as Paulus Fagus observes, that which is made out of light; luminous bodies, whereby light is communicatid to us: the Hebrew particle, men, before a word, being used to express the instrument of an action. And so now we are to conceive, that the light produced at first, having for three days circulated about the earth, and that near unto it, to further the production of the things before mentioned, was on this fourth day distributed into several luminaries, at a great distance from the earth. So it follows—in the firmament of heaven, in the upper region, which we call the ether, or sky, where the sun and the planets are placed. To divide the day from the night.] By a continued circular motion, finished in four-and-twenty hours; in one part of which, by the presence of the sun, the day is made: and, in the other part, by the sun's absence, night is made, in a constant succession.

For signs and for seasons.] That is, for signs of the times or seasons. For Venus expounds it, by the figure of νυξ δεως. And by times are meant, the spring, summer, autumn, and winter; and, by consequence, the seasons for ploughing, sowing, planting, pruning, reaping, vintage, sailing, &c.—I. de Scientiis Matemat. cap. 38.

And for days and years.] By a speedy swift motion round, for twenty-four hours, to make days; and by a slower, longer motion, to make years: and a grateful variety of seasons, in the several parts of the earth, which by this annual motion are all visited by the sun's beams.

Ver. 15. And let them be for lights, &c.] i. e. Let them there continue to give constant light and warmth to the earth throughout the year

Ver. 16. And God made two great lights.] It is observable that nothing is said to have been created since the first matter, out of which all things were made or formed. And the two great lights, or luminaries, enlighteners (as the word signifies) are the sun, which enlightens by day; and the moon, which enlightens us by night. The moon, indeed, is not so great as the rest of the planets: (for it is the least of all, except Mercury,) but it affords the greatest light to us, by reflecting the beams of the sun to us in its absence; and thereby very much abating the disconsolate darkness of the night.

He made the stars also.] That is, the rest of the planets, and their attendants.

Ver. 17. And God set them in the firmament of the heaven, &c.] By the repetition of this so often, Moses intended to fix in the people's mind this notion—that though the heavenly bodies be very glorious, yet they are but creatures, made by God, and set or appointed by his order to give us light; and, therefore, He alone is to be worshipped, not they.

It is commonly taken notice of, that there is no mention of the creation of angels in all this history; nor was there any need of it. For the ancient idolatry, consisting in the worship of the sun, moon, and stars (as appears from the very names of the most ancient idols in the Old Testament, such as Moloch, Ashteroth, and the like), which they believed to be eternal beings, the great design of Moses was to confute this opinion, by representing them over and over as the work of the eternal God, which struck at the very root of idolatry. The worship of angels was a later invention.

Ver. 18.] Some have fancied that the ancient idolatry sprung from this word rules; men looking upon these glorious lights as having a dominion over them.
night, and to divide the light from the darkness: and God saw that it was good.

And the evening and the morning were the fourth day.

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

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

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

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and every part of them, very wonderful, especially in those parts whereby they are fitted to swim, and to fly, which demonstrate a most wise Agent, by whose infinite power they were so contrived, as to be able also to propagate their kind.

Ver. 21. [God created great whales.] The vastness of these creatures, perhaps, made Moses again use the word create (which he had not done since the beginning of the chapter); not because they were made as the chaos was, out of nothing; but because it required a greater power to make out of the precedent matter moving things of so huge a bulk, and of such great capacity, than it did in the chaos.

The Hebrew word tanin, which we translate whales, comprehends several sorts of great fishes, as Bochart observes in his Hierozoic. p. 1. lib. i. cap. 7, where he shows the prodigious bigness of some of them. But he should have added, that this word also signifies crocodiles, which he himself shows are set forth in Job xli, as the most astonishing work of God. For, Job Ludolphus, I think, hath demonstrated, that nothing but the crocodile can be meant by this word tanin, in Ezek. xxix. 3; and xxxii. 2, and some other places. Vid. lib. i. Comment. in Hister. Ethiop. cap. xii. n. 86.

God saw that it was good.] Was pleased with the structure of these several creatures: of the birds, who were furnished with wings to fly in the air; and of the fishes, whose fins serve them to swim in the water; and of water-fowl, whose feet are formed so, as to serve for the same use; and some of them (such as dive under water), covered so thick with feathers, and those so smooth and slippery (as the learned and pious Mr. Ray hath observed) that their bodies are thereby defended from the cold of the water, which cannot penetrate or moisten them. See Wisdom of God in the Creation, pt. i. p. 135.

Ver. 22. God blessed them, &c.] His blessing them was giving them a power to multiply and increase, till they had filled the water with fish, and the air with fowl, which required a particular care of Divine Providence, as Athanasius observes: because they do not bring forth young ones perfectly formed, as the beasts do, but lay their eggs in which they are formed, when they are out of their bodies. This, saith he, is a wonderful thing, that when the womb, as we may call it, is separate from the generat, a living creature like itself should be produced, which is the reason, he fancies, that a blessing is here pronounced upon them, and not on the beasts, that were made the next day. The ancient fathers are wont to observe, that the first blessing was given to the waters, as a type of baptism. Theophilus ad Autolyc. lib. ii. and Tertullian. de Baptismo, cap. 3.

And let fowl multiply in the earth.] There, for the most part, there move their habitation and their food, though some live upon the water.

Ver. 23.] See verse 19.

Ver. 24.] By a gradual process, the Divine Power produced creatures still more noble: the matter being more digested and prepared in five days' time than it was at first. I do not know whether there be any
creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

weight in the note of Abarbanel, who observes that Moses here uses a new word, which we translate bring forth, to show the difference between plants and animals. The former of which spring out of the earth indeed, but continue fixed in it, and perish if they be separated from it; whereas animals, though made out of the earth, and living upon it, have a separate existence, and do not still adhere to it.

Verse 25.] Three classes of living creatures are immediately mentioned, which were formed out of such matter as the earth afforded (not simple earth, we must understand, no more than before simple water; for it was impregnated with many other principles); the first of which, behemah, which we translate cattle, always signifies the flocks and herds of our language, and not only removed, as all which we translate in the end of the verse, beasts of the earth, that is, wild beasts: between which two, he mentions a third kind of living creatures on the earth, which he calls remesh—creeping things; because, whatever feet they have, they are so short and small, that they seem to the naked eye to have none at all. The word is therefore used here, not of reptiles, of which there are many sorts wherewith God hath replenished the earth: and of every kind, some vastly great, and others very little; as Abarbanel notes even among reptiles, there being serpents of a prodigious length, and other creeping things far smaller than ants.

Verse 26.] The earth did not bring them forth, by virtue of the influence of heaven upon prepared matter: but God framed them out of the matter so prepared, and produced them in their full perfection after their several kinds.

And God saw that it was good.] Was pleased with the great variety of these creatures, and their complete structure, fitting them for their several uses.

Ver. 26. Let us make men: and not only renewed man for the last of his works; but doth, as it were, advise and consult about his production. Not to signify any deliberation within himself, or any difficulty in the work; but to represent to us the dignity of man, and that he was made (as Abarbanel glosses) with admirable wisdom and great prudence. To the same purpose St. Chrysostom here speaks. And see Greg. Nyssen. de Opificio Hominis, cap. 3, and Orat. i. on these words; with Greg. Nazianzen. Orat. xliii. p. 699; who observes, that God brought him into this world, as into a noble palace, ready furnished with all manner of things; which is the notion also of Methodius; see Epiphanius Hares. Ixiv. n. 18. It is to be observed also, that God doth not say, "Let heaven before us bring forth (as ver. 21) of other animals; for the same reason: to represent man as a far more noble work, than any other upon earth: for though he was made (as we read in the next chapter) of the dust of the ground; yet a greater power and skill was employed in producing a creature of such beauty and majesty.

Let us. The ancient Christian looked upon this as a plain intimation of a plurality of persons in the Godhead: insomuch that Epiphanius says, "This is the language of God to his Word and only Begotten, as all the faithful believe." See Hares. xxiii. n. 2; and xliv. n. 4; and xlvi. n. 3, where he says, Adam was θεοσπασμενος εν γηι. Παρασε ειναι ως, και ωνων πνευματος, formed by the hand of the Father, and the

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

Sun, and the Holy Ghost.] To which one cannot but incline, who considers how poorly the Jews expand this place; who fancy a kind of senate or council of angels, without whom God doth nothing (which they ground upon Dan. iv. 14); whereas, there is not the least signification as yet of any such beings; much less, that they had any hand in the making of man, who was not made in their image, but in the image of God. Of this, the Jews foolishly expanded these words, as Epiphanius informs us, in the forenamed Hares. p. 62. Edit. Paris. And Moses Germensinis still more foolishly imagines God spake to the earth, that it should bring forth man, as it had done other creatures: but Maimonides, who magnifies that saying of their masters (that God doth nothing without them), is of another opinion (More Nevox. p. ii. cap. 6), that it is not to be understood, as if he asked their advice, or was assisted by their judgment, but only that he used them as instruments in the producing of every thing, which is directly contrary to the very words, which are not in the form of a command, but of a consultation before they should be effectuated.

"Whence I find, after the manner of kings, who advise with their counsellors, but do things themselves; and are wont to speak in the plural number, when they declare their pleasure. But I take this to be a custom much later than the days of Moses, when they spake as the King of Egypt doth to Joseph: (Gen. xli. 41, 44) I am Pharaoh, and there is none that shall set up his stroke over the land of Egypt.

In which style the King of Persia writes long after this: (Ezra vi. 8) "I Darius make a decree."

All these poor shifts are a plain confession, that they found it very hard (as the Socinians do at this day) to give any account of this way of speaking, without granting a plurality of persons in the Godhead. And therefore Menasseh Ben Israel, in his Comment. on the Book of Esther, and the Sephardim, in general, mention one of their doctors, who, in Bereshith Rabbah, says, that when Moses by God's direction was about to write these words, "Let us make man," he cried out, "O Lord of the world, why wilt thou give men occasion to err about thy most simple unity!" To which he received this answer, "Write as I said thee; and if any man have me to err, let him err." The same story is told by Joseph Albo; which shows, that their doctors have been long puzzled with this manner of speech, which unavoidably suggested to their thoughts more than one person in the Deity; which, till they believe, they are at a loss what to say about it.

In our image, after our likeness.] Two words (some think) to express this sense of this phrase. At first, Abarbanel explains it, that the last words, after our likeness, give us to understand that man was not created properly and perfectly in the image of God; but in a resemblance of him. For he doth not say, in our likeness (says that author) as he had said in our image, but after our likeness; where the eph of similitude (as they call it) abates some thing of the sense of what follows; and makes it signify only an approach to the Divine likeness, in understanding, freedom of choice, spirituality, immortality, &c. Thus Tertullian explains it, "Habent illas ubique lineas Dei, qua immortali anima, qua libera et sui arbitrio, quasi praeclara plerumque, qua rationalis, capax intellectus et scientiae." Lib. ii. contra Marcion. cap. 9. And so Gregor. Nyssen. cap. 16, De
27 So God created man in his own image, in the image of God created he him; male and female created he them.

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

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

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day,
CHAPTER II.

1 The first sabbath. 4 The manner of the creation. 8 thereof. 17 The tree of knowledge only forbidden. of woman, and institution of marriage.

1 Thus the heavens and the earth were finished, and all the host of them.

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

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

4 ¶ These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

5 And every plant of the field before it was in the reason), that the seventh day, he observes, may be truly called ἡμέρα πάνσεις, the universal festival, kept by all people. Josephus speaks to the same purpose; and others, as Aristotle, a peripatetic philosopher, out of Hesiod, Homer, and others, in Enseb. Prag. Evang. lib. xiii. cap. 12, concerning the sacredness of the seventh day. Which, though Mr. Selden (lib. iii. de Jure N. et G. cap. 17, &c.) endeavours to prove is meant of the seventh day of the month, not of the seventh day of the week; yet we may look upon that as a remainder of this ancient tradition. Which, in time, men forgot, as they did the most natural duties; having so corrupted their ways (as we read Gen. vi. 10, 11) that there was nothing good among the generality of them. And therefore no wonder if they did not regard the service of God every seventh day: to which I shall show, in due place, Noah, the righteous, among the patriarchs, gave some regard. Which continued in the family of Abraham after the flood: Moses speaking of it, not long after their coming out of Egypt (where it is likely they were not suffered to observe it, having no time free from their intolerable labours), as a day known to them before the giving of the law at Mount Sinai, Exod. xvi. 23, 25, 26. Which is not to be understood, if the patriarchs, before and after the flood, kept such a rest as God enjoined the Israelites by Moses: for that was proper to them, for a peculiar reason—because they had been slaves in Egypt; and therefore were commanded to keep the sabbath, without doing any manner of work upon that day. (Deut. v. 13.) Which is all the Christian fathers mean, when they say the patriarchs did not Sabbathize, keep the Sabbath as the Jews did. (See Tertullian adv. Judæos, cap. 2, et 4. Irenæus, and others.) For in religious offices I doubt not they observed the seventh day; as a proper time for that sacred hymn, which Galen himself (lib. iii. de usu partium) says, we should all sing to the Creator of all. "If we ourselves first, and even by those who may sing, ye owe to the Creator, &c., how wonderful he is in wisdom, how great in power, and how rich in goodness."

Because that in it he had rested from all his work]

This is the reason why this day was distinguished from the other six; that a remembrance of God's resting from all his works on this day, might be preserved; by men's laying aside their other employments so long as to praise Him solemnly, by whom this great world was made.

Which God created and made.] Or, as the Hebrew phrase is, created to make, i.e. rested from all the six days' work. For he created something at the first, out of which to make all the rest, in six days' space; and now he ceased from all. Vol. I.—2
the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

But there went up a mist from the earth, and watered the whole face of the ground.

A faithful account of the original of the world. Which Moses here reports, more deeply to imprint on the people's minds, that the world was not a god, but the work of God: which they were to acknowledge every soul that lived in the earth.

In the day, i.e. at that time, so day often signifies.] It is observed by Tertullian, that exinde Dominus qui retro Deus tantum, &c. from henceforward (ver. 7, 8, 9, 15, &c.) he is called Lord, who hitherto was called only God: of which he endeavours to give a reason. (L. adv. Hermog. cap. 3.) The Hebrew doctors observe, that Jehovah Elohim (Lord God) joined together, is the full and perfect name of God: and therefore it is reserved till this place, when the works of God were perfected, and not before.

Ver. 5. Every plant.] That is, before there was any seed to produce them, God made them to spring up with their seed in them; as was said before, in the first chapter. And Moses here mentions these alone, because they were the first productions out of the earth: without which there had been no food for living creatures.

Here are two reasons to confirm, that plants were not produced in the way they are now; for, there had been no showers of rain; nor was there any man to prepare the earth to receive the seed (if there had been any); both which are necessary to work the method of Divine providence, ever since the world was made. From hence some collect there were no Preadamites (people before Adam), for then Moses could not have said, "There was no man to till the earth."

Ver. 6. But there went up a mist, &c.] Many think this will best cohere with what went before by translating it, nor did there (taking the particle as, nor, from the foregoing verse, as is usual) a mist go up from the earth. See Drusius in Levit. x. 6. and Hottinger in Hexapli. Paris. p. 89. But I see no necessity for this; and think it more likely, there did go up a vapour or steam out of the earth, when it came seeking out of the earth upon the earth (as upon verse 9 of chap. 1), to moisten the superficies of it; before any clouds were raised, by the power of the sun, to give rain.

Ver. 7. Out of the dust of the ground.] Not dry, but moist dust, as the LXX. have it, τον αριθμητον, γινεν ανος γης. From whence the apostle calls him αριθμητον γινεν ανος γης (1 Cor. xv. 17), which teaches us this dust was mixed with water; for so γινεν signifies; limus, as the Vulgar Latin hath it. Which agrees with the Hebrew jahzar, formed; which is used concerning potters, who make their vessels of clay, not of dry earth. Diodorus Siculus seems to have had some notion of this, when he saith, man was made out of "the slime or mud of Nile." Upon which original of man's body the ancient fathers make many pious reflections; but none better or shorter than that of Nazianzen's, who says, it is to teach us, ιδαν εαυτωμενοι δας την εικονα, δαι την γινεν ανος γης, "that when we are apt to be lifted up because we are made after God's image, the thoughts of the dirt out of which we were taken, may humble and lay us low."

This being said of matter, it is proper for nostrils the breath of life.] And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.
CHAPTER II.

9 And out of the ground made the Lord God to every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and there was an east river, whose name is the Pison: and it watereth that whole land; wherefore the name of it was called Gihon; the same is the river that goeth by Asshur to water the plain of Goon. And the river, the river, divided and became four rivers. The name of the first river is Pison: and it watereth the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyx stone. The name of the second river is Gihon: and it riseth from Eden, and goeth toward the southeast, and goeth into the Arabah, the land of the Asshur, and into the land of Goon. The name of the third river is Hiddekel: and the fourth river is the Euphrates.

Ver. 9. And out of the ground.] Of that garden before mentioned.

Every tree.] The greatest variety of the choicest plants, flowers, and fruits: for he comprehends everything that grows out of the earth.

Pleasant to the sight.] He gratified man's eye, as well as his taste and his smell.

The tree of life.] So called, because there was a virtue in it, as several of the ancient fathers think, not only to repair the animal spirits, as other nourishment doth; but also to preserve and maintain them, and all the organs of the body, in the same equal temper and state wherein they were created, without any decay: until a man should have been fit to be translated into another world. To this purpose Ireneus, St. Chrysostom, Theodoret, but especially Greg. Nazianzen speak, Εἰ μήν ἦταν σωτηρία καὶ Δίος πνεύματος, &c. "If therefore we had continued what we were, and kept the commandment, we should have been a part of the glory of the tree of life, ἀνακοινωσθήσας καὶ τὸν πνεύματα, being made immortal, and approaching nigh to God." (Orat. xiii. p. 699, D.) And why should we think it impossible or unlikely, that God would make such a fruit, I do not see. Nay, it seems necessary there should have been such a kind of food; unless we will suppose the earth's creation (since the continued innocent) from dying, by a continual miracle: which is a harder supposition than the other.

But this garden being also a type of heaven, perhaps God intended by this tree to represent that immortal life, which he meant to bestow upon man with himself: (Rev. xxii. 2.) And so St. Austin in that familiar discourse on the Gentle and the Simple, in isto autem sacramentum, (ib. vili. de Gen. ad Lit. cap. 4:) "In other trees there was nourishment for man; but in this also a sacrament." For it was both a symbol of that life which God had already bestowed upon man (who was hereby put in mind, that God was the author of his being, and all his enjoyment) and to show man, that he was to hope for in another world, if he proved obedient.

In the midst of the garden.] This signifies either its situation, or its excellence: for that which is most eminent in any place, the Hebrews say is "in the midst," xxiii. 10.

The tree of knowledge.] So called, as I take it, because God intended by this tree to prove Adam and Eve, whether they would be good or bad; which was to be made known, by their abstaining from its fruit, or eating of it. It is generally thought indeed by interpreters (of which I leave the reader to judge,) that it had this name afterwards; either because the tempter pretended it would make them so wise, as to know all things (for so good and evil may be expounded, chap. iii. 19.) to signify as much as all things whatsoever; or because, in the event, upon the eating of this fruit, they did actually know, by miserable experience (which they would not learn without it), the great difference between obeying and disobeying God's commands. That is, they who did not sufficiently attend to their duty, nor consider what it was to sin, and what the effect of it would be; presently, upon the eating of this fruit, reflected upon both. For they saw how grievous it was to incur God's displeasure; by believing a creature rather than him; and by being so ungrateful, as not to acknowledge his bounty in all the blessings they enjoyed; without thinking him envious in deying them one, as a proof of their obedience.

Some think it was so called, as a caveat to them, not to study craft and subtilty; but to content themselves in a simple, plain way of life (wherein God made them), without any curiosity to know more than was needful for them. Which they think is confirmed by chap. iii. 6, "She saw it was good to make one wise," i. e. cunning and wily.

Ver. 10. A river went out of Eden, &c.] These words afford us such a key to open to us the place where this garden was planted, that one can scarce doubt whether they were; though the purer spirit of the ancients made not the least mark in this description of it. For it lay in the country of Eden; and we are directed to find that out by this remarkable circumstance, that a river went out of it; which doth not signify that the spring of the river was in Eden; but that the river ran through that country into the garden, to water it. The garden, therefore, it is probable, was placed between the plains of Gihon, which was watered by that river which came from it. The only difficulty is, to find what river this was. Our countryman Mr. Carver, in his learned discourse of the Terrestrial Paradise (chap. vii.), endeavours to prove, that the two great rivers, Euphrates and Tigris, having but one and the same fountain in Armenia the Greater, run some way for several miles, even (as some) a vast distance, which he thinks this garden was seated, before this river parted into two streams, Euphrates and Tigris.

This he confirms out of the two Epistles of the Nestorian Christians written to Rome 1552, and translated by Masius; where they call Tigris the River of Eden. And there are indeed some ancient authors, particularly Lucan and Boetius, who say that these two rivers came out of the same spring; but their mistake arose, it is likely, from hence, that they sprung (as Strabo tells us) out of one and the same mountain, viz., Niphates, which is a part of Taurus: and Euphrates sprung out of the northern side of it, and Tigris out of the southern; as Salmasius observes upon Solinus, (p. d31, &c.) Certain it is, that the best authorities, both ancient and modern, have supposed that springs, from whence they hold different courses, Euphrates towards the west, and Tigris towards the east: and do not make one river, till (after they have run through many countries) they meet and join together about Apania, according to Ptolemy. And then indeed they make, for a long way, but one great stream; which I take to be the river here mentioned by Moses, that ran through the country of Eden, which perhaps lay on both sides of the river; as the garden, it is plain, by ver. 8, did on the eastern side of it; extending itself to the place where these united rivers parted again. For so it follows: And from hence I. e. Below the garden.

It was parcel.] Or, was divided again, as it had been before into two other streams. By which words we seem to have found the place where the garden ended; but not being told where it began, nor how far it spread itself eastward from the river side, I will not presume to say what country or countries it included. Certain it is, there was a country, as I observed before, called Eden in aftertimes, which was part of the kingdom of Assyria (2 Kings xiv. 25.) and that kingdom then comprehended not only the country anciently called Ashur, but Mesopotamia and Babylonia, &c. In some part of which last province it is probable this garden was seated.

And became into four heads.] He doth not say was parted into four heads, but became into four heads (whose names here follow); two before they united,
the garden; and from thence it was parted, and became into four heads.

11 The name of the first is Pison: that is it which compasseth the whole land of Havilah; where there is gold;

viz. Tigris and Euphrates; and two after they again parted, viz. Pison and Gihon.

These he calls heads, or principal rivers, as David Chytreaus, I think, rightly understands it; quatuor illustris et magna flumina efficiebant, made four famous and great rivers. For all divisions from the main stream are called the heads of a water; as Sir W. Robinson, out of Uphazim. And it is indifferent, whether the water come out of a fountain, or out of a river, or a lake: for that part of the river (suppose) where the branch forsakes the main stream, is called the head of that branch; which becomes a new river. In like manner may Euphrates and Tigris be called the heads of that river which they made at their meeting; as where they name again, the beginnings (as the LXX. translite the word) of the other two rivers, Pison and Gihon, are properly called the heads of them.

Ver. 11. The name of the first is Pison, or Pison: This is that branch which runs westerly; and being nearest to the place where Moses wrote, on the other side of the river Jordan, seemeth most likely to be so. It is a long time since both this river and Gihon have lost these names: the Greek and Roman writers calling them still, after their parting, by the names they had before they met, Euphrates and Tigris. But there was a remainder of the name of Pison preserved in the easterly river, called Pasitigris, which is the same with our Phasis. In Plinius it is called Phasis Pliniana in Sol. p. 701, 702: and is called (as Mr. Carver notes) by Xenophon simply Physcus, in which the name of Phison is plainly enough retained. Which continued to the time of Alexander the Great; for Q. Curtius, as he further notes, commonly calls Tigris itself by the name of Phasis, and says it was so called by the inhabitants theecabout. Which, in all probability, was at first the name of the whole river Phison: but lost by the many alterations which were made, for a long time, in the course of the river, as Pliny tells us. For he says, the Orcheni, and other neighbouring nations, made great and deep cuts or canals to carry the water of Euphrates (meaning this river and the river Gihon) and so lost its course, and run through Tigris and the mountains into the sea. Strabo saith the same, that from these δαπηγυς, as he calls them, deep trenches, which carried the water of Euphrates into Tigris, came the name of Pastigiris; that is, Pison mixed with Tigris. See Salmusianus in the forenamed Exercitations, page 703, where he shows this river was not perfectly restored to its course till the times of Alexander the Great, the beginnings as the LXX. translite the word of the other two rivers, Pison and Gihon, are properly called the heads of them.

That is it which compasseth the whole land of Havilah.] By finding where this country was, we certainly find the river Phison. Now Moses makes mention of two Havilahs; one descended from Cush (Gen. x. 7), and the other from Joktan (ver. 25). The latter of these cannot be here meant, for his posterity were planted eastward; but the former, who were a more western people, in that part of Arabia Felix which bordered upon this stream. For the Ishmaelites (who inhabited Arabia Deserta) are described by Moses (xxxv. 18), as bounded by Shur towards Egypt, and by Havilah in the way to Assyria. And Saul found Havilah in aftertimes in that same part of Arabia Felix which bordered upon this stream. And still, much later, Strabo mentions the Naaxiari (which are certainly the posterity of Chavilah) among the people of Arabia. See Bochart's Phæleg. lib. iv. cap. 11.

12 And the gold of that land is good; there is bdellium and the onyx stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

Where there is gold;] Nothing is more famous than the gold of Arabia: where Dioscorus Sicius says it is digged up in great lumps, as big as a Vesuvian: lib. ii. p. 93. Edit. H. Steph.

Ver. 12. The gold,--is good.] i. e. is excellent: for the forenamed author says, it is of such a flaming colour, that it adds much to the lustre of precious stones, that, being put in a metal, it took the

Bdellium] The Hebrew word being bedolah, some have thought bdellium to come from thence, which is an aromatic gum. Others think bedolah to be crystal, others amber; but Bochart rather thinks it signifies pearl; which he proves (in his Hierozoic. pt. ii. lib. v. cap. 23) from the country itself here mentioned, viz. the easterly stream that arose from the partiring of Euphrates and Tigris; as Pison, I said, was the western.

Compasseth, or, runneth along by—Ethiopia.] Or Cush: who was seated more eastward than his sons, Havilah, Seba, and the rest (mentioned Gen. x. 6, 7), upon the borders of this river. For when people first began to spread themselves, they kept as near to the great rivers as to those which flowed into the sea. For Cush, which is called Kish, was in another, and affording mutual succour and assistance. It is probable that he gave name to the country of Susiana; which the Greeks called Kisa, and is now called by the Persians, Chuzestan; i. e. the province of Chus. And when his posterity multiplied, they went more westward, toward the Arabian sea, where he lent his brother Mitrum passed into Egypt. Our translators follow the LXX. in rendering the Hebrew name Cush, by Ethiopia: not meaning that in Africa, but this in Asia. For the ancient frequently mention a double Ethiopia, as many have observed; particularly Job Ludolphus, who herein justifies the LXX. in great part; lib. ii. Comment. in Histor. Ethiop. cap. iii. p. 16.

Ver. 13. Gihon:] There are no footsteps of this name remaining that I can find; but we are directed, by the country it is said to compass, to take it to be the easterly stream that arose from the partiring of Euphrates and Tigris; as Pison, I said, was the western.

Daniel (x. 4) the great river; cannot be, as many have fancied, Naharmlucha: for that was but a cut, made by Trajan to waft his army out of Euphrates into Tigris (as Ammianus Marcellinus tells us), and therefore Hiddedelk is Tigris itself. Which, as Pliny says, was called Digitio in those parts where its course was slow, and when it began to be rapid, it took the name of Tigris. And so the Arabs call this river Deglat, and Degela, from the Hebrew word Hiddedelk,
14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

Which Salmasinus derives from Hadade, or Chadda, sharp pointed; and Kol, swift; because of its very quick and happy motion. The modern name of Tigris is called Tighe, he observes, derivates, derive the name of Tigris, τιγρες [tigres]. (Exerc. in Solin. p. 684.) Rauwolf, in his Travels (pt. ii. cap. 5.), says, that when he was at Caruch, on the confines of Media (which was about a hundred years ago), Tigris was still called in their language Hiddekel.

Which goeth toward the east of Assyria.] If it make a great bend northward (as Pliny saith it doth about Apanias), it must needs run towards the east of Assyria, for some time. But this is not the course of the river; and therefore the LXX. translate the word ἱδανας, which we English towards the east, simply toward: and it is certain Tigris did run by Assyria; for Nineveh, the chief city of Assyria, stood upon the eastern side of the river, as his host hath demonstrated in his Phleg. lib. iv. cap. 20.

Euphrates.] None doubt that the river called here in the Hebrew Pareth, or Phrathe, is the same that hath been called for many ages Euphrates. The course of which was so well known in those days, that Moses gives no description of it.

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
18 ¶ And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

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

18 Ver. 18. And the Lord God said, &c.] Or, had said, as it is by some translated, the better to show that the foregoing precept was given to both. And to say in this place is as much as to resolve and decree: as Melancthon well explains it, in one of his Epistles: Di. the author of Catechet. Sh. to sons, mentions it, and notes how decreetum tradere: “To say here signifies to establish with wonderful wisdom, and to deliver this decree to us.” (lib. i. Epist. 126.) Where he again repeats it, “The Lord said;” that is, by his wise counsel and immutable decree, he established this order.

It is not good that the man should be alone.] Uncommon, yet great, encouragement to the whole chapter. Concerning which Phato hath left these wonderful words (lib. vi. De Logibus): This is the encouragement to marriage—not only that the human race may be perpetuated; but a man may, Πάντες οἱ ημέρες οἱ τῶν θεοῦ ἐπέτρεψαν ἐν των παραλ- δάνων, “leave children’s children behind him when he is one, to serve God,” or辐, “wherein his seed.”

In helpe.] For all the necessities and uses of life. 

Meet for him.] In whose company he shall take delight; so the Hebrew phrase, as before him, imports; being as much as, answerable to him, every way fitted for him; not only in likeness of body, but of mind, disposition, and affection; which laid the foundation of perpetual familiarity and friendship, Or, as the author of Catechet. Sh. to sons, mentions it, and notes how: “Leaves children’s children behind him when he is one, to serve God,” or辐, “wherein his seed.”

Adam.] It is commonly thought that this name of Adam, given to the first man, signifies as much as red earth. But Job Ludolphus hath made it far more probable that it imports elegant, or beautiful. (See his Histor. Ethip. lib. i. cap. 15. n. 17, 18, and his commentaries upon that chapter, n. 107.) How the beasts and birds were brought to him we are not told; but it is likely by the ministry of angels; who were perpetual attendants upon the Scechinab, or Divine Majesty.

To see what he would call them.] To exercise and improve his understanding.

Whatever Adam called, &c.] God approved of it.

Ver. 20. And Adam gave names to all creatures; yet among them all, when they were brought before him, there was not a fit companion found for him. It doth not follow, from his giving names, that he knew the nature of all those creatures; the names of them in Scripture (which they who are of this opinion generally suppose were the names given by Adam) are taken from their voice, their colour, their magnitude, or some such external difference, and not from their nature. Therefore, this imposing names upon them, denotes rather his dominion than his knowledge. The anonymous author of the Chron. Excepta before Job, Antiochenus Malala, says, That Adam imposed names upon all creatures, σατα κινητων θεοι; “by the commandment of God,” το δ αυτων ονομα και της γυναικος αυτου Αγγελος Κυριος ετιν αυτω, “but his own name and his wife’s were told him by an angel of the Lord.”

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 

And the rib, which the Lord God had
taken from man, made he a woman, and brought her unto the man.  

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.  

Divine Majesty (which now appeared to Eve) presented and gave her to him, to be his wife. God himself made the espousals (if I may so speak) between them, and joined them together in marriage.  

Ver. 23. And Adam said, &c.] Now indeed I have found, what I could not see before among all God's creatures, another self.  

She shall be called Woman, &c.] Partake of my name, as she doth of my nature. For he called her Issha, as he was called Ishh. From whence Sepher Coris and Abarbinel endeavour (in a very long discourse) to prove the Hebrew to be the primitive language. And Abarbinel observes the Christians to be of the same opinion, quoting, for a proof of it, St. Austin's book, De Civitate Dei.  

Ver. 24. Therefore shall a man, &c. cleave unto his wife.] Cohabit with her, rather than with his parents (if they cannot all dwell together), and be joined to her in the closest and most inseparable affection: as if they were but one person, and had but one soul and one body. That is the meaning of the next words.  

They shall be one flesh, &c.] Most intimately conjoined in entire and inseparable love. Which arose from the singular union of the flesh of our first parents; one of them being taken out of the other. From whence Maimonides and other Hebrew doctors infer all mixture with beasts to be contrary to nature; who are neither one flesh with us, nor one with another.  

For in this our bodies, as well as our souls, have a preeminence above theirs; which were not made one flesh after such a manner as man and woman were. They hence also conclude all incestuous marriages, &c. to be unlawful, as may be seen in Mr. Selden. (De Jure N. et G. lib. v. cap. 2.) Their observation is more pertinent, who take notice, that God, creating and joining together but one man and one woman in the beginning, intended mankind should be so propagated, and not by polygamy. Which in process of time indeed became the general practice; but "from the beginning it was not so," as our Saviour speaks in the case of divorces. Which he concludes, from these very words, were against the Divine institution, which made "two to be one flesh" (Matt. xix. 5, 6, 8;) so he interprets these words, and St. Paul doth the same 1 Cor. vi. 16). "They shall be one flesh:" and so doth Jonathan's Paraphrase, and the Samaritan Code, as Mr. Selden observes, in the place now named.  

Ver. 25. They were both naked.] They did not yet find any necessity for clothes.  

And were not ashamed.] Did not blush; no more than little children do when they beheld one another naked, and embrace with an innocent affection. Besides, there was nobody but they two (who in effect were as one) to behold them: and therefore they had no more reason to blush, than a man doth when he is naked alone by himself.  

CHAPTER III.  

1 The serpent deceiveth Eve. 6 Man's shameful fall.  

15 The promised seed. 16 The punishment of mankind. 21 Their first clothing. 22 Their casting out of paradise.  

1 Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea,  

hath God said, Ye shall not eat of every tree of the garden?  

2 And the woman said unto the serpent,  

names upon them: and there being none of them a meet help for him, he slept some time, till Eve had taken her beginning out of him. Whom, when he saw, he received, and owned her for his wife; and no doubt made more reflections upon God's wisdom, power, and goodness, than are set down in this sacred story. They both also received a command from God, not to eat of one tree in the garden: into which, when they were brought, we cannot but think they walked about, and took such a view of it, as to be convinced, by the bountiful provision God had made for them, they had no reason to complain of the small restraint he had laid upon them. All which could not be performed so speedily as some have imagined: for though God can do what he pleases in an instant, yet man cannot; and God himself did not in one day create the world. And, besides that, some time was necessary for transacting all these things; it is not likely the devil would immediately set to work to excite Eve as soon as the command was laid upon them; but rather let it be a little forgotten. And if the time be observed when he assaulted her, it will much confirm this opinion, which was in the absence of her husband: for that we cannot easily believe to have been upon the same day they were created. The extra-
We may eat of the fruit of the trees of the garden: ordinary kindness they had one for the other, will scarce allow us to think it possible, they should be so perverted. It is plain also, God "saw the seventh day" before their fall; which is highly probable they spent in admiring and praising the almighty goodness.

Ver. 1. The serpent] Or, that serpent (as some think it should be translated) which the tempter made use of, as his instrument to deceive man. The word serpent is used by Aristotle (lib. i. Hist. Animal, cap. 1) to be μωστά ἰδιωλοχ, "extremely insidious;" but this was extraordinarily wily. What sort it was is not here express ed: but all agree there is none like it; the curse of God having degraded it. St. Basil, in his Book of Paradise (p. 627) saith, it was not a frog, nor a creature, as others say. I can not θέλωσον, but mild and gentle: not crawling and winding about, in a terrible manner, upon the ground, ὥσπερ ἤφαντο ἐν πασί βιοκρίνον, "but lofty, and going up-right upon its feet." Several of the Jews have been of this opinion; and our famous Mr. Mede inclines to it. (Discourse xxxviii. p. 291, &c.) But I take the opinion of the ancient church, who, since the sixth to the eleventh century, have considered of it as a symbol of the church, to be far more probable: which I shall endeavour to strengthen. There were (and still are in the eastern and southern parts of the world) serpents having wings, and shining very brightly, like to fire. So we read (Isa. xiv. 29) of "a flying fiery serpent." Which fiery serpents are called seraphim, and termed fiery, not merely with respect to their venom, which made sore inflammations on the bodies of those who were bitten by them, but because they appeared shining like fire when they flew in the air.

Whence seraphim is the name also of the highest sort of angels (called the "angels of the presence," Isa. vi. 2, 5), who appeared, I suppose, in some such form to our first parents; and some have thought, this was the archangel Michael, who is called the captain and ruler of the host of the Lord, and was there to aid and strengthen the chosen people; but we are not told what form he appeared in, except that he appeared mighty in war, when he said (in his book De Precipit. Hæret. cap. xiv.), I summi serpentinae, cui Eva, ut filio Dei, crediderat; "this was the serpent to whom Eve gave credit as to the Son of God." Which, if any one take to be the words of the hebreus he is there speaking of; yet these are not what we find in his book against the Valentinians (cap. 2), where he saith the serpent was a primordial Divine imagines præato, "an usurper of the Divine image from the beginning." (See Dr. TENISON OF IDOLATRY, p. 356.) To which that passage in Ephippius may be added, who mentions some hebreus (who might have some thing among them) that said, the woman listened to the serpent's words, and "vóluit non sibi mittere, sibi nusquam mârichto, sed vultu damnato," or was persuaded by him, "as the Son of God." (Hæres. xxxvii. n. 25.) And, one would think, Rabbi Bechaj had this notion in his mind, when he said (upon the 14th verse of this chapter), "This is the secret (or mystery, of the holy language), that a serpent is called Seraphe, as an angel is called Seraph." For which he quotes the former passage (Numb. xxvi. 6), and then adds, The Scripture calls serpents seraphim, because they were to be dishonoured, and thereby seduced Eve to give credit to him.

However this be, it is most reasonable to suppose, it was some beautiful creature; by whom Eve thought an angel, and therefore said, Ye shall not eat of every her; for she was not so simple as to think that beasts could speak; much less that they knew more of God's mind than herself. Nor doth it seem at all credible to me, that she could have been otherwise deceived, but by some creature which appeared so gloriously, that she took it for a heavenly minister; and therefore she supposed she could explain to them the meaning of the Divine command.

Yea, hath God said.] This doth not look like the beginning of a discourse, but the conclusion: as the Jews themselves have observed. And it is not improbable, that the tempter, before he spoke these words, represented himself as one of the heavenly court; who came, or was supposed to come, to give happiness that God hath bestowed upon them in paradise: which was so great, that he could not easily believe he had denied them any of the fruit of the garden. He desired therefore to be satisfied from her own mouth, of the truth of what he pretended to have heard; or to know how they understood the command of God: for so these words may be translated, "Is it not written, that Ye shall not eat of any fruit of the tree, &c." The ancient interpretation, and more probable than theirs, who would have the Hebrew particles, apk ki, signify as much as ut ut: "Although God hath said, Ye shall not eat, notwithstanding, ye shall not die." So they suppose he was going to add; but, before he had spoken the latter part of the command, Eve pretended to know what he meant; and says, "We may eat of the fruit of the trees of the garden." This had been too gross, flatly to contradict what God had said; whereas, the beginning of the verse tells us, he went more subtilly to work.

Ver. 2. The woman said unto the serpent, We may eat, &c., &c.] She seems to have understood him, as if he had bidden them to eat of any fruit in the garden. And indeed the foregoing question is ambiguous; like those oracles of his which made him be called Λοχίας (oblique or crooked), by the ancient heathen; because they had two meanings. She truly therefore reports the sense of God's prohibition, in this and the following verse. Though there are those who think she pronounced these words, "We may eat of the fruit," &c., with some admiration, that they should be restrained from one fruit, when God had most liberally granted them all the rest. The reason of which she did not know, and showed her desire perhaps to understand it.

Ver. 3. But of the fruit,—in the midst of the garden, God hath said, Ye shall not eat of it.] Some suppose the reference here began to prevaricate in two things: First, In saying they might not touch it? Secondly, In saying only there was danger if they meddled with it, and not an absolute threatening. Of
shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

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

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

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

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

9 And the Lord God called unto Adam, and said unto him, *Where art thou?* 

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, maximum, umbrosissimumque, "the greatest and most shady leaf of all other."

Apros.] A covering, which they girt about them.

Ver. 8. *The voice of the Lord God walking*] The sound of the majestic presence, or the glory of the Lord, approaching nearer and nearer unto the place where the Son of God, who appeared in very glorified voice as well as to the Lord: signifying that the sound as I said (for so voice is often used in Scripture) of the Divine Majesty’s approach, came still nearer, and made a louder noise, to terrify them. For thus the word walk is applied to the voice (i. e. sound) of the trumpet at the giving of the law, when Moses says of it, *The voice of thy brother’s blood crieth unto me from the ground.*

Ver. 9. *And he said, I heard thy voice,* &c.] *The very sound of the approach of thy presence by their transgression, because I found I had lost my innocence,* that I hid myself from thee. This was a foolish and vain attempt; but as guilt makes men fearful, that so bereaves them of all consideration.

Ver. 11. *Who told thee that thou wast naked?* Diested of those noble endowments, which I bestowed on thee.

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, *What is this that thou hast done?* And the woman said, The serpent beguiled me, and I did eat.

14 And the Lord God said unto the serpent, *Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; in the pain of thy belly shalt thou eat un

whereof I commanded thee that thou shouldest not eat!

15 And the man, said, The woman whom I gave to be with me, she gave me of the tree, and I did eat.

16 And the Lord God said unto the woman, *What is this that thou hast done?* And the woman said, The serpent beguiled me, and I did eat.

17 Of whom Cain stubbornly refusing to give an account, the Lord said immediately (to show he needed not to be informed), "The voice of thy brother’s blood crieth unto me from the ground."

Ver. 10. *And he said, I heard thy voice,* &c.] *The very sound of the approach of thy presence by their transgression, because I found I had lost my innocence,* that I hid myself from thee. This was a foolish and vain attempt; but as guilt makes men fearful, that so bereaves them of all consideration.

Ver. 11. *Who told thee that thou wast naked?* Diested of those noble endowments, which I bestowed on thee.

Ver. 12. *And the man said, The woman whom thou gavest,* &c.] *I confess my guilt; into which I was drawn by her whom thou gavest me for a help. Thus we are apt to excuse and palliate our faults; by laying that load upon others, with which we ought to charge ourselves, before he ended this discourse with them. Which shows the infinite mercy of the Creator of all, who would not abandon them; but sought after them to save them, when they had lost themselves.

Ver. 13. *The Lord God said unto the woman,* &c.] *What moved thee to violate my command?* 

The woman said, The serpent beguiled me.] My weakness was deceived by the cunning of the devil. Thus she also threw the blame upon another. But God, no doubt, convinced them both of the greatness of their guilt, and the miserable condition into which they were then cast, by their transgression, before he ended this discourse with them. Which shows the infinite mercy of the Creator of all, who would not abandon them; but sought after them to save them, when they had lost themselves.

Ver. 14. *Thou art cursed,* &c.] It is observed by Tertullian, that though God inflicted punishment on Adam and Eve, yet he did not curse them as he did the serpent, ut restitutionis candidatos, they standing fair for a restitution to his favour (lib. ii. adv. Marcion. cap. 25). And I may add, God did not begin with them; but first sentences the serpent, before he proceeds to judgment upon them: which denotes that he (the old serpent) was the great offender, being the first mover to sin; which made his crime more grievous than theirs.

Now, to be cursed, is to be deprived of what was before enjoyed, and doomed to a miserable wretched condition of life: the particulars of which follow. The only difficulty is, why the serpent (literally so called) should be cursed, as it manifestly is (though the devil also, I shall show, is intended), being but an instrument wrought by the curse upon the earth; which will to sin, nor yet understanding or knowledge of what the devil did. It is commonly answered, that this is no more than the curse which God inflicted upon the earth (which was not capable of sinning) for Adam’s sake (ver. 17). But still the reason of that curse is inquired; which is evident enough; man himself being the curse upon the earth; which did not yield its fruit so plentifully and so easily, as it had done before his transgression. And the reason of this curse upon the serpent may be the better
above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:  
15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly

discerned, by another instance which we find Exod. xxxi. 28, where an ox, which gored a man or woman that they died, is ordered to be stoned, and his flesh not to be eaten. This sure was to show the great value God set upon man's life: which he secured also by this punishment; which moved all owners to look well to their beasts that might endanger it.  

For he had the property (to namely, in money to Adam and his wife (whom, it is manifest by what follows, God intended to restore into his favour), that they might be ever mindful of the fœnality of their guilt, and excited to repentance; by seeing a noble creature (who was but the instrument of it) so extremely debase into a most vile condition.

Upon thy belly shalt thou go.] This shows the serpent to have been a more noble creature before this fact; but changed after it, from a flying scurch (as the word is, Numb. xxi. 6) into a foul creeping serpent; not moving aloft in the air, but crawling upon the earth, and licking the dust. So it follows:  

Dust shalt thou eat.] There is no viler food than this: which doth not signify the serpent should feed upon dust, but that it is made of a great creeping earth creature, it cannot but lick up much dust together with its food, whatsoever that be.

All this is, literally, the curse of the serpent; but as the devil lay hidden under the covert of the serpent, though he be not named; so his curse is intended in this curse of the serpent, though it be not separately made upon it. All men of a greater capacity in a great evil are certain to have a peculiar respect to the devil under the name of the serpent. And the devil's curse in general was this: to be thrust down further than before, from his ancient heavenly habitation; and condemned to live in the lower smoky region of the air: where he hath lost all relish of celestial enjoyments, and pleases himself only in his vile endeavours to make mankind as wretched as was this a more noble creature before.

Ver. 15. I will put enmity, &c.] An irreconcilable feud, throughout all generations. Which is true of the serpent, literally understood, between whom and mankind there is such an antipathy, that it discovers itself both in the natural and sensitive faculties of them both: their humours being poison to each other; and man's being a very great devourer of any creature more than any other creature: and the serpent in like manner, at the sight of a man, especially (if naturalists say true) of a naked man. Thus Mr. Mede (Disc. xxxix. p. 295). But this is far more true and certain of the spiritual serpent, the devil and his angels (who joined with him in his apostasy), and the woman and her seed, in whom these words are more literally fulfilled. For Maimonides justly admires, that the seed of the woman should be only mentioned and not of Adam (without whom she could have no seed; which therefore must be his seed), and that it should be said of her seed, not of his, that it bruised the serpent's head (More Nevochim, pt. ii. cap. 30).  

"This," saith he, "is one of the passages in Scripture, which is most suitable to the meaning of the story, stood, according to the letter; but contains great wisdom in it." In which words he wrote more truth than he was aware: but was not able to unfold this hidden wisdom, as we Christians, blessed be God, are able to do. For this seed here spoken of is Christ, as both the Targums (that ascribed to Jonathan, and that to the Jewish Midrash) undoubtedly make it; and as we are taught to understand it, by God's words to Abraham, when he renewed this promise: "In thy seed (that is, Christ, saith the apostle) shall all nations be blessed, (Gen. xxii. 18, Gal. iii. 8, 16). For he vanquished the devil, who had now vanquished mankind. So here it follows,  

It shall bruise thy head.] i. e. That seed of the woman shall despoil thee of thy power (meaning the devil), and abolish thy tyranny. For in the head of the serpent (to whom, by his very nature) lies his strength: as Epaminondas represented to the Thebans when he exhorted them to set upon a band of Lacedemonians, by showing them the head of a vast snake which he had crushed (πυγή πεταξάμενη τον Σπάνον νυομένου), saying, "Look ye, the body can do no hurt now the head is gone;" meaning, that, if they routed the Lacedemonians, the rest of the confederates would signify nothing. (Polyb. lib. xiv. 25.) And therefore Mr. Mede has rightly interpreted the serpent's head, to signify the devil's sovereignty (Disc. xxv. p. 113, and xxxix. p. 298), and that sovereignty is the power of death: which headship of the devil, the seed of the woman (that is, Christ the Lord) hath broken in pieces, and at last, will utterly destroy (1 Cor. xv. 25, 26).

There is a notable example of this enmity in the struggle between Christ and the devil for empire, in Rev. xii. 7, 8, where Christ destroyed the sovereignty of the serpent in the Roman empire so effectually, that there was "no more place found for the dragon and his angels in heaven," i. e. the devil utterly lost his sovereignty in that state, as Mr. Mede interprets it.  

Thou shalt bruise his heel.] This victory over the devil was not to be gotten without blood: for the devil did all that he was able to destroy this seed. But that was impossible to be done; he could only assault his lower part (called here the heel), viz. his body or flesh: which, by his instruments, he persecuted, despitefully used, and at last crucified. By which very means (as据 to the goodness of God) the seed of the woman conquered the devil, as the apostle shows, Heb. ii. 14, 15. For it must be here noted, that Christ was properly and literally the seed of the woman, and not at all of the man: being born, without him, of a pure virgin. The tender mercy of God also must here be acknowledged; which, in the hope of the seed, very, as soon as they were fallen: by making them this most gracious promise. Which, though here something obscurely delivered, grew clearer and clearer, in every age, till Christ came. It cannot be denied likewise, but that by seed may be understood (collectively) all the faithful, who, by the power of their Lord, vanquished all the power of their spiritual Adversaries (see Lev. xix. 19). Yet that we must confess, there was one eminent seed here primarily intended, by whom they overcome. Unto whom another seed is not here opposed in this last part of the verse (as in the former part), but the serpent himself: which points out a single combat (as I may call it) between this promised seed and the serpent. But in the rest of the interpretation of understanding by seed, Christ with all his members, then the bruising their heel signifies (as Mede expounds it) the devil's deceit and guile in assaulting us unawares: as they do who come behind others, when they do not observe them, and catch hold of their heel. For that this is an emblem of guile and deceitful dealing, appears from the words of Obadiah and Jacob; the latter of which had his name from catching his brother by the heel at his birth, which
multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

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

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

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

In sorrow shalt thou eat] It shall cost thee a great deal of labour and toil, before thou reapest the fruits of it.

All the days of thy life.] Every part of the year shall bring along with it new wearisome labours.

Ver. 18. Thorns also and thistles, &c.] It shall cost thee much of the Jews reckon up the punishments, and unprofitable weeds; which shall come up instead of better plants.

Eat the herb of the field.] Be content with such things as the common field produces; instead of the delicious fruits of paradise. Here the Rabbins cry out, Mensura pro mensura; "behold the justice of God, who brings them in his kind!" He was not satisfied with the choice fruits of the garden in which God put him; and therefore he took them from him, and sent him to eat the ordinary food of beasts; and that not without hard labour (Maimon. More Nevoch. pt. I. cap. 2).

Ver. 19. In the sweat of thy face, &c.] Some conclude from hence, that the earth brought forth before the fall without any pains to cultivate it. And indeed there needed none; all things being produced at the first, by the divine power, in full perfection. But what labour would have been necessary in time, if man had continued innocent, we do not know: only these words signify, that less toil would have served than man must now take for their sustenance.

Some of the Jews reckon up the punishments, besides death, which God inflicted upon Adam; and as many upon Eve. (See Pirke Elzezer, cap. xiv. and Vorstius upon him.)

Till thou return unto the ground.] i. e. Till thou diest, and moulderest into dust.

For out of it thou wast taken.] From whence thou wast taken, is explained, ver. 23, which shows the particle ki is not always to be translated for, but sometimes whenever, or whom, as (iv. 25) "God hath given me another seed instead of Abel, whom Cain slew.

The rest of this verse needs no explication.

Ver. 20. Called her name Eve.] Some think she was called Ishah before, and now he changed her name into Eve; in belief that God would make her the mother of all mankind, and of the promised seed particularly; by whom (as D. Chrysostom adds) he hoped to be raised from the dead to immortal life.

Mother of all living.] Of all men that should live hereafter, or of Him that should give life to mankind. So Hovah may be interpreted, qaro or ṣeφאתא because she was the mother of all mankind, or because mankind, now sentenced to death, were by her seed to be made alive.

Ver. 21. Coats of skins, &c.] The first clothes of mankind were of the leaves of trees, which they made themselves; being ready at hand, woven by Divine art. The next were of the skins of beasts; which were the first made for them from the injury of cold and weather, and these were made by God's direction. Who having made a most gracious covenant with our first parents (ver. 20. Thorns also and thistles, &c.] It shall cost thee much of the Jews reckon up the punishments, and unprofitable weeds; which shall come up instead of better plants.

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

Therefore the Lord God sent him forth

That Adam was made in another place, and thence brought into paradise: from whence, being now expelled, he was sent back to the place where he was first formed; there to labour in all the toils of husbandry. Though, it must be confessed, these words may signify no more than those ver. 19, of this chapter, that he had his original from that source by the tilting of which he was put in mind of his return thither.

Ver. 21. So he drove out the man.] (With his wife) or, as Aben Ezra translates it, after he had driven him out, he placed, &c. This word צו is that which the Hebrews properly use in divorces; and therefore doth, they think, that the Lord put him away from his presence. Aben Ezra observes, &c.] Or, a flame of a sword. Concerning which Maimonides thus discourses (p. i. More Nochoc, cap. 4). Our wise men understand by לבח (flame) an angel: according to the psalmist, “He maketh his angels spirits; his ministers (לובק) a flaming fire.” (Ps. cxv. 4.) That is, one of the seraphim, or a flaming angel, in the form of a flying serpent: some understand it of the sword, which resembled the vibration of a sword, was appointed, with the cherubims, to guard the entrance of the garden. For the cherubims and seraphim are frequently mentioned in Scripture as attendants upon the Shechith, or Divine Majesty: which appeared here in great glory, at the passage into the garden of Eden; as it did in aftertimes at the door of the tabernacle of the congregation of Israel, to their great astonishment.

Which turned every way.] “Angels,” says Maimonides, in the forenamed passage, “can turn themselves into all forms and shapes; some of which strike greater terror into those that behold them than others do.” But I take this expression, not to signify mutation of shapes, but the motion of the angel: which was so very sudden, that to the devout mind, as the flames seemed to come streaming out on every side.

To keep the way of the tree of life.] To secure the passage into the garden of Eden, where this tree was; that none should dare to attempt a re-entry. But Adam was so far from thinking of this, that, if the eastern traditions were to be credited, I should add, he plunged himself into the deepest sorrow for a long time; bewailing his sin, begging pardon, &c.; till God despatched an angel to comfort him, and further assure him of his favour; which being but probable conjectures, I say no more of such matters.
from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed

Nor can I assert, with any degree of confidence, what our great primate of Ireland says, in his Annals, that it seems to have been the tenth day of the world's age, when Adam was cast out of paradise; in memory of which calamity, the solemn day of expiation, and the great fast, was instituted in aftertimes, wherein all were to afflict their souls (Lev. xvi. 29). This indeed is the doctrine of the Jews, who say, "The great day of expiation (which was on the tenth of September) was appointed and sanctified from the creation of the world." But there is no other authority for it.

It will be more useful, I think, to observe what footsteps there are of these things remaining in the gentle world. I will mention but two. One of which is noted by Eusebius, who shows (lib. xii. Prepar. Evang. cap. 11) that Plato, in his Symposium, hath preserved the memory of Paradise: his ἔρπος Διός, garden of Jupiter, being the same with this garden of God, in which man was at first placed. The other by St. Austin, who says, Perecydes, the scholar of Pythagors, called the beginner of evil, Ὄφωνια: that is, a demon in the shape of a serpent. So Heiddeggerus observes out of him, Exercit. iv. De Adamo et Eva, n. 82.

CHAPTER IV.

1 The birth, trade, and religion of Cain and Abel. 8 The murder of Abel. 11 The curse of Cain. 17 Enoch the first city. 19 Lamech and his two wives. 25 The birth of Seth, 26 and Enos.

1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

CHAPTER IV.

Ver. 1. And Adam knew Eve his wife, &c.] After they were thrust out of paradise; not before (whatsoever some of the Jewish doctors fancy to the contrary); for, as some will have it, after they had spent some time in acts of repentance, which is not an improbable opinion.

A man from the Lord.] i.e. The promised Messiah; which she imagined would have been her first-born. For the words of the promise (iii. 15) might as well be expanded of the first seed the woman had, as of any of his posterity.

Ver. 2. Abel.] But gives no reason of his name, which signifies vanity; as she did of Cain's, which signifies acquisition, or possession. Nor is it said who gave this second son the name of Abel: but it seems they made no account of him, in comparison with the first-born. Cain was not asATTERN to spes; factae promissionis de semine, ut in Cain (as Joh. Forsterus judiciously speaks, in his Lexicon, on the word Hevel), "Because they did not place in him their hope of the promised seed, as they did in Cain."

Abel was a keeper of sheep, &c.] The younger son was a shepherd; and the elder a husbandman and planter. For this last seems to have been Adam's chief employment, both before and after his fall (Gen. ii. 15, iii. 23), and therefore either chosen by Cain, in imitation of his father, or put upon him by his direction, as the more noble of the two.

Whence the eastern people gave him the name of Abul-Karim; which some mistake for another son of Adam: but in truth was another name of Cain, signifying a tiller of the field, as Mr. Selden shows, lib. v. De Jure N. et G. cap. 8.

The patriarchs indeed after the flood, at least in Abraham's family, chose to feed cattle: but that was because it was less laborious, and more suitable to that unsettled station wherein they lived for many years, removing, like the ancient Nomades, from one country to another.

Ver. 3. In process of time] In the Hebrew the words are, in the end of days: that is, in the conclusion of the year, or after harvest. So days signify in many other places, particularly Judg. xi. 4, wherein after days is after a year. This was a very seasonable time to make their grateful acknowledgments to God, who had given them a fruitful year, and blessed them with increase. Accordingly God ordained, in future times, that the Israelites should keep a solemn feast, in the year's end, to thank him for the ingathering of their fruits (Exod. xxiii. 16, xxxiv. 22). But in what year of the world it was that Cain and Abel brought these sacrifices, we have no means to know. It was, no doubt, when they were grown men; and perhaps had more brethren and sisters besides themselves. See ver. 17.

Cain brought of the fruits of the ground an offering] These were the most ancient sacrifices among the gentiles, both Greek and Roman, as their authors tell us; and therefore it is most likely that Adam began with these oblations of herbs, flowers, frankincense, meats, &c. and that Cain followed him; being of the same profession, and provided with store of such things. Now, as there were solemn times of making their devout acknowledgments to God: so, I doubt not, there were some set places where they met for that purpose. For the word in Hebrew for brought, is never used about domestic or private sacrifices, but always about those public sacrifices, which were brought to the door of the tabernacle of the congregation, to be offered by the priest. As (Lev. iv. 1) "He shall bring the bullock to the door," &c. Which occurs all along, especially in the ninth chapter of that book.

And therefore, I suppose, they brought these sacrifices, here mentioned, to some fixed place: looking towards the Shechinah, or glorious presence of God, at the entrance of the garden of Eden, from which Adam had been expelled. For there being no doubt, some settled place where they performed sacred offices, it is most reasonable to think it had respect to the Shechinah, or Divine Majesty. Whereupon, therefore, they appeared (as the Scripture speaks) before God; because there he manifested his special presence, which moved them to go thither to worship him, to give him thanks, or to inquire of him, as we read Rebecca did, xxv. 29.
3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

What kind of sacrifices these were, is a question among learned men. The Talmudists are of opinion that they were whole burnt-offerings, and that there were no other before the law was given (which I shall not now examine), nor would the Jews, after the giving of the law, permit the gentiles to offer any other at their temple.

It is their opinion also, that Cain and Abel brought these sacrifices to Adam, to be offered by him: for which I see no reason, nor can I find that there was ever any sacrifice offered to them by any other than themselves, which seem to have offered them. And then this effectually confutes their opinion, who say the first-born were separated to the office of priest-hood: for, by these words, it is plain, the youngest sacrificed, as well as the eldest. And so they did in following ages; when we find Jacob performing the office of a priest (Gen. xxviii. 18, xlvii. 1). Which pure Eusebios very judiciously resolves, in many other places, such as "the man very strongly determined, to run them the least burdensome inconvenience: which hath led some to conclude that men did this out of a grateful inclination, to return him some of his own blessings; though they had no directions from him about it. But if this were true, how came Abel to believe that his sacrifice of a beast would be so acceptable to God, as the apostle says it was by faith? (Heb. xi. 4.) That faith had something in it very glorious, and very sweet, no more than that Abel made himself no more the less content with the law of Moses, which permitted none to officiate among the Israelites, but the family of Aaron; and no sacrifices to be offered, but at the tabernacle of the congregation, Lev. xvii. 3, 4, 5.

It is a much harder question, how they came to sacrifice at all, either meat or beasts; since we read of Enochios very judiciously resolves, in many other places, the reason. Adam, in all likelihood, had received some order concerning it; and began to sacrifice (as I noted before, iii. 21) by direction from the Shechinah, or Divine Majesty: from whence a voice spake to him upon several occasions, (ii. 16, 17, iii. 8, 9, &c.) This order, indeed, is not rebutted; no more than that Moses in his short history omitted (as Enoch's prophecy, Noah's preaching, the peopling of the world, &c., see ver. 15), but it doth not seem probable that Adam would have presumed to invent a way of worship by killing beasts and burning their fat: especially since one cannot perceive any inclination of it in nature. And therefore it was obviously requisite of a man, in this manner, that this way of worship was not taken up by chance, or by a human motion, χωρία δ ε' ἐπικατα τὰς εἰς θυσίαν, but suggested to them by a divine inspiration (lib. i. Demonstr. Evang. cap. 10). Of which Plato, one would think, had some notion, when he forbids his law-maker (in his Epinomis) to make any alteration in the rites of sacrificing, because the συνεθέστα ἡ τὰς τοιούτων τιμάς, it is not possible for our mortal nature to know any thing about such matters.

Ver. 4. Abel brought of the firstlings of his flock, &c.] Many have fancied, from this, that Cain's guilt lay in this, that he did not bring the first of his fruit, as he ought to have done, and as the heathens ever did, or were bound to do by their pontifical laws (as Mr. Selden observes, chap. i. of his Hist. of Tyrs), in their Premessum, i.e. the first-fruits of their corn, or their Calpar, which was the richest of their wine. For it is only said, he brought of the fruit of his ground, when Abel brought of the firstlings of his flock. And Moses also adding, that Abel brought of the fat thereof, is, the very best; they think Cain's fault was, that he brought not the fullest ears of corn (which he kept for himself), but the lankeat, or brought them with a niggardly hand, or a grudging mind. And, in another place, the sponse, says, "He was the first that tasted the first-fruits, and kept the best things for his own belly." Των αἵτων ἀπέκδισεν πρωτός τι γενομένοι τα πρωτα γενεας, p. 108. But there is no certainty of this; and the apostle to the Hebrews hath directed as to a better account (xi. 4). Abel offered with a pious mind; Cain without a due sense of God, and of himself. He offered the fruit of his ground; but did not devote himself to God. Therefore it follows, The Lord had respect unto Abel: he graciously accepted them: and his offering was accepted, because he himself was accepted. It is a metaphor from those who, when a present is made them, look eagerly upon the person that brings it, if they like him and his present; or turn away their faces, if they disdain them.

How God testified his acceptance of Abel's sacrifice is the only difficulty: which the Jews say was by fire coming from heaven (or rather, I think, by a stream of light, or a flame from the Shechinah, the first glory of God, universal thoughts away and from the law of Moses, which permitted none to officiate among the Israelites, but the family of Aaron; and no sacrifices to be offered, but at the tabernacle of the congregation, Lev. xvii. 3, 4, 5. And if Abel's sacrifice was acccepted and by a great fire, he was honored. Thus Theodotion of old translated these words: Λέιναι τοις Αβελ ελπίδα και ἀνίκητος: "He looked upon Abel's sacrifices, and set them on fire." Which St. Hierom, and other ancient writers approve. The footsteps of which we meet withal, in Gen. xv. 17, and examples of it very many in future times, when the Greeks offered the first grain of a new harvest, according to the law (Lev. xix. 24), when Gideon offered upon the rock (Judg. vi. 21), and David stayed the plague (1 Chron. xxii. 26), and Solomon consecrated the temple (2 Chron. vii. 13), and when Elijah contended with the Baalites, (1 Kings xviii. 38, &c.) Whence the Israelites, wishing all prosperity to their king, pray that God would accept (in the Hebrew, turn unto us) of his burnt sacrifice (Psalm xx. 4). And we find some relics of this among the heathen: for, when the Greeks went on ship-board to the Trojan war, Homer represents Jupiter promising them good success in this manner, Iliad. ii. 354:

'Αστραπητειν ἄνθισθαι ὑψιστα σήματα φαινοντα

by "lightning on the right hand of them (as it may be translated), or shining gloriously upon them (as the ancient scholiast expounds it), and making favourable tokens appear to them." In like manner, he gave the same encouragement to the Trojans, when they were going to set upon the Greeks, Iliad. x. 236, 237:

'Αριστείς δι' αυτοῦ Κροκολαθα οὖσα σήματα φαινοντα,

"Jupiter giving them good signs, lightened upon them." And thunder sometimes accompanying these flashes of lightning (as it did on Mount Sinai), Virgil makes him to have established covenants in that manner (Ensid. xii. 390). Where, after Æneas had called
5 But unto Cain and to his offering he had not respect. And Cain was very wretched, and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth, and why is thy countenance fallen? If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

7 And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

8 ¶ And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

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

10 And now art thou cursed from the earth, who, if he would do well, as Abel had done, should find favour no less than he. Secondly, That there was no reason he that did ill should fare like him that did well; but quite contrary, should feel the marks of God's displeasure. And yet, Thirdly, This should not alter his civil right, nor give Abel any authority over him; but he should still retain the privilege of his birthright; and need fear no harm from his brother, who was his anit and advantage.

9 Ver. 8. Cain talked with [Abel.] Asked him in a friendly manner (as one brother speaks to another) if he would walk into the fields? This seems more likely to me, than that he told him how the Lord had chidden him (as Aben Ezra interprets it), or that he disputed with him about the other world, and the judgment to come, as others have expounded it. Which Mr. Selden very judiciously concludes to have arisen from Onkelos's paraphrase on the foregoing verse, which is this: "If thou amend thy worship (or service of me) shalt thou not be pardoned? but if thou dost not amend it, thy sin shall remain to the day of judgment, in which thou shalt be punished if thou dost not repent; and thou shalt be taken off the earth, and the judgments of the Pentateuch, the dispute which Cain had with Abel about the day of judgment, as a traditional explication of this eighth verse. Lib. vii. de Jure N. et Gen. cap. 4.

In the field.] When he had drawn him from company, and had him alone.

10 Cain rose up against Abel.] Assaulted him on a sudden; and took him at an advantage.

Slew him.] Gave him a stab; or some other way wounded him; so as to shed his blood. Ver. 11.

11 Ver. 9. Where is thy brother?] Which is not spoken as if he was ignorant, but to awake Cain, and make him sensible, that he knew what had passed.

Knowest thou?] I can give no account of him. Ver. 10. What hast thou done?] Consider what a heinous crime thou hast committed; which cannot be concealed from me. For Thy brother Abel crieth, &c.] Calls for speedy and severe vengeance. In the Hebrew it is bloods, in the plural number; because, say the Hebrew doctors, he killed Abel and all his posterity, which were in his loins: according to what we read, 2 Kings ix. 26, "I have seen the blood of Naboth, and the blood of his sons (though we read of nobody stoned but himself), saith the Lord, and I will require thee in this blood, &c." See Sanhedrin, cap. iv. and Excerpt. Germa, cap. vi. N. 7. a Job. Coch.
and which hath opened her mouth to receive thy brother's blood from thy hand;
12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.
13 And Cain said unto the Lord, My punishment is greater than I can bear.
14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.
15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.
16 And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.
17 And Cain knew his wife, and she conceived from her husband. And Cain built a city, and called the name of the city Enoch.

Ver. 11. Thou art cursed from the earth, &c.] I pass a sentence of perpetual banishment upon thee, from this country; which hath drunk in the blood of thy brother. Hitherto Adam and his children had lived together; but now, as Aben Ezra well observes, Cain was banished into a region far off from his father, who dwelt in the neighbourhood of Paradise.

Ver. 12. When thou tillest the ground, &c.] And wheresoever thou shalt heeve the earth, which thou tillest, shall be barren; and not bring forth answerable to thy labour.

A fugitive, &c.] Wandering up and down in unknown regions. Every one that findeth me shall slay me.] I shall be looked upon as a common enemy: so that whosoever lights upon me, taking me for a dangerous person, will kill me. To find another, in Scripture language, signifies to fall upon him by chance or unawares; without any precedent hatred: as Bochart observes, the vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

Ver. 15. Therefore whoso slayeth Cain, &c.] Or, (as the word we translate therefore may be rendered) others) it shall not be as thou suspectest. But Lub. de Dieu gives many instances where this word signifies is used as an affirmative, signifying as much as surely. So the meaning is, Take it for a certain truth, that if any man slay Cain, he (that is Cain) shall be avenged sevenfold; or rather, through seven generations, God will punish the slaughter of Cain a long time: for the number seven being tripled and squared (as the Chronic. Excerpt, before Job, Antiochus speaks) "an indication of an indeterminate, but great number;" signifying as much as he shall endure many punishments. For God intended the life of Cain should be prolonged, in a miserable estate, as an example of his vengeance; to deter others from committing the like misdeeds. Accordingly we read, presently after this, that Cain had a wife; and more than that, he built a city: which supposes a great company of people to inhabit it (ver. 17). And here, by the way, we need not wonder there is no mention made of the institution of sacrifices; when the first peopling of the world is only supposed, not related.


From the presence of the Lord.] There was a Divine glory, called by the Jews the Shechinah, which appeared from the beginning (as I have often said before); the sight of which Cain never after this enjoyed; but was banished from it: and God withdrawing his gracious presence from him, so entirely shut out of his special protection. If Cain, after this, turned a downright idolater (as many think), it is very likely he introduced the worship of the sun (which was the most ancient sort of idolatry), as the best resemblance he could find of the glory of the C.
and bare Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch.

Lord: which was wont to appear in a flaming light.
And in aftertimes they worshipped fire, in the eastern countries; as the best emblem of the sun, when it was absent.

The land of Nod.] At last he settled in a country, which had the name of Nod; from his wandering up and down, like a vagabond, till he fixed here: where, it seems, he still continued restless and moving from part of the country to another, till, in conclusion, "he built a city" (for his security, some think), as we read in the verse following.

Some translate it, in the land of vagabonds. And R. Solomon fancies the very ground shaken under him, and made people run away from him, saying, "This is the cruel man that will slay his brother.

The east of Eden.] He still went eastward from that country, that Adam settled after he was thrust out of paradise. See iii. 24. Which Junius thinks was in that tract of ground where the Nomades afterwards dwelt, bordering upon Susiana. Which is far more probable, than the conceit of the author of the book of Job (par. ii. § 14), who would have Cain's going "from place to place", as the Lord consented to his request, but his expulsion out of the land of Canaan, where Adam dwelt after he was thrust out of paradise: and consequently the land of Nod was not far from the land of Canaan. Nothing can be more ungrounded than this; which overthrows, also, all that Moses saith of Eden, and the garden planted there: from whence Adam went out on the east side, and therefore not towards Canaan, which was westward.

Ver. 17. And Cain knew his wife.] There hath been no mention hitherto of any woman in the world but Eve, much less of Cain's having a wife. And therefore it is uncertain whether this were a wife he took before he killed his brother, or after. It is most probable he married her before; because we may well think all the world had harboured the thoughts of marriage with such an impious murderer, whom God also had accursed. But whether it were before or after, I see no reason to conclude that this wife was his sister: there being women beside in the world, before this time, as was said before. For even in our country, in the age before us, there sprang from common persons, three hundred and sixty-seven children, within the space of eighty years. And therefore, the world being now (when Cain slew Abel) a hundred and twenty-eight, or a hundred and thirty years old, according to Abp. Usher, and Jachet's Chronology, we cannot but conceive there were a great number of people in it, descended from all those sons and daughters which Adam begot (chap. v. 4). We are not told how many, but some of the ancient eastern traditions (in Cedrenus) say, he had thirty-three sons and twenty-seven daughters.

It is true, indeed, that at the first Cain could marry none but one of his sisters. Which was then lawful because absolutely necessary: and prohibited by God when that necessity ceased. Of which the eastern people were so sensible, that they took care to have it thought, that Cain and Abel did not marry those who were nearest akin to them, but those that were at some distance. For their tradition is, that Eve at her birth bore two fratellins, brought twins, a son and a daughter; viz. Cain with his sister, and Abel with his sister Avin; as Suidus Patricles, patriarch of Alexandria, reports. Now such was their caution not to match with those that were nearest in blood, but with those further off, as much as was then possible; Cain was not suffered to marry his twin-sister, nor Abel.

18 And unto Enoch was born Ira, and Ira begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech.

his: but Adam gave Awin to Cain, and Azzon to Abel. I cannot vouch the truth of this story; which I mention only to show, that mankind have had a sense, that all possible care should be used to avoid marriages with the nearest relations: for though this story was derived, perhaps, from the Jews, yet it was believed by other people. See Mr. Selden, lib. v. De Juris Gent. cap. 4. Hence Diodorus Siculus says, lib. i. it was κατά τινα ἐπαγόρα, "the common use of mankind," that brothers and sisters should not be joined in marriage. And Plato (lib. viii. de Legib.) calls such marriages περάσας ὡς καὶ Σιναγογή, "by no means holy, but hateful to God." For though they were not so in the beginning of things, they became criminal, and that being natural on both sides of things (as Grotius well observes, lib. de Jure B. et P. cap. 10), which is unnatural in another state.

He built a city.] Not as soon as he came into this country: but when he had a numerous progeny, able to people it; and consequently in his old age. His end in building it, some think, was to cross the curse of wandering to and fro; others, to defend himself against the enemies of his posterity; others, to confirm his name and fear; or, to secure the spoils which, by force and violence (as Josephus relates, lib. i. Antiq. cap. 3), he had taken from others. There are those who imagine that when he attempted to build this city, he often broke off the work, out of a panic fear; such a one as Romulus felt, after he had killed his brother Remus.

Called the name of the city, &c.] Some think he declined his own name, because he knew it to be odious everywhere: but it is more likely, it was for that reason which moved men in aftertimes to do the same. For it hath been a very ancient usage for great men to call the cities which they built by the name of their sons, rather than of their own: out of the great love they bare to their children. Thus Nimrod called Niniveh after the name of his son Nimas: which the psalmist notes as a piece of the vanity of mankind, to call their lands (that is, the houses where they dwell, as R. Solomon Jarchi interprets it) by their own names, to be a lasting monument of them and of their family. Enoch: and Nimrod: and Lamech: and the rest: and Pliny, Heniochi; by Menelaus, and Enochi; and by Lucan, Enochi: some of which lived so far eastward, that Sir W. Raleigh fancies they might be the posterity of this Enoch.

Ver. 18. Unto Enoch was born Ira; and Ira begat Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech.

It is remarkable, that though Moses gives us some account of the descendants of Cain, yet he saith not a word of the years that they lived; and carries his genealogy but a little way. Whereas he deduces the genealogy of Seth down to the flood, and so to his own time, &c. And also relates particularly (chap. 5), to what age the life of his principal posterity was prolonged. It seems, he looked upon Cain's race as such a reprobate generation, that he would not number them in the book of the living: as St. Cyril speaks.

Ver. 19. Lamech took unto him two wives.] By a small transposition of letters, Lamech being the same with Melech, which signifies a king, some of the Jews fancy him to have been a great man: for none but such, they say, had two wives in those ancient times; and through that hence they called him Libech (lib. v. De Juris Gent. et P. cap. 6), for any body that could maintain them to have had more. But it is more likely that Lamech was the first that adventured to transgress the original institution; which was observed even by the Cainites till this time. When, perhaps
his earnest desire of seeing that blessed seed which was promised to Eve, might induce him to take more wives than one; hoping, by multiplying his posterity, some other of them might prove so happy as to produce that seed. And this he might possibly persuade himself was the more likely, because the right that was in Cain the first-born, he might now conclude was revived in himself: who, being the seventh from Cain, had some reason to imagine the curse laid upon him, of being punished sevenfold, l. e. for seven generations, was now executed on his posterity restored to the right of filling the promise.

Ver. 19. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. 20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. 21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ. 22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass or iron; and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt: 24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

Ver. 22. Tubal-cain.] The Arabianst still call a plate of iron or brass by the name of Tubal (as Bochart observes out of Avicenna, and others, lib. iii. Phaenec. cap. 12.), who, as it follows in the text, was an instructor of every artificer in brass and iron. i.e. found out the art of melting metals, and making all sorts of weapons, arms and other instruments of iron and brass. Many think that Vulcan is the same with Tubal-cain (their names being not unlike); particularly Gecch. Vossius, De Orig. Idololi, l. i. cap. 16. Naamah. Neither Vossius (ib. cap. 17.) takes it to have been the heathen Minerva, or Venus. Her name signifies beautiful, or fair, one of a sweet aspect: and the Arabians say, she invented colours and painting as Jubal did music. See Elmacinus. p. 8.

Ver. 23. And Lamech said—Hear my voice, ye wives of Lamech. And in these words, which were the occasion of them: but it is hard to find what it was. Jacobus Capellus, indeed (in his Historia Sacra et Exotica), hath a conceit that Lamech was now in a vapouring humour, being puffed up with the glory of his sons' inventions; to whose music and other arts he endeavoured to add poetry: which had been expressed in the following line, as a threnodial hymn, wherein he brags what feats he would do. For so he reads the words (with Aben Ezra), not I have slain, but I will kill a man with one blow of my fist, &c. But I can see no warrant for this translation, without a violence to the Hebrew text; and therefore we must seek for another interpretation.

I have slain a man, &c.] These words would have a plain exposition (which otherwise are difficult), if we could give credit to the Hebrew tradition; which, St. Hierom says, several Christians followed: that Lamech, being informed by a certain youth, as he was hunting, that there was a wild beast lay lurking in a secret place, went thither; and unawares killed Cain, who lay hid there; and then, in a rage at what he had done, fell upon the youth that had occasioned this mistake, and beat him to death. But, as there is no certainty of this, so it doth not agree with the next verse: which seems to suppose Cain to be now alive. Therefore, Lud. De Dieu, following Onkelos, reads the words by way of interrogation; "Have I slain a man? or, &c." that you should be afraid of my life! It seems the use of weapons being found out by one of his sons, and grown common, his wives apprehended that somebody or other might make use of them to slay him. But he bids them comfort themselves, for he was not guilty of slaying any body himself: and therefore might reasonably hope nobody would hurt him.

And then the meaning of the next verse is easy.

Ver. 24. If Cain shall be avenged sevenfold,] If God hath guarded Cain so strongly, who was a murderer, as to threaten great and long punishments to those that slay him; he will punish them far more, and pursue them with a longer vengeance, who shall slay me, being a guide these people.

There are divers other interpretations, which I shall...
CHAPTER V.

1 The genealogy, age, and death of the patriarchs from Adam unto Noah. 24 The godliness and translation of Enos.

I Thus is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

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

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

As for the collateral lines, which, no doubt, were very many, by the other sons and daughters which the persons here mentioned begot, they are omitted: because no more than I have said, was pertinent to Moses's purpose.

In the day This is repeated again, only to imprint on their minds that Adam was not produced, like other men, by generation, but by creation.

In the likeness of God This also is again mention-
CHAPTER V.

3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:
4 And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters:
5 And all the days that Adam lived were nine hundred and thirty years: and he died

Natural History, lib. viii. cap. 48. Nay, in times nearer to us, there are instances of this kind, as the Lord Bascon observes, in his Hist. Civ. et Mortis; and Bartholin, in his Hist. Anat. Rariorum, Cent. v. Hist. 28.

But nothing is more remarkable than that which Gassendus reports in the life of Nic. Petreskius, lib. vi. That he esteem'd a letter from Aleppo, no longer ago than the year 1636, a mark of the highest honour to several persons worthy to be believed, who was four hundred years old: Iudaeus omnino esse expeditionem atque inditum: and the persons that wrote this, were fully assured of the undoubted truth of it.

Such instances indeed are rare; and there is one that thinks men did not generally live to such a great age in the old world: For Maimonides is of opinion, that none attained to so many years as are here mentioned, but only the particular persons expressly named by Moses; all the rest of mankind, in those days, living only the ordinary term which man did in aftertimes: or, in other words, this extraordinary length of days, was the privilege only of these singular individuals, born before the deluge, and far removed, rather than those occasions are not so very rare: for instance, the physician Peireskius, some time, according to some, 1300 years ago, by being an hundred years old, was deified and worshipped for a god, under the name of Anatharpochar. The Phœnicians were great magicians: and even the Egyptian history shows, that those sciences were so highly esteemed, that during the time of Num. i. 2, the Egyptians were acquainted with the science of Geometry, and the Art of Astronomy; and the Church Fathers, not from any authority of their own, but because Moses had condemned those sciences, which are the invention of Satan, to the unlearned and unholy vulgar.
6 And Seth lived an hundred and five years, and begat Enos:
7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:
8 And all the days of Seth were nine hundred and twelve years: and he died.
9 And Enos lived ninety years, and begat Cainan:
10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:
11 And all the days of Enos were nine hundred and five years: and he died.
12 And Cainan lived seventy years, and begat Mahalaleel:
13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:
14 And all the days of Cainan were nine hundred and ten years: and he died.
15 And Mahalaleel lived sixty and five years, and begat Jared:

Capellus (in his Hist. Sacra et Exot.), Ne fatale nec cibo quod omen nominibus propriis effingamus:—"that we should not fancy there is, we do not know what fatal omen in proper names." The wickedness of Judas Iscariot did not make the other Judas, called by that name, to think the worse of it. And therefore Jared feared not to call his son Enoch, by the very name of Cain's eldest son (iv. 17). And Methuselah also gave his son Lamech the name of one of Cain's grandchildren (iv. 18).

Ver. 19. Mahalaleel.] This name imports as much as a praiser of God: which Cainan imposed upon this son of his (as Jacobus Capellus fancies), because he was born after he had lived ten weeks of years (i. e. when he was seventy years old), in the beginning of the sabbatic year; which was the eighth jubilee from the creation. For, as there were sacrifices and a distinction of clean beasts and unclean, so he conceives there might be a distribution of years by sevens or weeks (as they spoke in aftertimes), from the very beginning of the world. But there is no certainty of this; nor of what the forenamed Arabian writers say of this Mahalaleel, that he made his children swear by the blood of Abiel (so Patricides), not to come down from the mountainous country where they dwelt, to converse with the children of Cain.

He is mentioned also by the Mahometans, as Hottinger observes in his Histor. Orient, p. 20.

Ver. 15. Jared.] The same Arabian writers make him also a strictly pious man, and an excellent govern- or: but say, that in his days some of Seth's posterity (about a hundred in number), notwithstanding all his persuasions to the contrary, would go down and converse with the children of Cain, by whom they were corrupted. And then, he fancy, he was called Jared (which signifies descending), either because they went down from the Holy Mountain, as they call it, where Seth's posterity dwelt; or pietly, in his time, began very much to decline. See Hottinger's Smegma Orient, lib. i. cap. 8, p. 235, &c.

Ver. 18. Enoch.] Whom the Arabsians call Edris; and represent him as a very learned man, as well as a profoundly skilled in astronomy. See Hottinger, Histor. Orient, lib. i. cap. 3, and Smegma Orient, p. 240. The Greeks anciently had the same notion of him, as appears by a discourse of Eupolemus, which Eusebius quotes out of Alexand. Polyhistor.

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:
17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.
18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:
19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:
20 And all the days of Jared were nine hundred sixty and two years: and he died.
21 ¶ And Enoch lived sixty and five years, and begat Methuselah:
22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:
23 And all the days of Enoch were three hundred sixty and five years:
24 And Enoch walked with God: and he was not; for God took him.
25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:
26 And Methuselah lived after he begat Lamech, lib. ix. Prepar. Evang. c. 17, where he says, Enoch was the first who taught the knowledge of the stars, and that he himself was taught, τὸ λάτωμα τοῦ θεοῦ, "by the angels of God;" and was the same person with whom the Greeks call Atlas. Certain it is, his story was not altogether unknown to the ancient Greeks, as appears in what they say of Aρλες, or Καώναρες, which is the same with Enoch, whose name in Hebrew is Chas-
27 Noah. For Stephanus, in his book De Urbibus, says, that this Annaceus lived above three hundred years, and the oracle told the people, that when he died they should all perish: as they did in the flood of Deucalion: in which he confounds the history of Enoch and Methuselah, as Bochart well observes (lib. ii. Phaeg. cap. 13).

Ver. 21. Methuselah.] Enoch being a prophet (as we learn from St. Jude), and foreseeing the destruction that was coming upon the earth by a deluge, immediately after the death of this son of his, gave him this name of Methuselah, which imports as much. For the first part of it, Methu, evidently carries in it the name of death, being as much as he dies; and sela signifies "the sending forth of water," in Job v. 10. And therefore Methusala is as much as "when he is dead shall ensue an emission or inundation of waters," to the destruction of the whole earth. Which ingeneous conjecture of Bochartus (in his Phaeg. lib. ii. cap. 13) is far more probable than any other account of his name.

Ver. 22. Enoch walked with God.] Of all the rest, Moses only says, they lived after they begat these sons here mentioned; but of this man, that he walked with God: i. e. was not only sincerely obedient to God (as we suppose his forefathers to have been), but of an extraordinary sanctity, beyond the rate of other holy men: and held on also in a long course of such singular piety, notwithstanding the wickedness of the age wherein he lived. And the very same character being given of Noah (vi. 9), it may incline us to believe, that, as Noah was a preacher of righteousness, so Enoch, being a prophet, was not only exemplary in his life, but also severely reproved the wickedness of that nation. See ibid. The history of Methuselah, though in the Pseudepigrapha, yet gives much light in the understanding of the genealogies of the patriarchs.

Ver. 24. Enoch walked with God.] Persevered in that course before mentioned, to the end of his days.

And he was not.] He doth not say that he died (as he doth of the rest in this chapter, both before and
mech seven hundred eighty and two years, and begat sons and daughters:
27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.
28 And Lamech lived an hundred eighty and two years, and begat a son:
29 And he called his name Noah, saying, This same shall comfort us concerning our work
after), but that he was not any longer among men in this world. For,

God took him.] Translated him to another place. Which plainly signifies the different manner of his leaving this world; insomuch, that the apostle saith, "he did not see death" (Heb. xi. 5), which confutes the conceit of Aben Ezra, and R. Solomon, and others, who would have this word took to signify, that he was snatched away by an untimely death: contrary to the opinion of their other better authors, and particularly Manachem, who, in his commentary on this place, saith, "That God took from Enoch his bodily clothes, and gave him spiritual raiment."

But whither he was translated, we are not told. This is a question, which some of the Fathers in their commentaries have thus engaged in dispute. The most celebrated of these are, Justin Martyr, Tatian, Chrysostom, Epiphanius, Chalcedon, and all the rest. Hence the Ethiopian interpreter hath added these words to the text: "God translated him into paradise;" as Ludolphus observes (lib. iii. Commentar, in Eulog. Hist. cap. 5, n. 40).

And accordingly we find, in the calendar of that entire epoch of the world, the 25th of July, called "The Assumption of Enoch into Heaven" (for they were not so foolish as to understand by paradise a place upon earth, but a heavenly mansion), unto which he was advanced, εἰς ἀγαθὸν ὀρέξεις τρισίων (as Eusebius speaks, lib. vii. Praepar. Evangel. cap. 8), "because of his consummate virtue."

And it is no unreasonable conjecture, that God was graciously pleased to take him unto himself at this time, to support and comfort mankind in their state of mortality (Adam, the father of them all, being dead not above fifty-seven years before), with the hope of a better life, in the other world. For which reason, it is not improbable, that he was translated in some such visible manner, as Elijah afterward was, by "a fiery chariot," (2 Chron. xxv. 18) called "The Assumption of Enoch into Heaven" (for they were not so foolish as to understand by paradise a place upon earth, but a heavenly mansion), unto which he was advanced, εἰς ἀγαθὸν ὀρέξεις τρισίων (as Eusebius speaks, lib. vii. Praepar. Evangel. cap. 8), "because of his consummate virtue."

Ver. 25. Begat Lamech.] The same name with one of Cain's posterity (iv. 18). But as he was of another race, so he was the grandchild and the father of the best men in those days, viz. Enoch and Noah.

Ver. 27. All the days of Methuselah, &c.] What was wanting in the days of his father, God, in some sort, made up in his age; which was extended to the longest term of all other men. He died in the very year of the deluge, according to the import of his name. See ver. 31.

Ver. 29. Noah.] Which signifies rest, or refreshment, which proceeds from rest and quiet. Because, says he:

This same shall comfort us, &c.] He expected, some think, that he should be the blessed seed, promised iii. 15; or that it should spring immediately from him. But the last words, toil of our hands, seem to impart some inferior consolation, which he expected from Noah: and the Hebrew interpreters generally expound it thus, "He shall make our labour in tilling the earth more easy and less toilsome to us." Which agrees to what follows:

Because of the ground which the Lord hath cursed.] There was a general curse upon it for the sin of Adam; and a particular upon some part of it for the sin of Cain. Now God, he foretells, would take them both off in great measure, and bless the earth to the posterity of this same man; who perfected the art of husbandry, and found out lighter instruments for ploughing the earth than had been known before. When men being chiefly employed in digging and throwing up earth, they came to an opinion, that they could not place their hands in the poorest ground, which which now is much abated, because the pains lie more upon beasts than upon men. And, indeed, Noah is called (ix. 20) Ish haadaham, a man of the ground (which we translate a husbandman); one that improved agriculture, as other famous men had done pasturage, and found out other arts (vi. 20, &c.).

Ver. 28. And Lamech was five hundred years old: and Noah begat Shem, Ham, Japheth.

Ver. 32. Noah was five hundred years old.] See ver. 6, where I have said enough to show it is not reasonable to think he had no children till this age of his life.

Noah begat Shem, &c.] Here ends the line of Adam before the flood. For though these three were married, as appears vii. 13, before the flood came; yet they either had no children, or they did not live: for they carried none with them into the ark.

It doth not follow that Shem was the eldest of these three, because he is here and every where else in this book mentioned first; for I shall show plainly, in its due place, that Japheth was the eldest (x. 21). Sealing, indeed, would have this a settled rule, that, Hune ordinem filii in Scripturam habent, quum illius natura dedit. "That children are placed in Scripture, according to the order which nature hath given them," But it is apparent from many instances, that the Scripture hath regard to their dignity other ways. If it do not so place, also (Gen. x. 29), we read that Abraham is named before Nahor and Haran, merit excellentis, "with respect to his excellency" (as St. Austin speaks), to which God raised him, though he was not the eldest son of Terah (Gen. xi. 28). Thus, Jacob is mentioned before Esau (Mal. i. 1), and Isaac before Ishmael (1 Chron. i. 28). Thus, Shem's eminence in other respects, placed him before Japheth, to whom he was inferior in the order of nature; as appears even from their genealogy both in Gen. x. and 1 Chron. i., where Shem's posterity is placed before those of both his other brothers.
CHAPTER VI.

1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

CHAP. VI.

Ver. 1. When men began to multiply To increase exceeding fast; for they were multiplied before, but not so as to fill the earth. Or the word men may be limited to the children of Cain (see ver. 2), who now began to be very numerous.

And daughters were born unto them. In great numbers; for daughters, no doubt, they had before; but now so many more daughters than sons, that they had not matches for all: no, though we should suppose they followed the steps of Lamech (chap. iv. 19), and took more wives than one.

Ver. 2. The sons of God There are two famous interpretations of these words (both of which is the same of the ancients, who took them for angels). Some understand by the sons of God, the great men, nobles, rulers, and judges, whether they were of the family of Seth or of Cain; and indeed, the word Elohim signifies in many places (Exod. xxi. 6, xxii. 23, &c.) and the ancient Greek version, which Philo and St. Austin used, perhaps meant no more, where these words are translated ο εαυτος η του θεου, the angels of God, his great ministers in this world; who, in aftertimes, were mistaken for angels in heaven. These great persons were taken with the beauty of the daughters of men, i.e. of the meaner sort (for sometimes men signifies, Ps. xlix. 2, &c.), and took, by force and violence, as many as they pleased; being so potent as to be able to do anything with impunity. For they that should have given a good example, and punished worse, were the great promoters of it.

But there are other ancient interpreters, and most of them, who, by the sons of God, understand the posterity of Seth, who were worshippers of the true God (iv. ult.).

Saw the daughters of men. Conversed with the daughters of Cain. So Tho. Aquinas himself interprets it, pars 1. q. 51, art. 3 ad 6.

That they were fair. Being excessively taken with their beauty.

And they took them wives. Made matches with them, and perhaps took more than one apiece.

Of all which they chose. Whomsoever they liked (so the word choose is used in many places, Ps. xxv. 12, &c.), without regard to any thing else but their beauty. Some of the Hebrews by daughters understand virgins, which they distinguish from maris, wives, or married women; whom they also took, and married as they pleased. But there is no evidence of this. The plain sense is, that they who had liethro kept themselves (unless it was some few, see ver. 15) unmingled with the posterity of Cain, according to a solemn charge which their godly forefathers had given them, when they were first given to them in marriage, and made one people with them. Which was the greater crime, if we can give any credit to what an Arabic writer saith (mentioned first by Mr. Selden, in his book De Diis Syris, cap. 3, Prolegom. et de Jure N., et G. lib. v. cap. 8, f. 57v.), that the children of Seth had sworn by the blood of Abel, that they would never leave the mountainous country which they inhabited, to go down into the valley where the children of Cain lived. The other interpreters, (who are interpreters, with Ezechias also), says, that they were inveigled to break this oath by the beauty of Naamah, before mentioned (iv. 22), and the music of her brother Jubal. For the Cainites spent their time in feasting, music, dancing, and sports; which allured the children of Seth to come down and marry with them. Whereby all manner of filthiness and uncleanness were brought into the whole earth, and that with impunity, as Eusebius observes (lib. vii. Prepar. cap. 8). This Moses here takes notice of, that he might give the reason why the whole posterity of Seth, even those who sprung from that holy man Enoch (except Noah and his family), were overthrown with the deluge, as well as the rest of Cain's posterity, because they had defiled themselves with their cursed affinity, and thereby were corrupted with their wicked manners.

Ver. 3. The Lord said, Resolved with himself. My Spirit Either speaking by his prophets, such as Enoch had been, and Noah was; or working inwardly in all men's hearts.

Shall not always strive Chide and reprove them, and thereby endeavour to bring them to repentance; but proceed to punish them. There are several other interpretations, which may be seen in all commentators: which to me seem more forced than this. For that he also is flesh For that besides his wicked actions, he is grown wholly fleshy in his inclinations and affections. He savours nothing but carnal things; and consequently all his actions are carnal. Or, as others explain it, even the best of them (the children of Seth) are become fleshy men.

Yet his days I will not destroy mankind presently; but have patience with them so long that it may appear I would willingly have saved them.

Ver. 4. Giants. Men of vast stature and strength, which tempted them to oppress others by violence: for so several of the ancients translate the Hebrew word nephilim, by θαυματικον, violent men, who carried all before them by main force; tyrants who filled the world with rapines and murders, and all manner of wickedness, having society with the devil (as Eusebius understands it, lib. vii. Prepar. cap. 8) in infernal arts, which they introduced. Josephus calls them φαρακος και παρεκεκεραν χαος, insolent contemners of all the laws of God and man. Which made Origen look upon them only as impious atheists: but, no doubt, the extraordinary bulk and strength of their body is also intended.

In these days i.e. Before the sons of God married with the daughters of men. For these giants were produced by those who went down and mixed with the posterity of Cain in the days of Jared: as both Ezechias and Patricides understand it.

They bare children. The word children is not in the Hebrew: and it better agrees with what goes
CHAPTER VI.

God came in unto the daughters of men, and they bare children unto them, the same became mighty men which were of old, men of renown.

5 ¶ And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

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

8 But Noah found grace in the eyes of the Lord.

9 ¶ These are the generations of Noah:

before to translate it, “Even they bare giants unto them.” Besides those which were before, there was a new race of gigantic persons begot by the sons of God upon the daughters of men.

Men of renown. Of great power, as well as strength of body.

Which were of old. This may refer either to what goes before, or to that which follows.

Every imagination. And that there were no hopes of their amendment; their very minds being so set upon wickedness, that they thought of nothing else but how to satisfy their lusts. In the margin it is, “their whole imagination,” i.e. all the designs and contrivances of all the men of that age, and this continually, day and night, were only rapine, filthiness, and all manner of evil.

Ver. 5. The wickedness of man was great, &c. All sorts of wickedness in a high degree overspread the whole earth.

Every imagination, &c. And that there were no hopes of their amendment; their very minds being so set upon wickedness, that they thought of nothing else but how to satisfy their lusts. In the margin it is, “their whole imagination,” i.e. all the designs and contrivances of all the men of that age, and this continually, day and night, were only rapine, filthiness, and all manner of evil.

Ver. 7. I will destroy man, &c. Though they be my creatures, I am resolved to have no pity upon them, but to abolish them, and all things else upon the earth. For that sort of punishment which God intended, would in its own nature sweep all away.

For it repenteth me that I have made them. See ver. 6. This represents how highly God was offended, that he would leave nothing of the old world remaining, but only to preserve the seed of a new one.

Noah was a just man and perfect in his generations, and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 ¶ Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make it of: The length of the ark shall be

And perfect in his generations, Not guilty of any of those other sins which every where abounded.

Noah walked with God. Not only did well, but was addicted (as we speak) to it; continuing constant in the way of righteousness.


Ver. 11. The earth also was corrupt The Jewish doctors say, that by corruption is always understood either filthiness (or forbidden mixtures), or else idolatry. Some take the first to be here meant; and then the former words, “filled with violence,” denote the perverting of justice, taking bribes, and oppressing men by open force. But others think it better by corruption to understand idolatry; and then this generation is accused of the two highest crimes that can be committed; the one of which is between man and his neighbour, and the other between man and God. The highest degree of the former is, when they that sit in judgment make unrighteous decrees: which R. Solomon thinks is principally meant in these words, “the earth was filled with violence.” See Mr. Selden, lib. v. de Jure N. et G. cap. 9, latter end. However we understand the words, they point out some special enormous sins, which are only comprehended in general words, for it is, The earth was满了 corruption.

Ver. 13. God looked upon the earth, &c. No fruits of God’s long-suffering appearing, he resolved to visit men for their wickedness; which had rather increased than been lessened, by his forbearing them one hundred and twenty years: which now, we must suppose, drew near to an end (ver. 13). The observation of some of the Hebrew doctors, perhaps, is too curious, which is that the name of Jachin, which we translate Lord, is used ver. 3, where the first mention is made of this matter; for it betokens the eleemosyne of the divine Majesty, till the one hundred and twenty years were out, and then Moses uses the word Elohim, which is a name of judgment: the time of which was come.

Ver. 14. All flesh (i.e. all men) had corrupted his way Wholly departed from the rule of righteousness; or had made their way of life abominable throughout the whole world.

Ver. 13. The end of all flesh is come before me I am determined to make an end of (i.e. to destroy) all mankind shortly. So it follows: I will destroy them with the earth. I.e. With all the beasts and fowls of the earth. Or, from the earth, as it is in the margin.

Ver. 14. An ark This vessel was not in the form of one of our ships, or boats: for it was not made sharp forward to cut the waves, but broad like a chest; and therefore had a flat bottom, with a cover or a roof.
three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

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

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven.

We do not find it had any rudder, being steered by angels.

Of gopher-wood. There are various opinions about gopher, which some take for cedar, others for pine, &c.; but our learned Nic. Fuller, in his Miscellanies, hath observed, that it is nothing else but that which the Greeks call wsuwsu, the cypress tree. For, taking away the termination, supar and gopher differ very little in their sound. Bochart has confirmed this, and shown that no country abounds so much with this wood as that part of Assyria which was about Damascus, where it is called papyrus, and in other places, wherein of these trees, τοις γαρ τωι των δεκα τεσσαρων εναι ειναι τη χωρα των Ασσυρων, &c. (lib. vii.) “For there is great plenty of these trees alone in the country of Assyria; but of other fit for making ships there is great scarcity.” Strabo saith the same (lib. xvi.); from whence Bochart thinks it probable, that Noah, and his children lived in this country before the flood; for it is not likely that such a vast bulk as the ark was carried far from the place where it was made: and the mountains of Arrarat, which he will have to be the Gordian mountains, are upon the borders of Assyria northward; which way the wind blew (if there were any) in all likelihood; the rain coming from the north, (l. Ptol. i. 10.)

Rooms. Little cabins or cells; to sever the beasts from the birds; the clean beasts from the unclean; and to preserve their several sorts of food.

Pitch it, &c.] So the Arabic translation expressly, “pitch it with pitch.” For the bitumen, which was plentiful thereabouts (which others think is here meant), was of the same nature, and served for the same use with pitch; being very glutinous and tenacious, to keep things close together. But not only the chinks were filled with it, but the whole body of the ark seems to have been all daubed with it.

Without] To give a wholesome scent, some think, among so many beasts.

And without] To make the ark more glib and slippery, to swim in the water more easily.

Ver. 15. This is the fashion, &c.] There are those who take these for geometrical cubits; every one of which contains six of the common. But there is no need of such: for, taking them for common cubits, containing each only one foot and a half; it is demonstrable there might be room enough in the ark for all sorts of beasts, birds, women, and family, and their necessary provision (see ver. 20).

Ver. 16. A window] To let in the light into the several apartments: for which, should we conceive, that one great window might be so contrived as to be sufficient; I do not see how that would exclude many little ones, here and there, for greater convenience.

Finish it above.] That is, finish the ark; which had a cover, it is plain, from viii. 13, and was made shelving, that the rain might slide off.

The door of the ark shalt thou set in the side] But on what side, or whereabouts on the side, is not certain. It is probable on one of the long sides, and in the middle of it. Patricides calls it the eastern side.
CHAPTER VII.

15 Noah, with his family, and the living creatures, enter into the ark. 17 The beginning, increase, and continuance of the flood.

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

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

CHAP. VII.

Ver. 1. Come thou into the ark.] When the time of God's patience was expired, he required him to enter into the ark which he had prepared; and unto which all sorts of creatures were gathered.

For thee have I seen, &c.] I have observed thee sincerely obedient, when all the rest of the world were impious.

Ver. 2. Clean beast, &c.] The distinction of beasts, clean and unclean, being made by the law of Moses, hath given some a colour to say he wrote this book after they came out of Egypt and received the law; which made him speak in that style. But it may be answered to this, that though, with respect to men's food, the distinction of clean and unclean creatures was not before the law; yet some were accounted fit for sacrifice, and others not fit from the

which, and many more considerations, it is easy to demonstrate, that there was more than room enough for all sorts of creatures that God commanded to be brought into the ark; and for their food, during the time they stayed in it.

Two of every sort shall come unto thee, &c.] In the foregoing verse he had said, "Two of every sort shalt thou bring into the ark." Which he might think impossible; for by what means should he get them altogether! Therefore here it is explained in these words, "that they shall come unto thee;" by the care of God, who made them and moved them to it. R. Elizer (chap. 23 of his Pirke) is commonly censured for saying, "The angels that govern every species of creature brought them thither." But (setting aside the opinion of angels peculiarly presiding over every kind of creature), I see no incongruity in affirming that God, by the ministry of his angels, brought them to the ark; but it is rather agreeable to the Holy Scriptures, which represent the Divine Majesty as employing their services in all affairs here below.

Ver. 21. Take unto thee of all food that is eaten, &c.] Either by man or beast: food suitable to every creature. Among which, though there be many that feed on flesh; yet other food, as several histories testify, will go down to them, when they are accustomed to it. See Philostratus, lib. v. cap. 15. Tzetzes Chil. v. Hist. 9. Sulpit. Severus, De Monacho Thebaid. Dial. i. cap. 7.

Ver. 22. Thus did Noah, &c.] i.e. He made the ark of such dimensions, and laid up provisions for all creatures, as he was directed. This he did when the hundred and twenty years drew towards an end. See ver. 18.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.
And Noah did according unto all that the Lord commanded him.  

And Noah was six hundred years old when the flood of waters was upon the earth.  

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.  

For all the beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,  

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

And it came to pass after seven days, that the waters of the flood were upon the earth.  

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

And the rain was upon the earth forty days and forty nights.  

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;  

They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.  

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

The rain continued forty days and forty nights.  

of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.  

And the rain was upon the earth forty days and forty nights.  

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;  

They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.  

And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.
CHAPTER VII.

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

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

Fifteen cubits upward did the waters prevail; and the mountains were covered.

upon the earth from beneath; and came down pouring from above.

Ver. 19. "Lord shut him in." Or, shut the door after him: closed it so fast, that the waters could not enter, though it was not pitched, as the rest of the ark. How this was done, we need not inquire. It is likely by an angelical power; which, I suppose before, conducted the several creatures into the ark.

Ver. 17. And the flood was forty days, &c.] After forty days the inundation grew strong and mighty (as the Hebrew word signifies); so strong that the waters bore down houses and trees, as some expound it.

Increased greatly] He said before (ver. 17), they were increased, but now, that they were greatly increased. Which must be by more rain still falling on the earth; though not in such uninterrupted showers as during the forty days.

The ark went upon the face of the waters.] Moved, from place to place, as the waves drove it.

Ver. 19. The waters prevailed exceedingly.] This is a higher expression than before; signifying their rising still to a greater pitch by continued rains. And all the high hills, that were under the whole heaven, were covered.] There were these anciently, and they have their successors now, who imagined the flood was not universal. 22. is or pote ov etifteov fiaoyen, "but only there where men then dwell:" as they were preserved in the mountainous region round about the ark. See Q. 31. But they are confuted by these words, and by other passages, which say all flesh died. For the truth is, the world was then fully peopled as it is now; and not only inhabited in some parts of it; as may be easily demonstrated, if men would but consider, that in the space of one thousand six hundred and forty-six years, when men so long as they then did, their increase could not but be six times more than hath been in the space of five thousand years, since men's lives are shortened as we now see them. Therefore it is a strange weakness to fancy, that only Palestine, Syria, or Mesopotamia, or some such country, was drowned by the flood; no more of the earth being then inhabited: for those countries could not have held the fourth part of the inhabitants, which were produced between the creation and the flood; nor, all the earth was not more sufficient to contain them; as many have cleary proved.

Plato says, there were in his days, παλαιοι λόγοι, "ancient traditions," which affirmed there had been sundry instances of mankind being drowned by floods, as well as other ways: in which, έπεις τον ξανθων ηλιοτος γαρ, "a small parcel of mankind were left," And particularly he saith concerning floods, that they were so great, that only μεμικα ζωικα, some very little sparks of mankind were saved, and those upon

the tops of mountains: and the like he saith of beasts, that σαρκις πνευμα, very few of them were left to support the life of the world. (Edit. Seren.) But this appears to have been an imperfect tradition; the higher mountains having been covered with the waters, as well as the low countries, and that all the earth over: which need not seem strange, if we consider what was said before upon ver. 11. And withal observe, that the diameter of the earth is so high, that, though a clod of earth might conceivably, from the superficies to the centre, no less than three thousand five hundred miles, it is not incredible (as Sir W. Raleigh discourses, lib. i. cap. 7. § 6), that there was water enough in the great deep, which, being forced up from thence, might overflow the loftiest mountains: especially, when water came pouring in; for so fast, that no mountains could prevent it. For there is no mountain, above thirty miles high, upright; which thirty miles being found in the depths of the earth, one hundred and sixteen times; why should we think it incredible that the waters in the earth (three thousand five hundred miles deep) might be well able to cover the space of thirty miles in height? It would help men's Unbelief, if they would likewise consider the vast inundations which are made yearly in Egypt, only from the rains that fall in Ethiopia; and the like overflows yearly, in America, of the great river Oronooko; whereby many islands and plains, at other times inhabited, are laid twenty foot under water, between May and September. Ver. 22. Fifteen cubits upward, &c.] Some read here, πάντα τά εικοσιούς τόπης, and others πάντα τά είκοσι τόπης, which some understand by the highest mountains; but perhaps they prevailed fifteen cubits above the highest mountains; though I do not see but there might be water enough heaped up, by the forementioned means, to cover them so high; and the whole verse be thus interpreted, "The waters prevailed fifteen cubits upwards, after the mountains were covered." Otherwise, by the high kills in the verse, we must understand only such single hills as are in several countries; and by mountains in this verse, those long ridges of hills (such as Caucasus and Taurus, &c.) which stretch themselves many hundreds of miles through a great part of the earth. See viii. 5. Ver. 22. The waters prevailed—an hundred and fifty days.] These words seem to me to import, that whatsoever short intermissions there might be, yet the rain continued a hundred and fifty days. Otherwise, it is hard to explain how the waters increased more and more, as it is said ver. 17, 18, 19. Besides, had the rain ended, as we commonly suppose, at forty days' end, the waters could not have prevailed a hundred and fifty days, but would have sunk much before that time; by reason of the dryness of the earth. And yet they were so far from falling, that (as Mr. Ray hath observed, in his picturesque and learned discourse of the Dissolution of the World) the tops of mountains were not seen till the beginning of the tenth month; that is, till two hundred and seventy days were passed.

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CHAPTER VIII.

1 And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters assuaged. 2 And the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

CHAP. VIII.

Ver. 1. And God remembered Noah, &c.] Took compassion upon him, and heard his prayers, which we may well suppose he made for himself and for all created at the end of the day: for the word remember is used, xix. 29, xxx. 22. The Hebrew doctors here again took notice of the word Elohim (see vi. 12), which is the name for judges; and observe, that even God’s justice was turned to mercy. Justice itself was satisfied, as Sol. Jareci expresses it.

And God made a wind, &c.] Some gather from hence that, during the full of the rain, there was no storm or violent wind at all; but the rain fell downright. And consequently, the ark was not driven far from the place where it was built: it having no masts, or sails, but moving as a hulk or body of a ship, without a rudder, upon a calm sea. Philo, indeed (in his book De Abrahame), gives quite a different description of the deluge; representing the incessant showers to have been accompanied with dreadful thunder and lightning, storms and tempests. But there is not a word in this story to countenance it.

This wind, it is very probable, was the north wind, which is very drying, and drives away rain (Prov. xxxv. 29), which came, perhaps, out of the south, as I said upon iv. 14. Thus Ovid represents it in the flood of Deucalion, where he saith Jupiter, “Nubila disjecta, nimbiisque Aquilone remotas,” &c.

The waters assuaged.] This drying wind, and the sun, which now began to shine with great power, made the waters fall. For, if the second month, when the flood began, was part of our October and November; then the flood abated (after a hundred and fifty days) in the beginning of May, when the summer came on apace.

Ver. 2. The fountains also of the deep] There was no farther erosion, or blowing up of the water, out of the bowels of the earth.

And the rain—was restrained.] So that the rains ceased at the end of a hundred and fifty days.

Ver. 3. And the waters returned, &c.] The waters, rolling to and fro by the wind, fell by little and little; and, after the end of the hundred and fifty days, began to decrease. So the Vulgar Latin well translates the latter end of this verse, were abated: i. e. began sensibly to decrease.

Ver. 4. The seventh month] Of the year, not of the flood.

Upon the mountains of Ararat, &c.] i. e. Upon one of the mountains, as xix. 29: “God overthrew the cities in which Lot dwelt;” i. e. in one of which he dwelt.

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

5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

Judg. xii. 7, “Jephthah was buried in the cities of Gilead;” i. e. in one of the cities. For there was no one mountain called by this name of Ararat: but it belonged to a long ridge of mountains, like the Alps or Pyrenean, which are named quite different to one another. And Sir W. Raleigh, I think, truly judged that all the long ridges of mountains, which run through Armenia, Mesopotamia, Assyria, Media, Susiana, &c. i. e. from Cilicia to Parapousis, are called by Moses Ararat, as by Pliny they are called Taurus. And that author thinks the ark settled in some of the eastern parts of Taurus, because Noah planted himself in that country, not only; for it is likely not to travel far from the place where the ark rested), as appears, he thinks, from Gen. xi. 2, where we read his posterity, when they began to spread, went westward, and built Babel. The common opinion is, that the ark rested in some of the mountains of Armenia, as the vulgar Latin translates the word Ararat; i. e. saith St. Jerome, upon the highest part of Taurus. But Epiphanius (who was before him) saith, upon the Gordianian mountains; and so Jonathan, and Onkelos, and the Nabiniusian geographer, and many others mentioned by Bochartus: who is of this opinion, as having the most authority. Many of which say that some relics of the ark were remaining upon these mountains which (as Theodoret observes upon Isa. iii. 16) were accounted the highest in the whole world. Vid. Phalag. lib. ii. cap. 3, and lib. iv. cap. 33.

There were such remainders of this history among the ancient Seythians, that, in their dispute with the Egyptians about their antiquity, they argue it partly from hence; that if the earth had ever been drowned, their country must needs be first inhabited again, because it was first cleared from the water; being the highest of all other countries in the world.

Thus their argument runs in Justin, lib. ii. cap. 1, where he hath given us a brief relation of it (if we had Troglus, whom he epitomizes, it is likely we should have understood their tradition more perfectly), in this manner: “If all countries were equally drowned in the deep, profecto editissimam quamque partem, we must needs grant the highest parts of the earth were first uncovered of the waters that ran down from them: and the sooner any part was dry, the sooner were animals there generated. Now Seythia is so much raised above all other countries, that all the rivers which rise there run down into the Messes, and so into the Pontic and Egyptian seas,” &c.

Ver. 5. Tenth month.] For the summer’s heat must needs very much dry them up when there was no rain.
CHAPTER VIII.

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.
8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;
9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth; then he put forth his hand, and took her, and pulled her in unto him into the ark.
10 And he stayed yet other seven days; and again he sent forth the dove out of the ark.
11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off; so Noah knew that the waters were abated from off the earth.
12 And he stayed yet other seven days; and sent forth his dove; which returned not again unto him any more.
13 ¶ And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.
14 And in the second month, on the seven and twentieth day of the month, was the earth dried.
15 ¶ And God spake unto Noah, saying:

The tops of the mountains seen.] This shows the mountain on which the ark rested was the highest, at least in those parts; because it settled there above two months before the tops of other mountains were seen. And, perhaps, the ark, by its weight, might settle there, while the top of that mountain was covered with water; which, if it is possible, might not appear much before the rest.

Ver. 6. At the end of forty days.] Forty days after the tops of the mountains appeared; i.e. on the eleventh day of the eleventh month, which was about the end of our July.

Ver. 7. He sent forth a raven.] For the same end, no doubt, that the dove was sent forth; to make discovery whether the earth were dry: for, if it were, the smell of the dead carcasses would allure it to fly far from the ark; which it did not, but only hovered about it, as it follows in the next words.

Went forth to and fro.] In the Hebrew more plainly, "going forth and returning." That is, it often went from the ark, and as often returned to it. For after many flights, finding nothing but water, it still betook itself unto the ark; either entering into it, or sitting upon it; till at last the waters being dried up, it returned no more; that is, fifty days after its first going forth (ver. 13). All which time it spent in going out and coming back. Bochart, indeed, approves of the Greek version; which makes the raven "not to have returned while;" but which gives some erroneous reasons (Lib. ii. cap. 12, p. 2, Hierozoic.), and hath such of the Hebrews to countenance him as R. Elien, who saith (Pirke, cap. 23) that "the raven found a carcass of a man upon a mountain, and so would return no more."

But the next words (which in the Greek and Hebrew are both alike) confute this translation.

Until the waters were dried up.] Which make this plain and easy sense, in connection with the foregoing (as they run in the Hebrew), that while the earth continued covered with water, the raven often flew from the ark, but, finding no convenient place to rest in, returned thither again, till the ground was dry. Whereas, according to the Greek, we must suppose the raven gave return to the ark, when the waters were dried up from the ground: which is very absurd. For, if it had sometimes sat upon a carcass floating in the waters before they were dried up, or upon the top of some mountain which already appeared, what should make it return when all the waters were gone everywhere, and not rather while they remained upon the ground?

Ver. 8. He sent forth a dove.] As a proper creature to make further discoveries: being of a strong flight, loving to feed upon the ground, and pick up seeds; and constantly returning to its rest from the remotest places. These two birds (the raven and the dove)

some imagine were sent forth upon one and the same day, or but a day between; as Bochartus conjectures. But this doth not agree with ver. 10, where it is said, "Noah stayed yet other seven days," and then sent out the dove again: which relates to seven days preceding; which seem to have passed between the sending out of the raven and of the dove.

Ver. 9. The dove found no rest, &c.] For though the tops of the mountains appeared, yet they continued muddy, as some conceive; or, they were so far off, that the dove could not easily reach them.

Ver. 10. He stayed yet other seven days.] It appears by this, that on the seventh day Noah expected a blessing, rather than sent forth the dove any other day: it being the day devoted from the beginning to religious services. Which he having, it is likely, performed, thereupon sent out the dove upon this day, as he had done before, with hope of good tidings.

Ver. 11. In her mouth was an olive leaf (or branch, the word signifies) plucked off.] Bochart thinks the dove brought this out of Assyria, which abounds with olive trees, and lay south of Ararat: the wind then blowing towards that country from the north. (See Hierozoic. lib. i. cap. 6, p. 2) where he shows, out of many authors, that not only olive trees, but some other also, will live and be green under water. All the difficulty is, how the dove could break off a branch (as the Vulgar translates it) from the tree. But it is easily solved, if we suppose, as I have before said, that now it was summer time; which brought new shoots out of the trees that were easily cropped.

So Noah knew that the waters were abated.] The tops of mountains were seen before (ver. 5), but now he understood the waters had left the lower grounds. Yet not so left them that the dove would stay; the earth, it is likely, remaining very chill.

Ver. 12. He stayed yet other seven days.] See ver. 10. The observation there being confirmed by what is repeated here.

Returned not again.] There wanting neither food, nor a nest wherein to repose itself. By which Noah understood the earth was not only dry, and fit to be inhabited; but that it was not quite spoiled by the flood, but was fit food for all creatures. But it is easily solved, if we suppose, as there before said, that now it was summer time; which brought new shoots out of the trees that were easily cropped.

Ver. 13. Noah removed the covering.] Some of the boards on the top. For he could see further by looking out there, than if he looked out at the door, or window, which gave him a prospect but one way.

The ground was dry.] Quite freed from water, but yet so soft and muddy that it was not fit to be inhabited: as appears by his staying still almost two months more before he thought fit to go out. So the following verse tells us.

Ver. 14. In the second month, &c.] If their months were such as ours, twelve of which make three hundred and sixty-five days, then Noah stayed in the
16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him; 19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. 20 And Noah built an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. 21 And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22 While the earth remained, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

CHAPTER IX.

1 God bless Noah. 4 Blood and murder are forbidden. 8 God's covenant, 13 signified by the rainbow.

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

CHAP. IX.

Ver. 1. And God blessed Noah, &c.] The Divine Majesty appeared now to Noah and his sons; to

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth to assure them of his favour and protection, and to renew the blessing bestowed upon Adam (as after a new creation), saying, "Increase and multiply."
the earth, and upon all the fishes of the sea; into your hand are they delivered.

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

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

Ver. 2. The fear of you, &c.] He seems also to confirm to them the dominion which God gave to Adam, at first, over all creatures. Now it seems, that God might not have given man the dominion over all the creatures of the sea and earth, without some other gift; I mean, dominion over himself. So in Exod. 19, it was given to Moses for the people, and delivered to them, when they obeyed, and kept the Sabbath. But the dominion was not so perfectly given, as the people might not have done it before the law was given. But at that time the dominion was so given, that God might, and did, let them eat of every beast, fowl, and fish, of which the Lord spake; (Gen. vi. 20.) and so at this time the dominion was given to the whole race of men.

Ver. 3. Every moving thing that liveth shall be meat for you, &c.] Here the first grant made to mankind concerning food is enlarged, as St. Basil observes, πρῶτος τομάδια τινων καρπών ἄπαντας συνεχώριζεν. The first legislation granted to them the use of fruits; but now of all living creatures; which they are as freely permitted to eat of; as formerly of all the fruits of the tree of knowledge. The reason of the reason of it was, because they were of the nature of the beast, and food of the beast.

Ver. 4. But flesh with the life thereof, &c.] Here is one exception to the foregoing large grant, that the blood of beasts should not be eaten; just as, at the first creation, the garden was consecrated. And this was, no charter, but are led by some reasonings of their own, not by the Scriptures: unless we will admit such a criticism upon Gen. i. 30, as seems to me very forced. And they would have this also understood only of clean creatures; but I do not find any ground for the distinction of clean and unclean meats, by reference to food, but only to sacrifice, as was said before.

The reason why God now granted the liberty to eat flesh, Abarbinel thinks, was, because otherwise there would not have been food enough for Noah and his sons: the fruits of the earth, which before were abundant, being all destroyed; so that for the present there was not sufficient for their sustenance. Other things were to be eaten, because the fruits of the earth were not now so nutritive as they had been, before the salt water of the sea very much spoiled the soil.

Ver. 5. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

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

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

which died of itself to a stranger, or to sell it to an alien (Deut. xiv. 21). And therefore the simplest and most important was to take the flesh of the living creature, and not eat the blood of any creature: which was a positive precept, like that of not eating of the tree of knowledge of good and evil. And the reason of it, perhaps, was, that God, intending in aftertimes to reserve the blood for the expiation of sin, required this early abstention from it, that they might be the better prepared to submit in that solemn act to God in the future time, when he would accept of the sacrifice of the lamb. And the reason was, that the blood is the life of the beast which God accepted instead of their life, when they had forfeited it by their sins.

And there is another plain reason given of this prohibition immediately after it; that they might be the more fearful of shedding the blood one of another, when it was not lawful so much as to taste the blood of beast.

Ver. 5. And surely] Or rather for surely, as the LXX., the Vulgar Latin; and a great number of learned men, expound the particle τόσα as a causal, not as a copulative, in this place. So that the sense is this: Therefore I command you to abstain from the blood of living creatures, that you may be kept from the fearful practice of one another, for that is so precious in my account, that I will take care he be severely punished, by whom it is shed: yea, the very beast shall die that kills a man. So it follows:

At the hand of every beast will I require it. Not as if beasts were to blame if they killed a man (for they are capable neither of vice nor virtue); but this was ordained with respect to man, to prevent the shedding of the blood of man: for that is so precious in my account, that I will take care he be severely punished, by whom it is shed: yea, the very beast shall die that kills a man. So it follows:

At the hand of every man's brother, &c.] And therefore much more will I require it at the hand of every man. Whom he calls brother, to show that murder is the most heinous of all sins; because we are all brethren. Or the meaning may be (as some will have it), that though he be as nearly related as a brother he shall not go unpunished.

Ver. 6. Whoso sheddeth man's blood,] He repeats it over again, to enact this law more strongly. Or, as the Hebrews understand it, he spake before of the punishment he would inflict himself upon the murderer: and now of the curse which was to fall upon all hisPosterity. By man shall his blood be shed.] That is, by the magistrate or judges. For God had kept the punishment of murder in his own hand till now; as we may gather from the story of Cain, whom he banished, but suffered nobody to kill him: but here gives authority to judges to call everybody to an account for it, and to the perpetual curse and death which would come on the posterity of every murderer. The sense that would see more of the sense of the Jews about these and the foregoing words, may read Mr. Selden, de Jure Nat. et G. lib. i. cap. 5, and lib. iv. cap. 1, and de Synedriis, lib. i. cap. 5.

I will only add, that they rightly conclude that as
GENESIS.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.
8 And God spake unto Noah, and to his sons with him, saying,
9 And I, behold, I establish my covenant with you, and with your seed after you;
10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.
11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.
12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:
15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.
16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.
17 And God said unto Noah, This is the token of the postynony: whose fear, lest the like inundation might happen again, was greater than could be taken away by a common or usual sign. The ancient poets had a better philosophy (though they knew not the original of it), when they feigned Iris to be the daughter, rain, (as was in old times) of a messenger of his benevolence, (covenant), the messenger of the great god Jupiter, and his goddess Juno; whom Homer (as he observes) represents as sent with a peremptory command to Neptune not to aid the Grecians: by the swelling, we may suppose, of waters, which much annoyed the Trojans.

My belief is, it is called his, not only because he is the Author of all things, which have natural causes, as there are of this: but because he appointed it to a special end, as a signification and assurance of his mercy to mankind.

Ver. 14. When I bring a cloud over the earth. I. e. When there are great signs of rain, which come out of the clouds.

That the bow shall be seen in the cloud.) Not always, but at certain times; often enough to put men in mind of this promise, and stir up their belief of it. For it doth, as it were, say, I will not drown the earth again, though the clouds have thickened as if they threatened it. Common philosophy teaches us, that the rainbow is a natural sign there will not be much rain after the clouds begin to disperse: for it is never made in a thick cloud, but in a thin: so that if it appears after showers, which come from thick clouds, it is a token that now they grow thin. But the God of nature chose this to be a sign, that he would never let them thicken again to such a degree to bring a deluge upon the earth. And, indeed, the admirable form or composition of this "glorious circle (as the son of Simeon calls it, Eccles. xiii. 12), bent by the hands of the Most High," both naturally excite one to look beyond the material and efficient cause of it to the final, as the forenamed author speaks. And now that we have Moses's commentary upon it, we may see, in the mixed colours of the rainbow, these two things; the destruction of the older world by water, and the future consumption of the present world by fire: whose flaming brightness is predominant in the watershod.}

Ver. 15. And I will remember my covenant, &c.) Look upon it as a token of my faithfulness to my word.

Ver. 16. This is spoken after the manner of men; the more to confirm their belief that God would not go back with his word.

Ver. 17.] As the promise is repeated twice, to express its certainty (ver. 9, 11), so is the token of it as oft repeated, for the same reason (ver. 12, and here ver. 17).
CHAPTER IX.

43.

token of the covenant, which I have established between me and all flesh that is upon the earth.

18. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19. These are the three sons of Noah: and of them was the whole earth overspread.

20. And Noah began to be an husbandman, and he planted a vineyard:

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

22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24. And Noah awoke from his wine, and knew what his younger son had done unto him.

25. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

Ver. 18.] And the sons of Noah, &c. They are here again named, with respect to what follows: but not in their order, as shall be proved in its proper place (x. 21), for Japheth was the eldest.

And Ham is the father of Canaan.] This son of Ham is here alone mentioned, because he was concerned in the following wicked act of his father: and his posterity were those wicked people, whose country was known by the name of Canaan.

Ver. 19.] By this it appears, that, though Noah lived above three hundred years after he came out of the ark, yet he begat no more children: or, if he did, none of them lived to have any posterity.

Ver. 20. Begun to be an husbandman.] To improve the art of husbandry, which was understood before, but he much advanced it: there being nothing, in old time, which the greatest men thought more worthy their study; as we see by the Romans themselves, till they were corrupted by the luxury which their conquests brought in among them.

And he planted a vineyard.] There were vines here and there before the flood; but Noah seems to have been the first in the world that planted vines in manner of order: and the first, perhaps, that invented wine-presses, to press out the juice of the grapes, and make wine. If he was not the inventor of these two (planting of vineyards and making wine), yet we may well allow him to be the improver of them, as he was of husbandry.

Ver. 21. And he drank of the wine, and was drunken.] Being unacquainted with the strength of the liquor (as several of the fathers, as well as of the Jewish doctors think), or else being old and unable to bear its strength, as Epiphanius understands it (see Heres. lib. vii. n. 3). For it is manifest from what follows, that this happened a great while after the flood. The word vineyard, more than one, for Canaan was not his first-born.

And he was uncovered within his tent.] The heat of the weather, or of the wine, perhaps, made him throw off the clothes: or he was negligent, being not himself.

Ver. 22. And Ham, the father of Canaan, &c. There are some circumstances, which follow, that make the opinion of the Hebrew doctors not improbable: that Canaan, as some say, was, in this indelicate posture, and made sport with it to his father; who was so far from reproving him, as he ought to have done, that he also did the same.

And told his two brethren without.] In the street, publicly before the people, he proclaimed his father's shame, and mocked at it. For it is hard to think that God cursed him merely for his irreverence, but there was something of derision joined with it, and perhaps of profaneness and irreverence: in laughing (we may conceive) at the promise of the Messiah, which, it is likely, he heard his father often speak of, but now thought him incapable to beget. For Ham is generally thought to have been an impious man; and some take him to have been the first inventor of idols after the flood; nay, of magic, which he learned of the wicked kings of the nations. Thus Gaspar Schottus, lib. i. de Magia, cap. 3, prolegom. Where he endeavours to show he was the same with him whom the Persians call Zoroaster.

Ver. 23.] A great argument of their piety and dutiful affection to their father; which God, therefore, greatly rewarded.

Ver. 24. And knew what his younger son had done.] Finding himself covered with clothes that were not his own, he inquired, it is likely, how it came about: and was informed how he had been abused by one of his sons, and honoured by the other.

His younger son.] Some make this an argument that Canaan was the first that made himself merry with his grandfather's liquor, and was therefore called his younger, or little son (nothing being more common than to call those the sons of another who were his grandchildren, as cousin-geners are called brothers), for Ham was neither little, nor his younger son; but the middlemost, as he is always placed. Nor doth it seem at all pertinent to the matter to mention the order of his birth; but very fit, if he spake of his grandson, to distinguish him from the rest. And what follows is a farther proof of it.

Ver. 25. Cursed be Canaan, &c. If what I said before (ver. 23, 24) be allowed, it makes it easy to give an account why Canaan is cursed rather than Ham; because he was first guilty. Ham, indeed, was punished in him: but he had other sons, on whom the punishment did not fall, but only Canaan.

For which I can give no reason so probable as that before mentioned. Which, if it be not allowed, we must have recourse to a harsh interpretation; and, by Canaan, understand Canaan's father, as some do.

A servant of servants.] That is, the basest and vilest of servants.

Ver. 26. Blessed be the Lord God of Shem.] The Lord was the God of Shem, after a peculiar manner, just as he was the God of Abraham, because of the gracious covenant made with him: for God settled his church in the family of Shem; and Christ was born of his posterity; and he himself, in all likelihood, kept up the worship of the true God, and opposed idolatry. In short, to be the God of Shem, was to bestow all manner of blessings upon him; which Noah here prophesies to him, by blessing the Lord for them: whom he acknowledges to be the Author of them, out of his special grace and favour towards him. For he was the younger brother of Japheth, as I shall show, x. 21. Thus Jacob interprets this phrase, xxix. 19, 20.

And Canaan shall be his servant.] This was fulfilled eight hundred years after, when the Israelites (who were descended from Shem) took possession of the land of Canaan; subduing thirty of their kings; killing most of their inhabitants; laying heavy tribute upon the remainder; and using the Gibeonites (who saved themselves by a treachery), though not as servants
27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.
CHAPTER X

3 And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah.

vii. 13, ix. 18), first Shem, then Ham, and last of all Japheth. But it is observable, that, in the next verse, he gives an account first of the sons of Japheth, who was, indeed, the eldest. There is great use of this genealogy, as Maimonides shows (par. iii. More Nev. cap. 50), because the doctrine of the creation of the world, which is the foundation of the religion (i.e. of religion), would not have been so easily believed, if Moses had not thus given his audience an account of the parentage of mankind, from the first man to the flood; and from the flood to his own time: showing from whom all nations were derived, and how they came to be dispersed.

Shem is named first of Noah's sons, because the blessed seed was to spring out of his family: in which the true religion was preserved: which was soon lost in the posterity of the other two; among whom their names remained in great honour. For, Ham was the heathen Jupiter, who was called Hammon in Egypt; which, it will appear, was part of Ham's portion, and is called the Land of Ham, as every one knows, in many places of the Psalms. And, accordingly, the same country is called by Plutarch, Capellus.

Japheth also seems to have been the same with Japetus, whom the Greeks own to have been their father. Nor do they know any name of greater antiquity: which made them give it to decrepit persons (as many, particularly Bochart, have observed); and it became a proverb in that country, "older than Japetus." Whom their poets feign to have attacked war against Jupiter; because of the dissensions which the unlikeness of their manners begat between them. Which seems to be nothing but the story in chapter ix. of this book, ver. 22. For Ham, as I said, is the heathen Jupiter.

Ver. 2. The sons of Japheth; Seven were; the eldest of which, Gomer, had three sons; and the fourth, Javan, had four; whose names we have in the following verses.

Gomer.] It is hard, at this distance, to find what country was peopled by his posterity; but Bochartus, in his Phælog, hath made such probable conjectures, about this and all that follow, from other Scriptures, and from the remains and relics of the names in ancient geographers, and such like things, that they carry a great appearance of truth in them.

Our famous Camden (in his account of the first inhabitants of Britain) thinks that the Cimbris and Cimmerii descended from this Gomer, who gave them their name; and that the old Britons came from him, because they call themselves Cumnero, Cumro, and Kuneti; which seems to relate to them the posterity of Gomer. But this, as also the notion of Ludov. Capellus in his Chron. Sacra, p. 101, who, if this of Mr. Camden be not accepted, proposes another, of the Coman and Chomari, a people in Seythia, mentioned by Plutemy, within the mountain Imaus, near Bactriana, is confuted by what we read in Ezekiel, which gives Gomer to have been a neighbour of Torgamah (Ezek. xxviii. 6). And Torgamah was a nation that usually went to the marts of Tyre (xxviii. 14), and consequently were not seated in the furthest part of the north; but, as will appear afterward, not very far from Tyre. And in some countries thereabouts we must seek for Gomer; who, it is likely, became Gomery to have been a neighbour of Torgamah, as it was called Karamasap by Diodorus and Hesychius, because it looked as if it were burnt. Such was all the country about Cyaster, Meander, and the city Philadelphia. Now this is the very signification

4 And the sons of Javan; Eliashib, and Tarshish, Kittim, and Dodananim.

of Gomer. For in the Hebrew Gomer is to consume; and so the Chaldee and Syriac frequently used it; whence Gunna, or Gunro, is a coal. And Prisigis is of the same signification (for φλογη in Greek is to torrefy), which, being the name of part of the country, in time became the name of the whole.

Magen.] The second son of Japheth, was in all likelihood the father of the Seythians; which is the name of these nations: Berytus, Theodore, St. Jerome, and others. For all that is said in Scripture about Magog exactly agrees to them; as Bochartus hath shown large, out of Ezekiel. lib. iii. Phælog. cap. 13. Magog; From him the country of Media took its name; where he and his children settled: and it is the farthest country eastward, where any of the posterity of Japheth inhabited. What is the name of the chief city of this country, is uncertain.

Javan; Planteth himself in Greece; under which word is comprehended, not only Achaia and the rest of Greece, but the islands and isles, near and remote; and the nations neighbouring to it, towards the west, and the south, and the sea that washes them, being called the Ionian Sea. And indeed, the Hebrew word y, taking away the vowels, may be either read Javan or Ion. From whence the Iones; whom Homer calls Janes, which is near to Javan; which a Persian, in Aristophanes' Acharnenses, pronounces Jacous, as Grotius observes. And in a present, is not V. R. C. Homer calls Alexander, who came out of Macedonia, the King of Javan (viii. 21). And the Chaldee paraphrase hath here, instead of Javan, Macedonia. See Bochart, lib. iii. exp. 3.

Tubal and Meshech: These two are constantly joined together; and after Gomer, in many places, (xxviii. 13, xxix. 26, &c.) Which is a signification of Meshech, that they planted themselves not far from one another. And no conjecture seems so probable as that of Bochartus, who takes these to be the people whom the Greeks call Moschi and Tibrani: who are as constantly joined together: in Herodotus, as Meshech and Tubal are in Ezekiel, and none need wonder that Tubal was changed into Thuber, and then into Tiber: for nothing was more common, among the Greeks, than to change the letter L. into R. as Rikos for Belois, and Φιδοκο for Phidoc, &c. The Moschi inhabited the mountains called Moschi, N. E. of Cappadocia, and all the mountains (as Bochart thinks) from the river Phasis to the Pontus-Cappadocicus. The Tibrani were in the middle between the Tapaeumut and the inhabitants of Armenia the Lesser; and Bochart thinks them, who was born not far from these countries, and had reason to know them. Nor is this a new opinion of Bochart's, that the Tibrani came from Tubal: for Ephippius, in his Anecrates, mentions among the descendants of Japheth, Tiasqones, together with the Chalybes and Myssemei, whom our Bruggian for the Tiasqones.

Tiras: Or Thiras, the youngest of the sons of Japheth, possessed Thrace and My sia, and the rest of Europe towards the north. For Φωκας is Thiras or
5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

Thras, by the change of the letter Samech into Xi; which, in the Greek Alphabet (received from the Phenicians) answers to the letter Samech; so that some of the Hebrews write Thracia with an S, Thra-sia: and a Thracian woman is called by the Greeks themselves Θρασις and Θρασια: which comes very near to Thiras. And that great man Bochartus says a great deal more to confirm this; which was the opinion, he says, of many of the Phenicians. (Chron. Sacra, p. 105.) In like times, of Ludovicus Capellus; who adds, that possibly Tros and Tros were derived from this Thiras.

Ver. 3. And the sons of Gomer: Now follows an account of those that descended from the eldest son of Japheth. Ashkenaz was the eldest son of Gomer, whose posterity settled in Bithynia (where we find the footsteps of his name, in the Sinus Ascanius, and Ascaniis Lacus, and Anmias); and in Tros, and the Lesser Phrygia: in which is a country and a city called Ascania and Ascania-Inselu. Into which country the offspring of Ashkenaz brought colonies from Gomer, or the Greater Phrygia: and extended themselves to the sea. Which being called by the Phenicians, Capellus, he ascribes to the coast Ascania, was pronounced by the Greeks Ασκιας. Which being an odious name in their language, signifying inhospitable, they changed it into the contrary, and called it Εσκιας, the Euxine Sea. See more in the forenamed author (lib. iii. cap. 9). Ludovicus Capellus happened upon the same conjecture. Riphath, or Diphath, as it is written in 1 Chron. i. 7, and the posterity of whom, Capellus thinks, have inhabited Paphlagonia; which is a country near to Phrygia, upon the Euxine Sea: and there are remainders of the name in several places, both ways written, with Resh or with Daleth: as Bochart shows (lib. iii. cap. 10). Mela places the Riphaces in this country, as Geoffrius observes, Annot. in lib. i. de V. R. C.

Tgarmanh. His posterity, it is manifest, settled northwards of Judea, by that place in Ezekiel (xxxviii. 6) where the Greek scholiast saith, some hereby understand the Cappadocians and Galatians. And, indeed, Cappadocia lies near to Gomer or Phrygia, with whom Tgarmanh is wont to be joined; and in respect of Judea, it lies northward; and was more liable to the Phenicians, who the prophet saith came from Tgarmanh (Ezek. xxvii. 14). The Greek interpreters constantly write it Torgama, or Thorgana; from whence the name of the Trogni, or Troceni, may well be thought to be derived: who, Strabo saith (lib. xii.), lived near Pontus and Cappadocia: and it appears by Ptolemy, they possessed some cities in Cappadocia itself. This people are called by stratified Troceni, and in the council of Chaledon, Trocmares, or Torgnades: for their bishop is often mentioned, Επίσκοπος Τροχμανδος. See Bochart in the same book, cap. 11.

Ver. 4. And the sons of Javan: Having told us what sons Gomer had, he informs us who had descended from Javan: who had four sons, that gave names to countries.

Elishah. His first-born inhabited Peloponnesus: in which there was an ample country, called by the ancients Elis: and one part of it called by Homer, Elisium. I omit the other arguments whereby Bochartus proves this to be the part of the earth where Elisibah's posterity settled, not far from their father Javan. Nay, Ludovicus Capellus (p. 105, Chron. Sacra) thinks the Αἰλία, Eileus, and the country Eolia had its name from thence.

Tarsis] (or Tarsis) Neither people Cilicia, where we meet with a like name, nor the coast about Carthage, as some of the ancients thought; but, as Eusebius, and from him Bochart, and lately Bochart, have observed, from him came the Iberi in Spain. επαναστατεύεται εἰς ὅπερ Αἰρέας. Which name of Iberi came, as Bochart thinks, from the Phenicians, who called the bounds and utmost limits of any place, aiber. Iber thus used in the Syriac version of the Psalms and the New Testament. From whence, it is not unlikely, the Spaniards were called by this name of Iberi, because they were thought to possess the utmost limits of the earth westward. However, we may well think Tarshish to be Spain, or that part of it which was most frequented by the Phenicians, viz. according to an usual expression in Scripture (Deut. xxxiii. 34; Job xxii. 9; Hos. xiii. 12), where there are words of the like import with this. That famous man Bochart saith a great deal more, to assert this (lib. iii. cap. 5).

Dodanian.] He is called Rhodamin, in 1 Chron. ii. 7, by whom the Greek interpreters understand the people there: so Bochart conjectures. But the name of that island is much later than Moses's time: and therefore it is better to understand hereby that country now called France; which was peopled by the posterity of this son of Javan: who, when they came to this coast, gave name, as Bochart conjectures, to the great river Rhodaminus; where it is likely they first seated themselves, and called the adjacent coast Rhodanim, which had anciently in it a city of the same name, mentioned by Stephanus; and said to be seated in Massilia „in tractu Massiliensi," where now stands Marseilles. (See Bochart, lib. iii. cap. 6.) These Dodanites are never mentioned in any other places of Scripture, which makes it the more difficult where to find them; but this account seems more probable than any other. Raghromanus, which had anciently in it a city of the same name, mentioned by Stephanus; and said to be seated in Massalia "in tractu Massiliensi," where now stands Marseilles.
and Sabath, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

of this word. Which the Hebrews use (as Mr. Mede hath observed), to signify "all those countries divided from them by the sea;" or, such as they used not to go to, but by sea. (See book i. disc. 47.) Many places testify this (Isai. xi. 10, 11, x£. 15; Jer. ii. 10, &c.). Now if Moses wrote this book in Egypt, as he thinks it probable, they went from thence to Phrygia, Cappadocia, Paphлагonia, by sea, as well as every other Israelite. Nay, Job, (which they did not use to go by sea, and therefore makes this an objection against Mabia being the father of the Medes: for their country cannot be called an isle. But the far greater part of the regions, peopled by the sons of Japheth, being such as, he confesses, the Hebrews call isles, Moses might well say, the isles of the gentiles were parted among them, though Medin be comprehended, which was not such an isle. But there is no need of all this, if we take the word we translate isle, for a region, country, or province. And so it plainly signifies, Job xxii. 30; Isai. xx. 6, where, in the margin, we translate it country. And then the word Goim, which we render Gentiles, signifies a multitude of people; as it doth often in Scripture: particularly in Gen. e. xxiii. 4, where we translate them, in the last words of this verse; and in the last clause of this chapter: "by these were the [Goim] nations divided in the earth." Which may serve to explain this phrase here; which we may thus interpret, by these (or among these) were divided the regions of the people or nations (descended from Japheth) in their last partition of the several countries they possessed. But Medin, in the latter part of this verse, is probably one of the isles, in the last clause of this chapter.

Divided] It appears by the following words (according to his language, family, and nation), this great division of the earth was made orderly, and not by a confused irregular dispersion, wherein every one went whither he listed, and seated himself where he thought good. Thus, Mr. Mede thinks, is also suggested in the very word we translate divided; which signifies not a scattered, but a distinct partition.

Every one after his tongue, or language.] The same is said (ver. 20, and ver. 31) of the posterity of Cham and Sem. Which signifies they did not all speak the same language, but doth not prove that any one of the forementioned people had a language peculiar to themselves, distinct from all the rest. As, by Ahasueraus is said to have caused letters to be written to a hundred and twenty-seven provinces, according to their language and their writing (Esth. viii. 9), it doth not prove there were so many several sorts of writing, and so many several languages in his empire; but only that to each of them was directed a letter, in that language which they spoke.

After their families, in their nations.] The particle in denotes, as Mr. Mede observes, families to be subordinate to nations, as parts to a whole. Families are parts of a nation, and a nation is an offspring containing many families. So here was a twofold order in this division. First, They were ranged according to their nations; and then every nation was ranked by his families. So that every nation had his lot by himself; and in every nation, the families belonging to it had their portion by themselves. The number of nations descended from Japheth were seven, according to the number of his sons, who were all founders of several nations. But the number of families is not here entirely set down: for Moses names only the families of Gomer and Javan: whose children, perhaps, are rather to be looked upon as founders of nations; and therefore mentioned by Moses, when the posterity of the rest are omitted.

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

Ver. 6. And the sons of Ham. Having given an account of the sons and grandsons of Japheth, the eldest son of Noah, he next proceeds to the sons of Ham, the second son of Noah, which were four: and gives an account also of every one of their sons, and of some of their grandsons.

Cush] Gave name to a country very often mentioned in Scripture; which most of the ancients take for Ethiopia, and so we commonly translate the word Cush. But if by Ethiopia they meant that country south of Egypt, and not an eastern country (which may be a question), Jonathan is rather to be followed, who here paraphrases it Arabia. For Cush is the same with Cushan (only this latter is a diminutive), which is made the same with Midian (Habak. iii. 7). And so Cush was called (or rendered in the Ethiopian), for she was a Midianite, (Exod. ii. 16, 21), and therefore was of Arabia, not of Ethiopia: and so we should translate it (Numb. xii. 2), an Arabian woman. And there is a demonstration of it in Ezek. xxix. 10, that Cush cannot be Ethiopian; for, when God saith he will make Egypt desolate, "from the tower of Egypt, the wilderness of the seamen," so we should understand by Cush the country of Ethiopia, it would be as if he had said, "from Ethiopia to Ethiopia." For every one knows Syria was the border of Egypt towards Ethiopia: and therefore here being two opposite borders, it is manifest that Cush, which is the opposite term to Syria, cannot be Ethiopia, but Arabia, which is much more remote from Egypt which is the other, and most remote from Ethiopia. A great number of other arguments, out of the Scriptures, evince this: which Bochart hath collected (lib. iv. Phaleg. cap. 2), and Philip Beroaldus asserted the same thing before him.

Mizraim.] The father of them who inhabited Egypt, whose metropolis [Alexandria] the Arabians at this day call Meser; and the first month among the Egyptians was called Mesir, and Cuthraus calls the country itself Mestra, as Grotius observes in his Annot. in lib. i. de V. R. C., and Lud. Capellus, in his Chronol. Sacra, p. 109. And this word Mizraim being of the dual number (which shows it to be the name of the country rather than of a person), denotes two Egyptians, as Bochart observes. For so there were, the higher and the lower, in the midst, as the Prophets, in their form. All the nations which are said to be higher were in the higher, where Nile runs in one stream; the lower was that, where it was divided into many: which the Greeks call Delta, from its triangular form.

Phut.] All Africa was divided between Mizraim and Phut, as Bochart observes. For all Egypt, and several other parts of Africa, as far as the lake Tritonides [which divided Africa into two almost equal parts], fell to Mizraim. The rest, beyond that lake, to the Atlantic Ocean, was the portion of Phut. Of which name there are some footsteps, in the city Putea, which Ptolemy (lib. iii. cap. 1) calls Phurti; and the river called Phutt, mentioned by Pliny, as Grotius notes; and a country, which St. Jerome, in his time, says, was called Regio Plentus, which is not far from Syria: to which all Africa is called, which we often meet withal in Scripture: whence the name of Libya. Concerning which, and a great many other proofs that Phut was planted in Africa, see the famous Bochartus (lib. iv. Phaleg. cap. 33).

Canaan.] The youngest son of Ham, every one knows, gave name to that country, which God gave afterwards to the Israelites. Another, which the Ptolemies, who descended from the Canaanites, called Xra, by a contraction from the word Canaan, as many have observed out of Eusebius (lib. i. Prepar. cap. 10), who quotes Sanchoniathon and Philo-Biblis for it.
9 He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

It is so certain that the Phoenicians had their original from the Canaanites, that the LXX. use their names promiscuously. For example, Shual is called (Gen. xvi. 10), the son of a Canaanitish woman; whom in Exod. vi. 15, they call the son of a Phoenician woman. And so in the New Testament, the v. viz, the grandson of Cush, who was the son of Raamah or Rhegma, in the end of this verse. The third was the son of Joktan, the son of Shem (ver. 28). And the fourth was a grandchild of Abraham, by his son Jokshan (xxv. 3). They that descended from the three first of these, were a people given to trade: from the fourth came a people addicted to robbery. The first, the second, and the fourth, were seated near the Persian Sea; the third near the Arabian; whence Pliny saith the Sabeans stretched themselves to both seas (lib. v. cap. 29). For all these four people were comprehended under the name of Sabeans, though very different one from another. But it may be doubted, whether there was any who descended from Jokshan, the grandchild of Abraham, who lived near the Persian Sea. And I shall show upon xxv. 3, that Bochart himself thought otherwise, upon further consideration.

And as for this Seba, he was the father of a people in Arabia called Jemamites, as Alcamus, an Arabian writer, tells us: whose words are, "A certain man called Seba gathered together the tribes of the Jemamites:" i. e. he was the founder of the people called by that name, from a famous queen of that country called Jemama. See Bochartus, lib. iv. cap. 7, where he shows where they were situated: and that they are the Sabeans, who are said by Agatharcides to have been a very tall proper people, mentioned Isa. xlix. 4.

Havilah,] Or Chavilah. There were two Hivilahs also: one the son of Cush here mentioned; and the other son of Joktan (ver. 29). From this Havilah seem to have come the people called Chaulothaei by Eratosthenes: who were seated in Arabia Felix (as Strabo tells us) between the Nabatæi and the Agæi, i.e. the Hagerens. By Pliny they are called Chavelæi (which comes nearest to the Hebrew name), who were seated in that part of the country which lay towards Babylon: as appears by this, that, in the Scripture, the wilderness of Shur (nigh Egypt) and Havilah are opposed, as the most remote opposite bounds of Arabia. Thus the Ishmaelites are said to have dwelt "from Havilah to Shur" (Gen. xxv. 18), that is, before Egypt, e regione Egypti, "over against Egypt," as Bochart translates it. That is, Havilah bounded them on the north-east; and Shur on the south-west; which Shur was near to Egypt. And so Saul is said to have smitten the "Amalekites from Havilah to Shur," &c (I Sam. xiv. 20), where we translate the last words, "over against Egypt."

Sabath,] Or Sabatha, (whom the ancients call Sabatha, or Sabathes) seems to have been settled in that part of Arabia Felix called Leantines, upon the Persian Sea; where there was a city, not far distant from the sea, called by Ptolemy Σαβαθ: from whence they sent colonies over the sea into Persia, as Bochart shows by several arguments (lib. iv. cap. 10). For there is an island on that coast called Sophtha; and a people called Messabata, or Messabathae, upon the confines of Medes; from the Chaldaean word Μέσα (which signifies middle) and Sabatha; as if one would say the Mediterranean Sabatha.

Raanun,] Or as the ancients pronounce his name, Baucunus: the same, as the same Arabians, upon the Persian Sea. Where there is a city mentioned by Ptolemy's table Rægæna; in the Greek text expressly, Ρηγιμα, Rhegma. And so Stephanus mentions both Ρηγιμα πολυς and κωντος Ρηγιμα, about the Persian Gulf.

Sabtechah,] Or Sabtechca, as some read it, was the youngest son of Cush, except Nimrod, who is mentioned by himself. It is hard to find the place of his habitation: but the rest of the sons of Cush being seated about the Persian Sea (except Nimrod, who, as Moses tells us, went to Babylon), Bochartus thinks it reasonable to seek for him in that part of Caramania, where there was a city called Samyadace, and a river Samyadaxus: which he thinks may have come from Sabtechca, by the change of the letter B into M. Which was very frequent in Arabia, and the neighbouring countries. For Merodach is also called Berodach, in the Book of the Kings: and in the Chaldean paraphrase, Basan is called Bathanam and Mathanam; and Abana (the famous river of Damascus) is expressly called Bana; and Mecca and Becca, the same city among the Arabians. In like manner, Sabtecha, or Sabthache, might be changed into Samyadace. Now, into Caramania there was a short cut over the straits of the Persian Gulf out of Arabia. I see nothing anywhere more probable than this conjecture of that very learned man (lib. iv. Phaleg. cap. 4). And the sons of Raanun; Sheba, and Dedan.] He gives an account of none of Cush's other sons' posterity, but only of this: whose two sons were seated near him and one another. For the younger of them, Dedan, seems to have left his name in a city now called Dedan, hard by Rhegma, upon the same shore eastward. And from this Dedan the country now bearing its name, of which Ezekiel speaks (xxvii. 12), as Bochart shows plainly (lib. iv. cap. 6). And Sheba (or, as others read it, Seba or Saba), his elder brother, was seated in the same country not far from Dedan, where Pompomius mentions a people called Sabari: and Arius speaks of a great mountain not far off, called Saba, from this Saba: whose posterity, youngest kings over the kings before mentioned into Caramania, might possibly give name to a city there, which Ptolemy calls Sabia: and Pliny mentions a river of the same name: and Dionys. Perigeetes speaks of a people called Saba. Of whom the Scripture seems to speak, in those places where Sheba and Seba are joined together (Ps. lxxii. 10): "The kings
11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, of Sheba (i.e. of this country) and Sheba shall offer gifts. And sometimes Sheba and Raamah (or R hegma) are joined (Ezek. xxvii. 92); where the prophet speaks of this Sheba, the son, or R hegma; who brought those precious commodities there mentioned out of Arabia; they lying very commodiously for traffic upon the Persian Gulf. And these are the places which were called Nimrod, or that chief of ancient or sundry other nations; who lived upon Tigris and Euphrates, which run into the Persian Sea; and therefore it is reasonable to think that sheba's posteriority lived near the same sea.

Ver. 8. And Cush begat Nimrod.] Besides all the forementioned, he also begat this son; whom Moses distinguishes from the rest, and mentions him alone by himself, because he was the most eminent among his brethren, though born the last; a mighty commander, as Moses here describes him. Thus in the title of Psal. xviii. it is said, David was delivered out of the hand of all his enemies, and out of the hand of Saul: who is particularly mentioned by himself, because he was his chief enemy. Sir W. Raleigh thinks he was begotten by Cush when his other children were become fathers; and so, being younger than his grandsons, he is named after an account is given of every one of them.

Nimrod.] The author of the Chronicon Alexandr. thinks he was the same with Nins: but Vossius rather takes him for him whom the Greek writers call Belus, also mentioned by Xenophon. The name was, so called from the very thing itself, Wh in Hebrew signifying a son (lib. i. de Idolol. cap. 24). The same Chronicon saith, that Nimrod taught the Assyrians to worship the fire: and both Elmacinus and Patricides affirm the same. (See Hotting, Smegna Oriental, lib. i. cap. 8, p. 272.) Which, if it be true, I doubt not was an eminent matter in that divine Majesty, which used to appear in a glorious flame. Ut, a city of Chaldea, seems to have had its name from the fire which there was worshipped: and that Ur also, from whence Abraham came, the Hebrews fancy had the same original; for their fable is, that Abraham was thrown into the fire, because he would not worship it. Much the same thing was done, as St. Jerome tells us in his Questions upon Genesis, IX.

He began to be a mighty one.] He was the first great warrior and conqueror: so Gibbor is to be understood; not for a giant, or man of great stature, but for a potent person: and, as some will have it, a more severe governor than they had been, who only exercised paternal authority. For he was the first that put down the government of eldership, or paternity (as Sir Walter Raleigh speaks), and laid the foundation of sovereign rule.

Ver. 9. He was a mighty hunter.] Or rather, mighty in hunting: for the word izfd does not signify a hunter, but hunting. Which shows by what means he came to be so great a monarch. He hardened himself to it: for that was his office (such was very transcendent), and drew together a great company of robust young men to attend him in this sport: who were hereby also fitted to pursue men, as they had done wild beasts. For this was looked upon, in all ages, as the rudiment of warfare (as Bochart shows out of a great many authors, lib. iv. cap. 12), all the heroes of old, such as Nestor, Theseus, Cæsar, Pollux, Ulysses, Diomedes, Achilles, Endymion, &c., being all bred up to hunting, as Xenophon informs us. And it was not without some such reason that noble families carry in their coats of arms (as ensigns of their valorous achievements) lions, bears, tigers, &c., from their kill.

12 And Resen between Nineveh and Calah: the same is a great city.

ving such-like fierce creatures. For it must be further noted, that in this age of Nimrod, the exercise of hunting might well be the more highly esteemed, and win him the hearts of mankind: because he delivered them, by this means, from those wild beasts whereby they were much infected, and very dangerously exposed, while they were but few, and lived scattered abroad and down, in the open air, or in tents but weakly defended. The destroying of wild beasts (and, perhaps, of thieves whom he hunted also) was a great service in those times, and made many join with him in greater designs which he had at last; to subdue men, and make himself master of the people who were his neighbours, in Babylon, Susiana, and Assyria.

Ver. 10. The beginning of his kingdom was Babyl.] (See xi. 5, 8.) Which, according to the gentle writers, was built by Belus (the same with Nimrod, who was called Belus, as I noted before, from Baal, because of his dominion and large empire, over which he was an absolute lord). They say that his son Ninus (or, as Philo-Bybius, his son Babylon) was the builder, may be thus reconciled with the foregoing; that Belus was the original father of the city, and that his son much augmented it. See Voss, lib. i. de Idolol. cap. 24, and lib. vii. cap. 9. There are those that say it was built by Semiramis; but as they have it only from Ctesias, who is not to be relied on against Berosus and Abydenus, who wrote the history of that country out of the ancient records, and say Belus built it so, if it be true, we must understand of her rebuilding it, after it was decayed, or adding greater splendour to it. And this also must be understood not of the wife of Ninus, for it is a question whether he had any wife of that name: or, if he had, she was different from her whom the Greeks so much
13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

...much as Ninus's habitation, 

magnify, who lived almost two thousand years after the son of Belus, as Salmasius observes (Exeget. in Solin. p. 1228) out of Philo-Bybilus.

And Ezech., &c.] Having built Babel, which he made the chief city of his kingdom, he proceeded to build three cities more in the same country. Which they that think he won by conquest, imagine also that he made Babel the bend city, because he won it first; and then the other. And all this, say some, before the dispersion we read of in the next chapter; which others think happened after the dispersion. Ezech seems to have been the city which Ptolemy calls Arecca, and Ammanius, Arecha; which lay in the country of Sasauna upon the river Tigris. Whence the Arececi Caeli in Tibullus, as Salmasius observes in his Exeget. in Solinum, p. 1194. From whence Huetius thinks the country below it was called Iroque; mention of Alfeagnus, and other Arabian writers.

Areca.] It is a hard matter to give any account of this city; but the LXX. calling it Archad, from the Chaldee idiom, which is wont to change the Dagesh, within to the Gematria for Damascus, i.e. Damascus; and, by the same reason, Archad for Archad), the footsteps of this name may be thought to remain in Arzad, a river of Sittacene in Persia. For nothing is more common, than to change ch into g.

Calneh.] It is sometimes called Caino (Isa. x. 9), and Calneh (Gen. xxvii. 23). From whence the country called Chalactania, mentioned by Pliny, before Strabo, Polybius, and Dionys. Periugeretes) may well be thought to have taken its name: whose chief city was called Calneh, or Chalone (which is the same), and afterwards changed by Pachorus, king of Persia, into Ctesiphon.

Ver. 11. Out of that land went forth Asshur.] This translation is not so likely as that of the Margin. He went out into Assyria." For Moses is speaking of what Nimrod the son of Cush did, and not of the sons of Shem, among whom Asshur was one. Nor is it agreeable to the order of history to tell us here what Asshur did, before any mention of his birth, which follows (ver. 22). Besides, it was not peculiar to Asshur, whom the Chaldees with Nimrod, of Shinar: for so did almost all men who were dispersed from thence. Add to this, that Assyria is called "the land of Nimrod," by Micah (v. 6); "They shall waste the land of Assyria with the sword, and the land of Nimrod with their lances;" or, "in the entrance thereof," as we translate it. Therefore it is very reasonable to take Asshur here, not for the name of a man, but of a place, as it is frequently: and except the word Asshur, as if it were Leassur into Asshur as Beth in 2 Sam. vi. 10, is put for Lebeth; other examples there are of this (2 Sam. x. 2, 1 Chron. xix. 2). By "going forth" into Asshur, Bochart thinks, is meant Nimrod's making war there: for so the Hebrew phrase "go forth," imports, in 2 Sam. xi. 1, Psalm lx. 12, Isa. x. 9, Zech. vii. 3. So also when we speak of Nimrod, which belonged to the children of Shem: but was usurped, he thinks, by the sons of Cush, who had no right to it, but what he got by his sword. If this be true, Mr. Mede's observation which I mentioned upon ver. 27 of the foregoing chapter [That the posterity of Cham never subdued either those of Japheth or Shem], must be understood of such large conquests as they two made over one another, and over him.

And built Nineveh.] Which Nimrod so called from his son Ninus: the very word Nineveh being as much as Ninus's habitation, 

14 And the Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.
CHAPTER X.

15 And Canaan begat Sidon his first born, and Heth,

cried they, were the first of all men: and the Ethiopians pretended that they, living more southerly, had a stronger sun; which contributed more efficaciously to natural generation; and that Egypt was a country thrown up by the mud which Niles left, and so got out of the sea. But Moses hath determined this controversy in these words, and by the rest of his history; which shows, that the first men after the flood came from the mountains of Armenia, which is in the north, and descended to the southerly countries, by degrees, through Assyria, Babylon, Syria, and Egypt, into Ethiopia. And their discourse is ridiculous about the original of Egypt, unto which we see nothing added by the Nile, in many ages.

Anamim.] Our Broughten takes these to be the Numidians, among whom he finds Amabis. Others take them for the Amaitie in Ethiopia. But these Amunis being derived from Mizraim, we are rather to seek them about Egypt: and the opinion of Bochartus is probable, that they are the Nomades, who lived about Ammon and Numonimitis; and called Anammi from Anam, which signifies a sheep among the ancient Egyptians, as it doth among the Arabians. For the Nomades fed sheep, as Herodotus tells us; and the Egyptians (whereas they abstained from eating cows or swine); and their garments also, as he tells us, were of sheep-skins.

Lehabim.] These are thought to be the Libyans; but that being a name which belongs to the greatest part of Africa, it cannot be well thought that so great a portion fell to this son of Mizraim, or that so many people were descended from him. The Egyptians, Bochart, with great reason, thinks the Lehabari were not all the Libyans; but those whom Potlemy, Pliny, and others, call Libygeptis; because they lived next to Egypt on the west of Thebaïs, in a sandy, adust soil, burnt by excessive heat; from whence he thinks they had the name of Lehabim. For lehaba signifies both a flame and heat; as in Joel 1. 19, "The flame (lehaba) in the Hebrew, or scorching heat) hath burnt all the trees of the field."

Naphthim.] These seem to be the people of Naphthuham; and what that is we may learn from Plutarch: who, in his book De Iside et Osiride, says, the Egyptians call the country and the mountains that lie upon the sea Naphthuham; which may incline us to think they were descended from him. The Egyptians, Bochart, ingeniously observes, that these people lived upon the shore of the Mediterranean in Marmarica; for the people upon the Red Sea belonged to Arabia, not to Egypt. It is not improbable that from hence came the name of Neptune, who originally was a Libyan god; and known to none but that people.

There was a city called Nepata by Pliny which Grotius thinks may explain this name: but it was in Libya; and Moses is speaking of the sons of Mizraim.

Ver. 11. Pathrusim.] Who were the inhabitants, it is likely, of Patros: which was a part of Egypt; though represented sometimes in Scripture as a country distinct from it: just as Thebaïs is, in some authors, said to be, whereas it was the Upper Egypt. Bochart hath brought a grammatically affected expression to prove this; particularly from Ezekiel xxix. 11, which shows clearly that Patros belongs to Egypt: for the prophet foretelling that God would bring again the captivity of Egypt, he saith he would "cause them to return into the land of Patros, into the land of their habitation, or nativity: that is, into Thebaïs, which Nebuchadrezzar attacked; as grammatically affected expressions move the inhabitants of Thebaïs into captivity. This seems a more probable account of the Pathrusim than theirs.

16 And the Jebusite, and the Amorite, and the Girgasite,

who take them to be the Pharusi (as Grotius doth) or Phuntusi; who were a people of Ethiopia.

Casluhim or Casluhim.] These were the Colehi, who, though they lived far from Egypt, from whence they are said here to descend, yet there are a great many arguments that they had their original from that country. For several ancient authors say so; as Herodotus, Diodorus, Strabo, and Ammianus: all of great credit. And there are many reasons whereby Herodotus proves it (as Bochart shows in his admirable work, often mentioned, lib. iv. Phaæg, cap. 31), they agreeing in so many things, especially in their manners and language, that one can scarce have any doubt of it. These people were seated at the east end of the Euxine Sea.

Out of whom came Philistim.] They were the offspring of the people of Colechis, as will appear in what follows.

Capthusim.] These were a people near to Colchis, as it is said here to come from Casluhim, in other places are said to have come from Capthus, Jer. xiv. 1. Ams ix. 7. And Moses himself relates how the Avians, nigh to Gaza, a famous city of the Philistim, were driven out by the Philistim (Deut. xxi. 23). And these ancients therefore are in the right, who take the Capthusim for the Cappadocians: yet, not all the inhabitants of that country (part of which was possessed by other people, as was said before), but that part of Cappadocia which was next to Colechis, viz. about Trapezund, where Colechis ended. For there we find the cities called Capthusim; viz. the country calleth, which was burnt by great fire, and would never be inhabited by men, as Strabo (v. 23) saith. Now in Greece (as Bochart ingeniously observes), signifies the same with Capthus in Hebrew, viz. Malum punicum: and therefore, in all likelihood, the same country was called by the Hebrews Capthus, and by the Greeks Sidene.

What invited the Capthusim out of Egypt into this country is hard to tell at this distance of time. But Strabo thinks it was the fame of the gold wherewith this country abounded. And as this drew them thither, so perhaps the coldness of the country, very much different from that wherein they were born, or else their neighbours the Scythians, and Mesech and Tubal (viz. the Moschi and Tribeni), who dwelt near them, and might be troublesome to them, made them think of removing to another place. And in their way through Palestine they fell upon the Avim, whom they dispossessed of their country, and settled there (Deut. ii. 23), by the name of Philistim.

Ver. 15. Canaan] Now follows an account of the posterity of Ham's youngest son.

Sidon] Was his first-born; who was the founder of the famous city called by his name, Sidon: which Troglus saith was so called from plenty of fish on that coast. And so the present name of it, Sadi, signifies fishing or fishery: as the town in Gallæe called Bethsaida, is as much as the place of fishing: for that sea upon which it lies, the Hebrews say, abounded with fish. However, the Sidonians came from this son of Canaan; and some of them (if he did not found it himself), retir'd into the island called the Sidonians, mentioned to him. It was far more ancient and famous than Tyre; for we read of it in the books of Moses, and Joshua, and the Judges; but nothing of Tyre till the days of David. Nor doth Homer mention Tyre: though he speaks of Sidon and the Sidonians in many places.

Heth.] His second son, was the father of the Hittites, or the children of Heth, often mentioned in Scripture; who dwelt about Hebron and Beersheba, in the south of the land of Canaan. They were a
And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zebaim, even unto Lasha.

And these are the sons of Ham, after their dians; who were very skilful in navigation, and therefore joined by Ezekiel with Zidon, xxvii, 8, were he makes them also a warlike people, with 11.

Zemarites.] They who make these the same with the Samaritans, do not observe that these names are written quite differently in the Hebrew; and that the Samaritans, so much spoken of in Scripture, had their names from Samaron. And therefore Bochart thinks these are the Samaritans mentioned by St. Jerome, who says, that Ptolemy, king of Egypt, gave Edessa in Cæsarea (it should be the city of Eunas, or Emisa which was in that country, but Edessa in Mesopotamia, beyond Euphrates), and so both the Chaldee paraprases have here for Zemarite, Emisaes. But I do not see why we should not rather think this son of Canaan (Zemarites), from whom the Zemarites came, was the founder of the city of Zemar (Josh. viii. 29). This Irish is generally to be attached to the above paragraph.

Hamathite.] These were the posterity of the last son of Canaan; from whom the city and country of Hamath took its name: of which name there were two; one called by the Greeks Antiochia, the other Epiphania: the former called the Great (Amos vi. 2), to distinguish it from this, which St. Jerome says, in his time, was called Epiphania, and by the Arabs (in the Nubian geographer) Hama. This is the city which is meant when we so often read that the bounds of Judea were to the “entrance of Hamath,” northward (Numb. xiii. 21, xxxiv. 8, and other places). For it is certain they did not reach to Antiochia, but came near to Epiphania.

Afterwards in process of time they enlarged their bounds: for they possessed all the country which lies from Idumea and Palestine to the mouth of Orontes: which they held for seven hundred years, or thereabout. Moses, indeed, confines the land of Canaan in narrower bounds toward the north (as hath been said), but we must not here consider. It is only said that the whole land of which God gave to the Israelites for their portion. Now, there being eleven nations who had their original (as appears from this and the foregoing verses) from so many sons of Canaan: we do not find that the first and the last were devoted by God to destruction, as the rest were. For we read nothing of the Sidonians, Araratians, Sidonians, Arabians, of Zemarites, and Hamathites, among those nations upon whom the sentence of excision was pronounced by God, and their country bestowed upon the Israelites. But we read of two others, not here mentioned, who made up the seven nations, whom God ordered to be cut off; viz. the Perizzites, and those who were peculiarly called Canaanites, who sprang from some of the forementioned noble families; but we do not know from which. We shall meet with it in the 15th chapter of this book.

Ver. 19. Here Moses describes the bounds of that country, which was given by God to the Jews.

From Sidon.] i. e. The country of Sidon, which extended itself from the city so called, towards the east, as far as Jordan, or near it. This, therefore, may be looked upon as the northern bounds of the promised land.

As thou comest to Gerar, unto Gaza, &c.] These, and all the rest, belong to the southern bounds: for these two were cities near to the Philistines. We often read of Gaza; and Gerar was famous for Abra-
families, after their tongues, in their countries, and in their nations. 21 Unto Shem also, the father of all the
1), and for the overthrow of the Cushites (2 Chron. xiv. 13).
Sodom, and Gomorrah, &c.] These four cities are famous for their destruction, by fire and brimstone from heaven.
Even unto Lasha.] Or Lasm, which St. Jerome takes for Cullarhake, as doth Jonathan also: a place famous for hot waters, which run into the Dead Sea. But Bochardus (lib. iv. Phaleg. cap. 37) doubts of this, because Cullarhake was not in the southern part of Judea, as Lash was; but we may therefore consider, whether it may not be a city of the Arabs called Lusus: which Potlemy places in the middle way, between the Dead Sea and the Red.
Ver. 20. These are the sons of Ham, after their families, &c.] This is sufficiently explained by what was said upon ver. 5, where Moses concludes his account of the sons of Japheth. Only it may be observed, in general, that we may, from this narrative, account for all the nations of the earth, which, from the time of Noah, sprung from the sons of Ham, and their children, had all Africa for their portion (Misciam having Egypt, and Phut the rest); and no small part of Asia, which fell to the share of Cush and Canaan.
Ver. 21. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. 22 The children of Shem; Elam, and As-
Chaldea, that is, of the Hebrew nation, whom Moses here represents in the measure of an illustrious original, they sprang; and therefore breaks off the thread of his genealogy, to give a short touch of it. I can give no reason so likely as this, why he calls Shem the father of Eber's children, rather than of any other descended from him. He having told them before, that Ham was the father of Canaan (ix. 32), whom God cursed, he would make us know, that an illustrious branch of the father of this wicked nation was sacrificed, to preserve their name. He now tells them, that this blessed man was the father from whom their nation was descended; that they might comfort themselves in their noble stock, and believe Canaan should be subdued by them.
The brother of Japheth the elder.] Sculliger translates these words, "Shem the elder brother of Japheth: but the he which is prefixed to gadul, i.e. great, is general, that we may refer the word greater or elder, to him who was last spoken of, viz. Japheth: who may be plainly proved to have been the eldest son of Noah, from this observation; that Noah was five hundred years old, before any of his three sons, Shem, Ham, and Japheth, were born (v. 32). When he was six hundred years old, he entered into the ark with his family (vii. 11). And when he came out, two years after the flood, Shem begat Arphaxad, being then a hundred years old (xii. 10), and consequently Noah was six hundred and two. From whence it follows, that Shem was born when Noah was five hundred and two years old: and therefore Japheth must be two years older than he; for Noah began to have children when he was five hundred. But God preferred Shem before him; giving hereby an early demonstration (of which there are many instances afterward), that he would not be confined to the order of nature in the disposal of his favours; which he frequently bestowed upon the younger children; as he did upon Jacob, and in aftertimes upon David, who was the youngest, and meanest of all his father's children.
Even to him were children born.] Perhaps he was the last of his brethren that married; and then Moses shows, in the following verses, had five sons: the progeny of two of which are mentioned, but the rest passed over in silence.
Ver. 22. Elam.] Was his first-born; from whom came the Elamites, mentioned Acts ii. 9, whose metropolis was the famous city of Elymais. They lay between the Medes and Mesopotamians (as Bochart shows, lib. ii. Phaleg. cap. 2), and were a very warlike and fierce people, as Isaiah, Jeremiah, and Ezekiel testify. The Susians were a neighbouring people, but different from them: and therefore, when Daniel says Shushan was in the province of Elam, he takes Elam in a large sense: as Phiny and Ptolemy also do, who mention Elamites at the mouth of the river Eulues (Ulia in Daniel), which was below Susiana. The modern Salmas, where Ptolemy says in Susiana, was then the seat of the Elamites, Curzon tells us, of this Josephus may be allowed to say, the Elamites were Paroee ofvirites, "the founders of the Persians;" who were a distinct people from them, though often comprehended under this name of Elam.
Asher.] From whom came the people called first Assyryes, and afterward Assyrians; which was a name as large as their empire, comprehending even Syria itself, which, in several instances, is said to have been united with Assyria. But, in proper speaking, it was only that country, whose head was Nineveh, called sometimes Adiabene, and Aturia or Assyria.
Arphaxad.] Many, following Josephus, make him the father of the Chaldees. But I find no good reason for it; and it seems more probable, than the Chaldaean origin of Abraham's brother's sons (Gen. xxii. 12), which St. Jerome positively affirms. Therefore it is more reasonable to think Arphaxad gave name to that country which Ptolemy calls Arrapachitis, which was a part of Assyria.
Lud.] Seems to have given name to the country of Lydia, near Asia Minor. It is certain, however, that in the Book of Genesis, Lud. which is mentioned as the name of one of the sons of Cush, or Africa, was the person, who, according to Josephus, was crucified. See Bochart, lib. ii. Phaleg. cap. 12.
Aram.] From whom sprang the Syrians, whose name anciently was Aramea, the children of Aram. A name not unknown to the ancient Grecians; for Homer mentions the Alph. a word in his second book of Iliads; and so doth Hesiod; and Strabo also saith, that many understood by the Arim or Arim, the Syrians. And the Syrians, at this day, call themselves Arameans. But Syria being so large a name, that ancient authors extend it to all those countries that lay between Tyre and Babylon, we must not take all the people of them to have been the posterity of Aram. For it is evident some of them descended from Canaan, others from Asshur, others from Aram-Apadah. Therefore, those are to be thought have come from him, to whom the name of Aram is prefixed or subjoined, as Aram-Naharajim, and Padan-Aram (i.e. the Mesopotamians), Aram-Soba (the people of Palmyra and the neighbouring cities), Arani-Damasc (situated between Libanus and Anti-Libanus, whose chief city was Damascus), and, perhaps, Aram-Mesha, and Aram-Bethrehob, which were places beyond Jordan, one of which fell to the share of Massach, the other of Assor.
Ver. 23. The children of Aram, &c.] The four persons that follow in this verse are called the sons of Shem (1 Chron. i. 17). Nothing being more ordinary in Scripture, than to call those the sons of any person, who were his grandchildren (xxix. 5, &c.).

CHAPTER X. 53
shur, and Arphaxad, and Lud, and Aram.
23 And the children of Aram; Uz, and Hul, and Gether, and Mash.
24 And Arphaxad begat Salah; and Salah begat Eber.

Uz, or Uz, the first-born of Aram, is generally said to have been the builder of Damascus: the valley belonging to which is, by the Arabs, at this day called Gant, and Ganta, which differs from Uz in the letters, but not in the pronunciation: it being connected with the letter ojn by our G, as in the words Gaza and Gomorrannah. Accordingly, the Arabic paraphrast for Uz hath here Agulta. There were two other Uz’s besides this, one the son of Nahor (Abraham’s brother), Gen. xxi. 21, whose country was Ausitis in Arabia Deserta: the other was of the posterity of Edom (Gen. xxxvi. 28).

Hol, or Hul, Hebrew, or Cholanna, and Gaza, derives out of Potenomey; that was a city in Syria called Cholanna, which, they think, might be founded by this second son of Aram. But Bochart more probably conjectures that his posterity possessed the country called Cholobete, which was a part of Armenia. For the Armenians, and Arabsians, and Syrians, were much alike, as Sinaitic skulls, in their form of body, speech, and manner of life. And there are divers Sitces, which Potlemy places in this country, that begin with Hol or Chol; as Cholus, Cholata, Cholena: and Cholobete (the name of the country), which in their language is Choloth, signifies as much as the house or seat of Chol.

Gether, it is hard to give any account of the country where this posterity settled, unless they gave the river Getri its name, which the Greeks call Knarpay; which runs between the Carduchi and the Armenians, as Xenophon tells us. This is Bochart’s conjecture, which is a little nearer than that of Grotius (Annot. in lib. i. de V. R. C.), who explains this by the city Ginardus in Potenomey, and the people called by Or Chol Gindarus, the Celotesians. But after all, it may seem as probable that Gadara, the chief city of Perea, which Potlemy places in the Decapolis of Arabia Felix, had its name and original from this Gether.

Mash, or Marsh, who is called Mesech, in 1 Chron. i. 17, seated himself, as Bochart thinks, in Mesopotamia, as Sinaitic skulls, in their form of body, speech, and manners also, from whence there flowed a river which Xenophon calls Masca. The inhabitants of which mountain, Stephanus calls Masieni; and perhaps the Moscheni, whom Pliny speaks of, between Adiabene and Armenia the greater, were descended from this Mash, or Marsh.

Ver. 24. And Arphaxad begat Salah. Having given an account where the posterity of Shem’s youngest son, he now tells us what people descended from his third son.

Salah, in Hebrew Shelech: His father being born but two years after the flood (xi. 10), seems to have given this name to his son, to preserve the memory of that dreadful punishment; that his posterity might not be like by their sins. For Salo signifies the letting forth of waters (Job v. 10). He is thought to have been the father of the Susiani: the chief city of their country, next to Susa, being called Sela, as we find in Ammian. Marcellinus: either because he was the founder of it, or in memory of him.

And Salah begat Eber. The father of those from whom the Hebrew nation (as was said before, ver. 21), Abraham being descended from him in the sixth generation. All other derivations of the name of Hebrew have great objections lying against them; but this hath none that I can see, and is most agreeable to the grammar of that language, in which all such names ending in jod (as יָּבְּר doth) are noted to come either from a place, or country, or people, or a name, or to come from a deity. It is most reasonable to deduce it from the name of this people, Heber. And it is authorized by that speech of Balaam (Num. xxiv. 24). Where, as by Assur is meant the Assyrians, so by Eber, in all reason, we are to understand the Hebrews.

Ver. 25. Peleg, either he, or some of his posterity in memory of him, it is not unlikely, gave name to a land so happy it has been called Plataea, not far from the place where the river Chaburus runs into it: upon which Charran stood, built by Charan, the brother of Abraham.

For in his days was the earth divided. The great dispersion, which we read of in the following chapter, fell out just when he was born; which made his father call his name by this name. This division of the world seems to be the same as that of the little poets, the Golden Age (as Bochart observes, lib. i. Phaleg, cap. 9), because the earth not being divided, they enjoyed all things in common. And Noah (whom they called Saturn) governing them, not as kings do their subjects, but as parents their children, not so much with fear and dread, as with love and reverence to his fatherly authority; it made the world so happy, it has been called Plataea, of which see in the first book of the History.

Joktan or Jektan, the brother of Peleg, had a numerous offspring of thirteen sons; all seated in the inmost parts of Arabia Felix. So the Arabsians, it is certain, derive their original; who in this may as well be credited as the Europeans, who derive themselves from Japetus or Japheth, and the Africans from Cham. Accordingly, the Arabians (as SaNotice observes, lib. i. Phaleg, cap. 9), because the earth not being divided, they enjoyed all things in common. And Noah (whom they called Saturn) governing them, not as kings do their subjects, but as parents their children, not so much with fear and dread, as with love and reverence to his fatherly authority; it made the world so happy, it has been called Plataea, of which see in the first book of the History.

Ver. 36. Almodad. The eldest son of Joktan seems to have given name to the people whom Potlemy calls the originals of the river Euphrates, which runs into the Persian Gulf. The Greeks, who knew little of this people, who lived a great way from the sea, might easily mispronounce their name, calling them Allummoaes, instead of Almodaei.

Sheleph, or Saleph, was it likely, the father of the Sulapani. For such a people there were, mentioned by Potlemy, who calls them Etesiogia, who were remote from the rest, about the neck of Arabia, not far from the spring of the river Betus.

Hazarmaveth. Though the Arabs write this name with the very same letters, yet it sounds among
them thus, *Hadramuth, or Cadramuth,* which the Greeks pronounce divers ways, because of the ambiguous sound of the two letters, *tsaiu* and *saih,* for sometimes he is called *Asarmuth,* sometimes (without an *A*) *Sarmoth,* and *Armoth,* as *Bochartus* hath observed; who thinks the country called *Charatamitis* or *Aramatis,* *Chataramotis* or *Aramotitis,* to have been peopled by the children of this *Hadramuth,* as the *Arabians* pronounce this name, *Hawhs,* *Hawz,* or the name of a city or place, and *Armsaith,* or of a people or nation. (Exercit. in Solin. p. 459.) And the same people, he observes (p. 490), are called by *Artemidorus,* *Armantzira,* whose country was that part of *Arabia* which abounded with frankincense, myrrh, cassia, and cinnamon, as *Theophrastus* tells us. And *Strabo* calls them (as he there notes) *Xaraqazair,* and *Uranias* in *Stephanus,* *Xaraqwaizair;* so differently was this hard word pronounced: who were so famous, that *Eustathius* Antioch., *Eusebius,* and others, make this *Hazoraveth* the father of the *Arabians,* and *Epiphanius* derives their language from him; which they (as was said before) derive from *Jektan* himself; looking upon the dialect of *Chadra-* and *Hadoram,* *Bocharus,* lib. ii. *Phaleg,* cap. 16, where he observes, that *Hazoraveth* in *Hebrew* signifies the entrance of death, and *Hadravum* in *Arabic* the region of death. Because the air of that country was very thick and foggy (and consequently unwholesome), as *Arrianus* relates, who saith, that the frankincense and myrrh were therefore gathered only by the king's slaves, and by condemned persons.

*Jerub, or Jeruch.* From whom came the people called *Jeruzaecli,* who lived near the Red Sea; called by *Agatharides,* and others, *Azaziao, Alilai:* which is the very same in *Arabic* with the other in *Hebrew.* For *Ililai* is the moon in that language, as *Jeruch* is in *Hebrew.* And the *Nubians* geographer mentions, that a people about *Mecha,* who, at this day, are called *Bene-ililai,* the children of *Jeruch,* as the Hebrews would have expressed it. It seems they are come more towards the east, when anciently they dwelt in the south. *Ptolemy* mentions also an island, upon the coast of *Alilai,* which he calls *Uracanco,* but it doth not signify the island of *Chadra-* and *Hadoram,* because it is altogether different from the old words to come from their tongue), but of the *Jeruzaecli.*

Ver. 27. *Hadoram,* He seems to have fixed his seat in the utmost corner of *Arabia,* towards the east, where there was a people whom *Pliny* calls *Drimati,* a name easily made from *Hadoramus.* And the extreme promontory of that country is called by the *Greeks* (Gor decorations) by translating the *Hebrew* *R* from *Hadramouth.* I can find nothing more likely than this conjecture of that great Bochartus, who hath outdone all that went before him in this argument (lib. ii. *Phaleg,* cap. 20).

*Elai.* Abraham *Zachut,* as he also observes, says, the Jews (who in his time dwelt there) called the chief city of *Aljeman* by the name, that is very proper, *Jeruzalem,* is the south part of *Arabia Felix:* as the very name of *Jeman* imports, which signifies both the right hand and the south.

*Diklah.* Both in the Chaldee and *Syriac* languages *Dikla* signifies *a palm,* or *a grave of palms,* which led Bochart to conclude, that the *Mizrei,* a people of *Arabia Felix,* whose country abounds with such trees, were the people of this *Diklah,* and *Strabo* mention them. And this is far more probable than the conjecture of *Ludovicus Capellus,* that the country of *Dangala,* in *Ethiopia,* near *Egypt,* might have its name from this man: for that is too remote from the rest of this man's posterity: and so is *Doravadd* mentioned, as he observes, by *Herodotus* (Chronolog. *Scaen. p. 105*).

Ver. 28. *And Obal,* Which, in the Arabic pronunciation, is *Abual,* as *cacoeb,* a star in *Hebrew,* is in Arabic *caucuc,* &c. The posterity of this *Abual,* or *Obal,* *Bochart* thinks, was settled over the straits of the *Sinus Arabice,* and came into *Abia Felix,* into *Arabia Troglydites,* where we meet with this name, in the *Sinus Abalites* (which others call *Aulites,* and in a great trading town called by *Arrianus* *Aexxuqptis,* and in a people who lived in that *Sinus,* called by *Ptolemy,* *Aexxuartis,* and *Aebaxiuris:* I believe it should be *Aebaxiuris,* from this Obal.

*Arainad,* Which the *Arabians* pronounce *Abinal,* i.e. the father of *Malai,* or the *Malite:* a people in *Arabia* next to the *Mizrei* before mentioned. *Theophrastus* saith, *Mali* is the metropolis of a country in *Arabia* the *Spyce:* from whence the people called *Malite,* whom *Ptolemy* calls *Manise,* by a usual change of the letter *L* into *N,* as *Nabonius* is the same with *Labonius,* &c. And it is probable that *Mali* is the contraction of *Abimali:* nothing being more common than in compound names to omit the first part. As *Sittim* (Numb. xxv. 1) for *Abel-Sittim* (xxx. 19), *Hermon* very often for Baal-Hermon (Judg. iii. 3), *Nimrim* for Beth-Nimrim, and *Salen* for *Jerusalem.*

*Sheba.* From whom came the *Sabeans,* who sometimes comprehend a great many people, but here are to be strictly taken for those upon the Red Sea, between the *Mizrei* and the *Catabanes:* whose metropolis, which stood upon a high mountain full of trees, is called by ancient authors *Saba* and *Sabali,* *Sabbo* and *Sasab,* as *Salmassius* shows out of *Stephanus,* *Agatharides,* and others; who say that this city was *Ecoehad.* Which the *Arabians* pronounce *Aphur,* signifying abundance: gold being found there in such plenty, that they exchanged it for brass and iron, giving a double or triple proportion of gold for them. *Bochart* thinks he gave the name of *Gopher,* to an island in the Red Sea, mentioned by *EupomONUS* in *Eusebius,* and observes that there were two *Ophirs,* one belonging to *India,* whither *Solomon's* ships went once in three years (which he takes for *Taprobana,* now *Zelien,* and the other belonging to *Arabia,* where the posterity of this *Ophi* here mentioned, was settled. *Bochart* thinks he gave the name of *Gopher* to the *Sabeans,* their brethren; which *Stephan* and *Ptolemy* call *Cassanitis.* The same in sense with *Ophi,* for *Chosan* is a treasure, which the *Arabians* write *Chazan,* from which comes the word *Gaza,* for abundance of riches.

*Havilah or Chawilah.* See ver. 7, where we had this name before, among the sons of *Japheth:* from the *Havilah* here spoken of is very different: giving name, it is probable, to the country which the *Nubians* geographer calls *Chaulan:* and says it
30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.
31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

was a part of Arabia Felix, nigh also to the Sabæans; which he accurately describes. See Phæleg. li. cap. 28.

Jobab.] The father of the Jobabites, near to the Sachalites, as Ptolemy expressly says, if instead of Jobarite in him, Jobar it be. And when Arabia Felix, at the eastward of Arabia, is thus understood, the passage being given with great reason. And thinks also the reason of this name to be plain: for Jebab in Arabic signifies a desert: and there are many such in the country of the Jobabites, above the Sinus of Sachalites.

Ver. 30. And their dwelling was from Mesha, &c.] This conclusion confirms what hath been said, that all the thirteen sons of Joktan were seated in Arabia Felix, except Obal, who went, it is likely, after Moses's time, over into Abalities; the passage being short across that strait before mentioned (ver. 25), which was not above four or five miles broad. For Arabia Felix lies between the Red Sea and the Persia Gulf. Now Mesa, or Musa, or Mesa, was formerly pawned in the Red Sea, which the Egyptians and Ethiopians frequented in their way to the country of the Sapharites in the east; from whom they brought myrrh, frankincense, and such-like things. Ptolemy's Tables plainly show this, that from Musa the Saparites lay directly eastward; and Saphar was the metropolis of the country, at the foot of the mountains Chima, who were ancients, it is likely, was called Saphar, from the city at the bottom of it. And thus we are to understand Moses when he says here, that Sephar was a mountain of the east; not eastward from Judea, but from Mesha, which was in the west. See Bochart (lib. ii. Phæleg. cap. 30), where he observes, that the Arabic paraphrase (of the Paris edition) takes Mesha to be Meecha, and instead of "from Mesha to Sephar," says "from Meecha to Medina." Which is nearer truth than their opinion, who place the children of Joktan about Coptes, upon the coast of India. But he shows that some of the children of Cush settled between Meecha and Medina: and it sufficiently appears that Joktan's children dwelt in the utmost part of Arabia Felix, and in the genuine Arabia.

Ver. 31. This is explained, ver. 5.

Ver. 32. By these were the nations divided—after the flood.] They and their descendants shared the whole earth among them, as it is said expressly (ix. 19), "Of them was the whole earth overspread. But, according to the foregoing account, we find only three parts of the earth, Europe, Asia, and Africa, possessed by the three sons of Noah and their children. Which has made some so bold as to say, there were other people in the world, who were not discovered by the flood. And one of their reasons why it was not peopled from any of the other three parts of the earth is, that we can give no account how lions, bears, wolves, foxes, and such-like creatures, should get thither: for none, sure, would carry them by shipping, though men themselves might, by that means, pass over into those regions. But this difficulty is not so great as they make it. For it is manifest, that, though the continent of America was found full of such beasts, when the Spaniards first came thither, yet none of the islands, though very large, which lay remote from the land, had any lions, tigers, or such-like creatures in them. Which is a proof positive demonstration, that these creatures were not originally from that part of the earth; for then the islands would have been furnished with them as well as the continent; just as they are with all sorts of vegetables: and consequently, the continent itself was stored with these creatures from some other part of the earth. Which might be done by some neck of land not yet discovered; which joints some part of Europe, or Asia, to the continent of America. Or, if there be no such neck of land now extant, yet there may have been such a bridge (as we may call it) between the northern part of Asia, or Europe, and some northern part of America; or between the south-east part of China, or the Philippine islands, and the southern continent of that other part of this world, though now broken off (as many suppose England to have been from France) by the violence of the sea, or by earthquakes: which have made great alterations in the earth. And truly, he that observes (as that great man the Lord Chief Justice Hales speaks, in his book of the Origin of Mankind, § ii. ch. 7) the infinite number of islands, lying between the continent of America, and Nova Guinea, the most contiguous to each other; hath probable reasons to believe, that these were all formerly one continent, joining China and Nova Guinea together, though now, by the irruption of the sea, crumbled into many small islands.

CHAPTER XI.

1 One language in the world. 3 The building of Babel. 7 The generations of Terah the father of Abram. 9 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

2 And the whole earth was of one language, and of one speech.
3 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
4 And they said one to another, Go to, let us

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Ver. 1. And the whole earth] i. e. The inhabitants of the earth: as (1 Kings x. 24) "all the earth" is explained (2 Chron. xiii. 22). "all the kings of the earth," &c. Of one language.] In the Hebrew, of one lip; which is one instrument of speech comprehending the rest. Their mouth formed the same words. So it follows:

One speech.] Or word, as the Hebrew hath it. Some distinguish these two so subtly, as to say, they had not only the same language, but the same manner of pronunciation; which is often very different in the same language. The Hebrew translation has acknowledge there was but one language anciently (see Josephus, and out of him Eusebius, lib. ix. Prep. Evang. cap. 14, 15), which, in all likelihood, was the same that had been from the beginning.
make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

which Adam himself spake. For Methuselah, the grandfather of Noah, lived some time with him, and spake, we may well suppose, the same language that he did. And we cannot but think the same of Noah, who propagated it among his posterity till this time. But whether this was the Hebrew or no, we cannot be certain. The Chaldean paraphrases, and the Hebrew writers, generally say it was; and most Christian writers have been of their opinion: insomuch that R. Gedaliah, upon these words, saith, "the wise men among the Chaldeans have not that was the first tongue; and all the world confesses that from Adam to the flood they spake the holy language." Which it is not to be thought we have now entire and pure; but that a considerable part of it still remains in the Bible. As may be proved by no contemptible arguments; particularly this, that Shem, the son of Noah, was for some time contemporaneous with Adam, who descended from him; and in whose family continued the same language, which they both spake, unto Moses's days.

They that have fancied there were more languages than one, at this time, grounded their mistake upon those words (Gen. x. 5, 20, 31), where the sons of Noah are said to have had the earth divided among them, going to their houses, and conceived that he speaks of this very division, of which he is going to give an account; and briefly mentioned there (ver. 25). For the thirteen sons of Joktan, immediately after mentioned (who had their share in the division), were not in being when their uncle Peleg was born; as the most learned primate Usher hath demonstrated. This was a true tradition, as Kimchi and Kimchi; Bochart, and many others, describe the walls of Babylon as made of such materials. What hekmar is (which was the cement to join the bricks together), doth not so plainly appear. We translate it slime; following herein a great many of the Hebrews; particularly Kimchi, who says it is mortar, made of sand and lime. But there is much reason to think the bricks of which he speaks were laid upon the water, and so Strabo and Justin affirm, and so it was very fit for this purpose; and Herodotus says expressly, that the walls of Babylon were cemented with it, and so do many others, both Greek and Roman authors, mentioned by Bochartus, (lib. i. Phalæg. cap. 13). And it is very observable, that Arrianus saith (lib. vii.), "The temple of Belus, in the midst of the city of Babylon, a very large structure, was made of brick, cemented with asphaltus."

Ver. 2. As they journeyed from the east.] He doth not speak of all the posterity of Noah, who, after the flood, planted in the east; much less Noah himself; but of a great colony of them, who, when the east was much peopled, chose to go westward. By the east, most understand Armenia, where they suppose the ark rested, and Noah with his sons planted. But this之则 were thirty or forty years after the deluge, which is much too soon. Armenia lay north of Shinar, or Assyria, and not east. Which Bochart solves in this manner: Assyria being divided into two parts, one on this side, the other on the further side of Tigris, they called all that part beyond Tigris the east country, though a great part of it towards Armenia was easterly; and that part on this side they called west, though some of it lay to the south (lib. i. Phalæg. cap. 7). But there is no need of the help of this solution; the mountains of Ararat running a long way eastward; from which, when Noah and his sons descended, they settled, it is likely, in countries which were very much eastward of Assyria. They continued to dwell in the mountainous countries of the east, where the ark rested, till they grew very numerous and wanted room; and then descended into the plain, and some of them went westwardly into the land of Shinar, that pleasant plain (as Mr. Mede fancier) where God, at the beginning, had placed the first father of mankind, Adam.

Shinar.] By this name we are to understand, not only that part of Assyria where Babylon stood, but all that country which bordered upon Tigris upon the mountains of Armenia; from whence Noah and his sons are supposed to have descended when the earth was dry, and not to have gone far thence, at first. Adam was an. multitude, and then some of them came into this country, which Noah had inhabited before the flood. Thus Bochart, in the place before named. But there is no certainty the ark rested in Armenia; it might be further eastward; upon some say it was on a long ridge of mountains called Ararat: from whence they descended when the earth was dry, and dwelt in the lower grounds, which were warmer and more fruitful than the mountains.

But that from the east mankind were propagated, is apparent from the increase of arts and sciences; which, as Dr. Jackson observes (book i. ch. 15), were in some measure perfected there (in times as ancient as any profane history can point us unto), and thence derived, as from a centre, to more remote parts of the world. The ripeness of literature, civil discipline, and arts, among the eastern people, before they did so much as bud forth in Greece or Italy (I may add Egypt either), is a demonstration, that these were the true stock of the human race, which branches transplanted from thence. Nay, the state and grandeur of those eastern countries, before Greece or Italy, or any other western people, grew into the fashion of a kingdom, shows that the eastern people were the heirs of the world, and other nations but as colonies from them.

Ver. 3. They said one to another, i.e. consulted together.

Go to.] And stirred up one another to lay all their hands to this work.

Let us make brick.] In that low and fat soil there was no stone, as intimated in the next words, "and they had brick for stone." Nobody doubts but this was a true tradition, as Herodotus, and Justin, and many others, describe the walls of Babylon as made of such materials. What chomar is (which was the cement to join the bricks together), doth not so plainly appear. We translate it slime; following herein a great many of the Hebrews; particularly Kimchi, who says it is mortar, made of sand and lime. But there is much reason to think the bricks of which he speaks were laid upon the water, and so Strabo and Justin affirm, and so it was very fit for this purpose; and Herodotus says expressly, that the walls of Babylon were cemented with it, and so do many others, both Greek and Roman authors, mentioned by Bochartus, (lib. i. Phalæg. cap. 13). And it is very observable, that Arrianus saith (lib. vii.), The temple of Belus, in the midst of the city of Babylon, a very large structure, was made of brick, cemented with asphaltus.

Ver. 4. And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we

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

5 And the Lord came down to see the city and the tower, which the children of men built.

6 And the Lord said, Behold, the people is

the Acropolis (as the Greeks speak), a strong place in the highest part of the city; such as we call a citadel. For the Scripture by a tower, means some fortress to keep out an enemy, which was not wont to be built in the midst of the city, that it might command every part of it.

So fancy the temple of Belus, before mentioned, was afterward built where this tower stood; and was nothing else but the tower perfected for another use. Or, rather, a temple was built round about the tower, which stood in the midst of it, as Herodotus describes it (lib. i.), for μείγεν δε των τιεων παρετερευσε στεροεπικρατεικος, and, "in the midst of the temple was a strong tower," &c.

Whose top may reach unto heaven;] i. e. To the clouds. As much as to say, an exceeding high tower. For the same is said of the walls of the cities of Canaan, (Deut. i. 28, ix. 1,) and therefore can mean no more here. And is a usual phrase in Scripture; as when the Psalms say, they that sail upon the sea are sometime lifted up to heaven (evil. 25), which is a language that other authors speak; for Homer mentions a fire tree which was σαπουνικυτακαι ἐκείνη τοις παρετερευσε στεροεπικρατεικος, &c, "in the midst of the temple was a strong tower," &c.

Ver. 5. And the Lord came down to see, &c.] This is an accommodation to our conceptions, and means no more, but that by the effects he made it appear, that he observed their motions and knew their intentions.

Which the children of men built.] It is generally agreed that children of men in Scripture is opposed to children of God; as bad men and infidels are to the good and the faithful. Which gives us to understand, that these people had no mind to submit unto it; and therefore built this fortress to defend themselves from their resolution of not yielding to his design. Thus the most learned Usher (ad A. M. 1757). But what they dreaded they brought upon themselves by their own vain attempt to avoid it; and now there is no memory preserved of the names of those that conspired in this attempt. Thus what Solomon saith, Let not the wise man say in his heart, I have understanding, and I know all things; as (for x. 5), "The fear of the wicked shall come upon him." But this evil by God's providence was attended with a great good; for by this dispersion the whole earth was peopled, and the foundation laid of several great nations and kingdoms.

Dr. Tenison, now bishop of Lincoln, in his book of Idolatry (which is not inconsistent with these), that this tower was consecrated by the builders of it to the sun, as the cause of drying up the waters of the deluge, (or rather, as the most extraordinary and imposing resemblance of the Shechinah, as I noted on ch. iv.), and that it was intended as an altar whereon to sacrifice to it. But it is propounded only as a conjecture; which those Jews seem also to have had in their minds, who, by the word Sem (name), understand God: as if their meaning were, "let us make us a god," and raise him a temple. And perhaps future times did convert it to that use. Lest we be scattered abroad, &c.] Here they speak as if they feared a dispersion; but it is hard to tell from what cause, unless it were this, that Noah having projected a division of the earth among his posterity (for it was a deliberate business, as I noted upon x. 5), these people had no mind to submit unto it; and therefore built this fortress to defend themselves from their resolution of not yielding to his design. Thus the most learned Usher (ad A. M. 1757). But what they dreaded they brought upon themselves by their own vain attempt to avoid it: and now there is no memory preserved of the names of those that conspired in this attempt. Thus what Solomon saith, Let not the wise man say in his heart, I have understanding, and I know all things; as (for x. 5), "The fear of the wicked shall come upon him." But this evil by God's providence was attended with a great good; for by this dispersion the whole earth was peopled, and the foundation laid of several great nations and kingdoms.
other bad people were too much disposed to follow, and that they who retained the true religion (from whom Abraham descended) were not of the number, it is credible that they escaped the punishment here mentioned (in the next verses), retaining still their ancient seat, and the ancient language also; which continued in the family of Heber, and was called He-

Ver. 6.] This verse only expresses a resolution to spoil their project, and the necessity of so doing.

Ver. 7. Let us] The rabbins fancy this is spoken to the angels. But it is beyond the angelical power to alter men’s minds so in a moment, that they shall not be able to understand what they did before. Therefore God spoke to himself: and this phrase suggests to us more persons than one in the godhead. In short, none but He, who taught men at first to speak, could, in an instant, make that variety of speech which is described in the next words. Novatianus therefore anciently took it, that this was spoken by God to his Son.

Confound their language.] The word confound is to be marked; for God did not make every one speak a new different language, but they had such a con-

And yet it is not to be thought, there were as many several dialects as there were men, so that none of them understood another; for this would not merely have dispersed mankind, but destroyed them. It being impossible to live without society, or to have society without understanding one another, the common drift of the several dialects must have been, to prevent the confusion by their not being able to have such familiarity as they had before with every body; but only with those who understood their particular speech.

Into how many languages they were divided none can determine. The Hebrews fancy into seventy, which opinion hath much prevailed, being grounded upon the foregoing chapter; where the descendants from the sons of Noah were just so many. The Greek fathers made them seventy-two, because the Greek version adds two more (Elissa among the sons of Japheth, and Cainan among the sons of Shem), and the Latin fathers follow them. But this is a very weak foundation; it being apparent that many of the sons of Canaan used the very same language in their country, and so did also the sons of Mede, and the sons of Japheth, and in other places, so many were confounded in the use of the same speech, that scarce thirty remains of the seventy to be distinct, as Bochart hath observed. See Selden, lib. ii. de Synedr, cap. 9, sect. iii.

Ver. 8. So the Lord scattered them] Broke their com-

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their language, that they may not understand one another’s speech.

Therefore is the name of it called Babel; the language of all those people who were in this western colony; not the language of Noah, and his
because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

10 ¶ These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

plantation more easterly, who kept, as I said, the primitive language.

Scatter them abroad, &c.] This dispersion was so sudden, that each family and each nation dwelt by itself; which could not well be done, as Mr. Mede observes, but by directing an orderly division; either by casting of lots, or choosing according to their birthright, after portions of the earth were set out according to the number of their nations and families. For otherwise, some would not have been content to go so far north as Magog did; and others suffered to enjoy more pleasant countries.

Ver. 10. These are the generations of Shem:] It appears from the foregoing chapter, that these here mentioned were not all the persons who descended from him; but these were the ancestors of Abram, whom Moses derives by these from Shem.

Ver. 11. As Melchisedek, five hundred years,] So that, as he had seen Methuselah and Lamech before the flood, he might also see, not only Abram, but his son Isaac, who by this account was one-and-twenty years old when Shem died.

Ver. 14. Begat Eber:] Who was the father of those from whom came the Hebrew nation; Abram being descended from him in the sixth generation. And that nation being called Eber (Numb. xxv. 24), and "the children of Eber" (Gen. x. 21), it is not reasonable, as I observed before, to seek for any other derivation of the name of Hebrews.

Ver. 16. Peleg, or Phaleg:] It is not unlikely that either he, or some of his posterity in memory of him, gave name to a town upon Euphrates called Phaleg; not far from the place where Chaborus runs into it, upon which Harach (or Charrah) stood, built by Haran, Abram’s brother.

Ver. 18. Reu:] (or Ragau, as some pronounce the Hebrew word) gave name to a field near Assyria (Judith i. 5), or, as Tobit saith, in Media; where Strabo mentions a city called Ragas, and so doth Stephanus, Ράγας πόλις ἐν Μηθὺ. In the hundred and thirtieth year of his life, if we may believe Elmacinus (p. 29), Nimrod began to reign in Babylon; and in his days also, he says, the Egyptian kingdom began. Which need not seem strange, though scarce two hundred years were passed since the flood, when we consider the vast increase of people in these ages, from a few planters, within such a compass of time; and likewise the extraordinary fruitfulness which God after the flood bestowed upon them for the peopling of the earth. For he says twice to Noah and his sons, immediately after they came out of the ark, "Increase and multiply (xii. 7), and replenish the earth." From this antiquity of the Egyptian kingdom, it is, that the later Pharaohs called themselves "the sons of ancient kings" (Isa. xix. 11).

In Reu’s time also, both the Egyptians and Babylonians now began to make images and worship them, if Patridges may be credited. See Hotting, Smegma Orient. cap. 8, n. 16.

Ver. 20. Begat Serug:] From whom (Bochartus thinks) some of his descendants might call the city Sarug: which the Arabian geographer says was near to Charh. He began to celebrate every year the memory of famous men, after they were dead, and commanded them to be honoured as benefactors, if we may believe Stilbas, in the word Σερυς, and Damascus, and a long roll of other authors mentioned by Jacobus Geusius, (par. 1. cap. 2, De Victoribus Humannis).

Ver. 22. Begat Nahor:] The same writers say, that idolatry increasing much in his days, there was a great earthquake (the first that had been observed) which overthrew their temples, and broke their images in Arabia.

Ver. 24. Terah:] Whom they make to have been an idolatrous priest; but to have repented and been converted to the worship of the true God. See ver. 31.

Ver. 26. And Terah lived seventy years, and begat Abram, Nahor, and Haran.] i. e. He was seventy years old before he had any children, and then had three sons one after another; who are not set down in the order wherein they were born. For Abram’s being first named doth not prove him to have been the eldest son of Terah, no more than Shem’s being first named among Noah’s three sons, proves him to have been the first born (ix. 18). For there are good reasons to prove that Abram was born sixty years after Haran, who was the eldest son; having two daughters married to his two brothers, Nahor and Abram; who seems to be the youngest, though named first, both
CHAPTER XII.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

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

30 But Sarai was barren; she had no child.

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

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

here and in the next verse, because of his preemi-

See ver. 32.

Ver. 28. Haran died before his father, &c.] In his own country (as it here follows), out of which he did not go, as the Chaldeans must do, for they were not permitted to sojourn there.

In Ur of the Chaldees.] That part of Mesopotamia which was next to Assyria, is called the land of the Chaldees. For Ur, as Abram himself observes, was in Mesopotamia; lying in the way from Tigris to Nisi-

And therefore St. Stephen makes Mesopotamia and the land of the Chaldees the very same (Acts vii. 2, 4). Eupolemus, indeed, as Bochart notes, places this city, as Ur; to which place, see the note (ver. 31), in Babylon; but Ammianus speaks of an Ur in Mesopotamia, situated as before mentioned; which we have reason to think was the place from whence Abraham came, because from thence to Canaan the way lay straight through Charran (or Haran), but it did not so do if he came from Babylon. And no good account can be given why he should go about through Mesopotamia and Charran, when there was a shorter way through Arabia, if he came from Babylon.

Ver. 29. The father of Iscah, i. e. Of Sarai, whom Abram married; she being his eldest brother's daughter, sister to Lot. For Haran had three children, Lot (ver. 27), and Milcah, whom Nahor married, and Sarah, whose name is called Iscah (as it is Haran, dying, the two remaining brethren married his two daughters. For if we should understand anybody else by Iscah but Sarah, there is no account whence she descended; which Moses sure would not have omitted, because it very much concerned his nation to know from whom they came, both by the father's and the mother's side: It is no wonder she should have two names, one before they came out of Chaldea, and another after.

Ver. 31. Went forth—from Ur of the Chaldees.] See what was said ver. 26, unto which I have nothing to add but this, that this country was so famous for super-

stitution, that the Chaldeans, in Daniel's time, were reckoned as a distinct sort of diviners from other nations, astro-

logers, and soothsayers, or sorcerers (Dun. ii. 2, 10, iv. 7, v. 11). And it is likely, from some sort of men, Terah and his family learned the worship of idols (Josh. xxiv. 2). But though he had been an idolater, yet it may be probably concluded from his leaving Ur of the Chaldees, with an intention to go to Canaan (as it is here said), that now he was be-

come a worshipper of the true God. For what should he move him to it, but obedience to the Divine direction which Abram received (as we read in the next chapter), to which he would not have agreed, if he had not believed in God; as Lot, it is plain, did, whom he took along with him! That word is much to be remarked, which makes him the principal agent in their removal; Abram himself being governed by his motion: for Moses says, "He took Abram, and Lot, the son of Haran," &c. And though Nahor did not now go along with his father to Haran (being left behind, perhaps, to look after some concerns), yet afterwards he followed him, with all his family; as appears from chap. xxvii. 43, and the following chapter. And he also forsook idolatry; for Rebekah and Sarah's grandfather, and the father of Esau and Jacob, was a worshipper of the true God (though with a mixture of some superstition), for he makes mention of Jehovah upon several occasions (Gen. xxiv. 31, 50, 51).

And they came unto Haran.] It is possible that Terah going thither was not his design, and staying in this place called the city Xap^at, Charran, after the name of his son Haran (or Charan), who died a little before (ver. 28). For both the Greek and Roman writers call a city, famous for the death of Crassus, by the name of Charrar; situate on a river of the same name. It is likely from Abram's brother were derived both the name of the country, of which the Arabians by this day call Charan, or Charran.

And dwelt there.] It is plain he intended to go to Canaan, and not to settle here; but being arrested with the sickness of which he died, could go no further.

Ver. 32. And the days of Terah were two hundred and five years.] Moses doth not sum up the years of his man's life mentioned in this chapter (as he doth in chap. v.), but only of Terah's. Which he doth on purpose that we may know when this new period of time began (of Abram's leaving his own country, and thereby becoming the father of the faithful), which we are not to count from the time when Terah began to have children (ver. 26), but from the time of his being seventy-five years old; that is, threescore years and ten years old; that is, three score years after his brother Haran, as I said on ver. 26.

CHAPTER XII.

1 God calleth Abram, and blesseth him with a promise of Christ. 4 He departeth with Lot from Haran. 6 He journeyeth through Canaan, 7 which is promised him in a vision. 10 He is driven by a famine into Egypt. 11 Fear maketh him feign his wife to be his sister. 14 Pharaoh, having taken her from him, by plagues is compelled to restore her.

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

Many ancient authors speak of Abram, as Josephus observes, and out of him Eusebius, who names others

also (lib. ix. Prepar. Evang. cap. 16, 17, &c.). All that I shall note is, that one great design of Moses being to lead the Jews to understand the genealogy
2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

of this noble ancestor of theirs, he hastens to it; relating other matters briefly, but spending many pages about him. For he composes, for instance, the history of the world from the creation to the present age, including five thousand six hundred and fifty-six years, in the compass of six chapters; but bestows on the history of Abram nineteen chapters, though it contains no longer space of time than a hundred and seventy-five years.

Ver. 1. Note the Lord had said unto Abram.] While he was in Chaldea, he heard the voice of his Maker certain he called him while his father was alive (xi. 31). We are not told how he spoke to him; for here is no mention, as Maimonides observes (par. ii. cap. 41), of his speaking in a dream, or a vision, or by the hand of an angel; but only simply and absolutely that "the Lord said to him." By a voice, when he was in Ur, he speaks to Abraham (Deuteronomy 4.32), to St. Stephen saith expressly, "the Lord of glory appeared to him, before he dwelt in Charran" (Acts vii. 2).

Get thee out of thy country, &c.] Which began a good while ago to be infected with idolatry (see xi. 18, 22), some of Shem's posterity forgetting the Creator of all, and worshipping the sun as the great God, and the stars as lesser gods. So Maimonides, in his More Nevoch, (par. iii. cap. 29), where he saith the Zabii relate in one of their books (which he there names), that Abram contradicting their worship, the king of the country imprisoned him, and afterwards banished him into the utmost parts of the east, and confiscated all his estate. A tale invented to take away from him the honour of his voice, leaving his country, and to discredit this sacred history, which tells us he directed his course quite another way, towards the west. Abarbinel, and others, will not have this call of God to Abram to have been when he was in Ur, but after they came to Haran; to which he fancies Terah came, because of some words (Gen. b. 12, 13) that he had in Ur; but this is invented to contradict St. Stephen (Acts vii. 2), with whom Aben Ezra agrees, who expounds these words of his calling out of Ur. For it is hard to find any other reason why he designed to go to Canaan (xi. 31), the place whither he went after Terah was dead.

Unto a land that I will show thee.] He had the Divine direction, it seems, all along, to conduct him in his journey. But it argued, as the apostle observes, a great faith in God, that he would follow him, not knowing the country to which he would lead him.

Ver. 2. And I will make of thee a great nation.] First by multiplying his posterity, and then by making them a select, peculiar people; whom he distinguished, by his favours, from all other nations. So it follows: I will bless thee.] Bestow many benefits, both temporal and spiritual, upon them.

And make thy name great.] Make him famous throughout the world; as he is to this day, not only among the Jews, but among Christians and Mahomedans. So much did all mankind admire Abram, even they that are not of his seed.

Thou shalt be a blessing.] Others shall be the better for thee; as Lot was, and the king of Sodom, &c. Or, as the Hebrews understand it, thou shalt be so prosperous, that when men would wish well to others, they shall use thy name, and say, "The Lord bless thee as he did Abram." See notes on "and make thy name great." Ver. 3. Note the highest token of a particular friendship which he here contracts with Abram (who is called the friend of God) in promising to espouse his interest so far as to have the same friends and enemies that he had. Which is the form wherein kings and princes make the strictest leagues one with another.

And in thee shall all families of the earth be blessed.] Which was most eminently fulfilled in Christ. And indeed the faithful followers of Christ, of all ages and countries, are here included. All the faithful of all ages and countries, in particular, will be blessed; all the nations and races will have him (in the place beforenamed), that the Zababeus loaded Abram with all manner of curses and reproaches (when he was sent out of their country), which he bearing patiently, God turned upon themselves.

And in thee shall all families of the earth be blessed.] Which was most eminently fulfilled in Christ. And indeed the faithful followers of Christ, of all ages and countries, are here included. All the faithful of all ages and countries, in particular, will be blessed; all the nations and races will have him (in the place beforenamed), that the Zababeus loaded Abram with all manner of curses and reproaches (when he was sent out of their country), which he bearing patiently, God turned upon themselves.

Ver. 4. So Abram departed, &c.] Having stayed some time in Haran, where his father fell sick and died, he prosecuted his journey from thence to Canaan, along by the way of Charran, till he arrived in the land of promise; and his eldest son, or rather the son of his espoused wife, was then dead. So St. Stephen tells us expressly (Acts vii. 4), "From thence i.e. from Charran; when his father was dead, he removed him into this land." &c. It was a wonderful effect of Abram's faith (I observed before) to move him to leave his own native country and go to Haran: but it was still a greater, after he had travelled a long way in that direction, to give up all, and turn back. This was a new proof of his faith. Though his wife and his house had gone before him, so that他 was alone, he yet trusted in the Lord, and went hence to Canaan; a country of which he had no knowledge, nor had sent anybody before him to discover it: taking his journey through the dangerous and barren deserts of Palmyra; and having nothing to support him, but only the promise of God; which made him climb over the high mountains, either of Lebanon, Hermon, or Taurus; for in that part of the country he entered, as Sir W. Raleigh hath observed. See ver. 5.

And Lot went with him.] He might conclude, perhaps, that Abram, being called in a special manner out of Chaldea, was thereby distinguished from the rest of Shem's posterity; and that he joining with him in obeying the same call, might claim the privilege of fulfilling the promise of the Messiah, no less than Abram. See xi. ult.

Ver. 5. And the souls that they had gotten (Hebrew, had made) in Haran.] i.e. All the slaves born in their house, or bought with their money. The Chaldee paraphrase interprets this of the proselytes they had made for such only would Abram carry with him. And some of the Hebrew doctors are so nice, as to say, that Abram instructed the men, and Sarai the women, in the true religion; concerning which he wrote a book (if we may believe Maimonides, De
had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and

Idolol. cap. 1), and left it to his son Isaac. We read also in Pirkic Eliezer, cap. 25, that he took a house, which fronted Charran, where, according to the ancient piety, he kept great hospitality: and inviting those that went in or came out of the town to refresh themselves if they pleased, set meat and drink before them; saying, "There is but one God in the world.

And into the land of Canaan they came: but the care told before (xi. 31), that Terah went forth to go to this country, but could not reach it, as Abram did: who entered into it, at the north part of it, as appears from the following part of the story; where we read he went to Sichem, &c., and ver. 9, went on "still towards the south."

And the Canaanite was then in the land.) Or, as Mr. Mede, following the LXX, will have it, the oak of Moreh: understanding by oak, not only one single oak, but a holt or grove of oaks. See xiii. 18. Where I suppose he intended to have fixed his dwelling; not the temper of the people, who inhabited that country, made it inconvenient.

And the Canaanite was then in the land.) It was very pertinent to Moses's design, speaking of Abram's passage through this country, to tell who was at that time possessed of it. But it is dubious whether he meant by the Canaanite a particular people descended from Canaan, as he doth xxi. 21, or, in general, all the nations which the Israelites afterwards destroyed. It seems to me the first of these is meant, and that by land he means only that part of that country where Sichem lay, which was then possessed by this particular people; for, in the next place that Abram went to, it is said, "The Canaanite and the Perizzite dwelt then in the land" (xiv. 7), i.e. in that part of the country: where we do not read what entertained Abram means, but we make it an argument of Abram's great faith, that he would adventure among such a rough and fierce people, who had no kindness for the posterity of Shem upon an old score: and, if the ancient tradition in Epiphanius be true, upon a fresh account: for he saith (Heres. xvi. n. 84), that this country called Canaan did really belong to the children of Shem, by virtue of the division made among the sons of Noah, which children of Canaan had dispossessed them. So that these words, "the Canaanite was then in the land," signify, they had already invaded this country, before Abram came thither. To whom God promising to give it, be only restored the posterity of Shem (from whom Abram descended) unto that which the children of Ham had wrongfully setted.

By which all it is easy to see how frivolous their reasons are, who, from this place, conclude Moses did not write this book: because these words seem to signify the writer of them lived after the Canaanites were thrown out of this land: which was after Moses's death.

The men had not a greater inclination to cavil, than to find out the truth, they would rather have said the meaning is, The Canaanite was possessed of this part of the country in Abram's time, though thrown out of it by Jacob's sons (Gen. xxxiv.), before there builded he an altar unto the Lord, who appeared unto him.

And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

And Abram journeyed, going on still toward the south.

the times of Moses. Which is another way of explaining these words: against which I see no objection but this, that their prince is called a Hivite (xxxiv. 2). To which there is an answer (ver. 30), which shows the people were partly Canaanites.

Ver. 7. And the Lord appeared unto Abram.) As he had done before (ver. 1), but now, it is likely, in a more glorious manner: to establish him in faith and obedience.

And said, Unto thy seed.) There was a voice came from the Sheechinah, or Divine glory, which now appeared to him: and told him this was the country he intended to bestow upon his posterity. It is very remarkable, that he no sooner entered Canaan, but God renewed his promise to him, made before he came out of his own country.

And it is further observable (as we shall see in the following story), that Abram's obedience was constantly rewarded in kind, according to the quality of the service he performed: though, in quantity, the reward far exceeded the service. Thus, having left his own country and father's house (which was the first trial of his obedience), God promises to give him the whole land of Canaan, and to make his posterity a mighty nation. See xvii. 6, xxii. 16.

And there builded he an altar, &c.) This was so glorious an appearance, that it moved him to offer up a solemn sacrifice to God, for which he built an altar here in Sichem.

And being the first that he built in this country, it made this become the first place that was established for public worship, after the Israelites conquered the land of Canaan. For here was the sanctuary of God in Joshua's time, near this very grove where Abram first pitched his tent, and built an altar (Josh. xxiv. 1, 25, 26). It continued famous and in alternating hands from Joshua, xvi. 11.

Ver. 8. And he removed from thence, &c.) Though the Lord here appeared to him, yet he did not think fit to trust himself among the Canaanites (who were the chief of the wicked nations that possessed this land), or he thought fit to see the rest of the country, which God promised to give him: and therefore came hither, which was about twenty miles further southward. Now

And there he builded he an altar.) Upon the mountain; where they anciently chose to sacrifice, rather than in other places. And, it is likely, God again appeared to him here to encourage and strengthen him against all his fears: which made him build a new altar and offer sacrifices of thanksgiving to God, to implore his continued favour.

And it is observable, that the promise which God made in the former place (ver. 7), he renewed again in this, and more at large, after he came out of Egypt (xiii. 3, 4, 11-16).

On the east of Beth-el.] So it was called in after-times.

Ver. 9. And Abram journeyed, &c.) He did not think fit to fix yet in the forenamed place; but made a further progress into the southern parts of the country.

Yet after he had been in Egypt (the story of which follows), he returned to this place.
And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:

Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

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

And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

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

And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? I might have taken her to me wife: now therefore behold thy wife, take her, and go thy way.

And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

**CHAPTER XIII.**

**CHAP. XIII.**

1 Abram and Lot return out of Egypt. 7 By disagreement they part anawder. 10 Lot goeth to wicked Sodom. 14 God reneweth the promise to Abram. 18 He removeth to Hebron, and there buildeth an altar.

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

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south.

Ver. 2. Very rich, &c.] His riches were increased, since he went into Egypt, by the bounty of Pharaoh (xii. 16), and (if we could believe Josephus, lib. i. Antiq. cap. 2,) by the rewards he had for teaching

Ver. 10. And he had sheep, &c.] By the gift of the king; besides those he had of his own before.

Ver. 17. And the Lord plagued Pharaoh, &c.] Some of the Hebrews think they had grievous aelves in the secret parts; which made both him and his servants incapable to enjoy either her, or any one else.

His house] His courtiers partake of the punishment, because they were partners in the intended sin.

Ver. 18. Why didst thou not tell me, &c.] Some think he speaks thus subtly to Abram, to see what he would say; not knowing yet that she was his wife, Or, that his priests and wise men had consulted about the cause of their plagues. But the simplest account is, that Sarai, being interrogated about it, confessed the whole truth. Whereupon he expostulated thus with Abram; who being silent, he took it for granted, that indeed she was his wife.

Ver. 19. He disclaimeth all intention of abusing another man's wife (so virtuous they were in those days), but would have made her his (as he saith in the foregoing words, "I might have taken her to me wife"); that is, a secondary wife, as the manner was in those days; for it is not likely he had no wife at all before.

Ver. 20. Pharaoh commanded his men concerning him, &c.] God's strict orders none should hurt him, or any thing belonging to him, but conduct him safely, whither he had a mind to go. And accordingly, the next words tell us they did.
even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;
4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.
5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.
6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.
7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.
8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

them several pieces of learning, which he brought out of Chaldea. The author of Schalsch. Hakka, quotes Eusebius's Prepar. Evang. lib. ix. cap. 4, to prove this. And, indeed, I find Eusebius quoting Josephus in the fourteenth chapter of his book; who says he taught arithmetic and astrology, of which the Egyptians were ignorant before: and in the seventeenth chapter, Eupolemus, who says that Abram was familiarly conversant with the Egyptian priests at Heliopolis (when he went thither by reason of the famine in Canaan), and taught them many things; particularly the celestial sciences, which he calls astronomical, different from the stars.

Ver. 3. To Beth-el, &c.] Which was the second place wherein he dwelt, after his first entrance into Canaan (xii. 8).

Ver. 4. Unto the place of the altar, &c.] This seems to intimate that the altar itself was either fallen or thrown down. Some think demolished by Abram himself, when he left the place; others by the Canaanites when he was gone.

Abram called on the name of the Lord.] Commended himself, and all he had, to God's protection; who had promised to bestow this country upon him. Perhaps he built the altar again, and offered sacrifice thereon.

Ver. 5. ¶ God had blessed him likewise, as a faithful companion of Abram in his travels; and partaker also of his faith.

Ver. 6. ¶ There was not sufficient pasturage for them both, in that part of the country.

Ver. 7. ¶ And there was a strife, &c.] Wealth commonly breeds contentions. Yet here was no difference between the masters, but between their servants; each endeavouring to get the best pastures, and the best watering places for their flocks.

And the Canaanite and the Perizzite, &c.] This part of the country was inhabited by the people peculiarly called Canaanites, and by the Perizzites (a very rugged and barbarous nation, see xv. 20), among whom contention would have been dangerous, at least scandalous.

Ver. 8. Abram said unto Lot.} The best, the wisest, and men of the greatest experience in the world, are most inclined to peace, and most yielding in order to it.

Let there be no strife, &c.] There had been none yet; but their servants' quarrel might have proved theirs at last.

And between my herdmen, &c.] And here signifies er; as xix. 13, Exod. xii. 5.

Ver. 1—9

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

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

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

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were wicked and sinners before the Lord exceedingly.

14 ¶ And the Lord said unto Abram, after

For we be brethren.] Near kinsmen, whom the Hebrews call brethren.

Ver. 9. Is not the whole land before thee?] There is room enough, though not here, yet in other parts of the country: nor can they remain together, take thy choice which way thou wilt go, &c. A wonderful confederacy in Abram, to let the younger, and least in estate, please himself. And he did not desire Lot to leave the country, but only to settle himself in what part of it he liked best; that he might be near to help him, as he did afterwards.

Ver. 10. Beheld all the plain of Jordan, &c.] A fruitful and fruitful land, watered by the streams of Jordan; which in many windings and turnings run through it, and at some times overflowed it; which made the ground very rich. And therefore Moses compares this land to the garden of Eden, (as most understand those words, "the garden of the Lord") which was well watered by a river running through it; and to the land of Egypt, which is fattened by the overflowing of the Nile, as this was by the overflowing of Jordan.

As thou comest unto Zoar.] These words are not to be referred to "the land of Egypt," immediately foregoing (from which Zoar was at a great distance), but to those words in the beginning, "a plain well watered everywhere," even to the utmost skirts of it, which was Zoar.

Ver. 11. Then Lot chose him all the plain of Jordan.] He was invited by the richness of the soil, without regard to the manners of the people; which proved afterwards a great affliction to him.

And Lot journeyed east.] For the "plain of Jordan" lay east, from Bethel, where they now were.

Ver. 12. And Abram dwelled in the land of Canaan, &c.] In that part of the country where the people peculiarly called Canaanites (ver. 7, and xii. 6) were seated; otherwise, if "the land of Canaan" be taken largely, the "plain of Jordan" was also a part of it.

Ver. 13. The men of Sodom were wicked, &c.] Their sins were great, hence for Solomon's Edict, having been brought (as it were) "before the Lord," and sentenced at his tribunal to the judgment which shortly after befell them.

Ver. 14. And the Lord said unto Abram, &c.] It is likely the Lord appeared again to him (as he had done formerly, xii. 7), after Lot was separated from him; both to comfort him in his absence, by renewing his promise in larger words, and to assure
that Lot was separated from him. Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward:

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

16 And I will make thy seed as the dust of the earth: so that if a man can number the

him that his posterity, not Lot's, should inherit this country.

Lift up now thine eyes, &c.] He dwelt now, it is likely, upon the mountain, which was on the east of Beth-el (where he pitched his tent before he went into Egypt, xii. 8), and returned to it when he came from thence (ver. 3, 4, of this chapter), which gave him the advantage of a fair and long prospect of the country every way.

Ver. 15. For all the land which thou seest, &c.] That whole country, some parts of which he saw a great way, in every quarter of it, and all the rest contiguous to them, were hereby assured to him.

For ever.] It doth not signify strictly time without end; but a very long period. The Jews, indeed, say that this word signifies, when it is written full, as they speak, that is, with ςυ, denotes eternity; though, without ςυ, they confess it signifies only a long time: but this small observation is quite overthrown by many examples to the contrary. For (Exod. xv. 18) where the Lord is said to reign for ever, this word οἰκίζεσθαι is without a ςυ, and yet denotes eternity. And (Deut. xv. 17) where it is said, "he shall be thy servant for ever," it is written with a ςυ, and yet denotes only a term of fifty years at the most.

Ver. 16. I will make thy seed as the dust of the earth, &c.] More than could be contained in that land.

Ver. 17.] He would have him, for his satisfaction, go and view it all more nearly in every part of it. Or, he gives him leave (if he desired to understand more fully both the quality and quantity of the inheritance he bestowed on him) to go and survey it: promising he would protect and preserve him in his perambulation. Nay, some look upon this as giving him a warrant to take possession of the country, though he should not yet enjoy it.

Ver. 15. Then Abram removed his tent.] To a place about twenty-four miles from Beth-el, where he was before.

And dwelt in the plain] Here the word we had before (xii. 6), is in the plural number; and is taken by many for oaks, i.e. for an oaken grove: so the Arabic interpreter. The LXX. translate it εὐπλοῦς, "by the oaks," in the singular number; for dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

there seems to have been one oak more eminent than the rest: under which Abram pitched his tent, and built an altar unto the Lord.

This is confirmed by xviii. 1, compared with ver. 8. And indeed the ancients very much reverenced an oak, and therefore planted this tree very frequently. Jacob buried the idolatrous trumpery of his father's household there (xxxv. 4), which was by Shechem, where the place of public worship seems to have been fixed in Joshua's time (Josh. xxiv. 1, 26). The angel of the Lord also appeared to Gideon under an oak (Judg. vi. 11, 19, 25, ix. 6). And of all other trees, an oak was held most sacred by the heathen; particularly by the Druids. (See Pliny, lib. xvi. cap. 44. Max. Tyrannus, Dissert. 44.) And Pan-sanias, in his account of Arcadia, says, the ancients made the images of their gods of oak, being the most durable wood.

This oak, some fancy, was in being in the time of Constantine, and there was great resort to it. (See Sozomen, lib. ii. cap. 4.) Here Abram dwelt a long time, and many great things passed here, before he removed to any other place.

Mamre.] Was the name of a man among the Amorites, as appears from the next chapter, ver. 13.

Which is in Hebron.] Or, rather, by or near Hebron (for so the particle beheth is often used), which was a very ancient city, built seven years before Zoar; i.e. the famous city of Tanis in Egypt (Numb. xiii. 22). It was called Arba, or Kirjath-Arba at the first (xxxii. 2), but in Moses's time, Hebron. There are those, indeed, who say it was not called Hebron till the time of Joshua, who gave it to Caleb for his portion (Josh. xv. 13, 15): and thence conclude this passage was not wrote by Moses, but put in by some other hand, after his time. But I see not the least proof of this assertion, that Caleb was the first who gave it this name. His grandson, mentioned 1 Chron. ii. 42, 43, may rather be thought to have taken his name from this place, than to have given a name to it. Besides, there have been two occasions of giving one and the same name; as appears by what is said of Beersheba (xxvi. 31, xxvi. 33). And therefore this city might have the name of Hebron in Moses's time; and it might be confirmed in Joshua's.

CHAPTER XIV.

1 The battle of four kings against five. 11 Lot is taken prisoner. 12 Abram rescue him. 18 Melchizedek blesseth Abram. 30 Abram giveth him title. 22 The rest of the spoil, his partners having had their portions, he restor'd to the king of Sodom.

1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar,

the children of Shem, and gotten possession of a country belonging to them; which they now endeavored to recover (as they had attempted before, ver. 4). For Elam of which Chedorlaomer was king, descended from Shem, (Gen. x. 22.)

Amraphel king of Shinar.] i.e. King of Babylon, as it is commonly understood. But it cannot well

Chedorlaomer king of Elam, and Tidal king of nations;

of nations:
2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim.

6 And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazoezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela:

he thought that so potent a king as he is supposed to have been in those days, should need any associates in a war against such petty princes as those mentioned ver. 2. Or, that the king of Elam (whose quarrel this was, as appears from ver. 4) should not be able of himself to grapple with them; or, that the kings of Sodom and Gomorrah, &c. durst have adventured, with a handful of people, in comparison, to resist a great prince, under whose subjection they were, therefore, we must either take Amraphel to have been some small prince in the country of Shinar, i. e. Assyria; or, if he were king of Babylon, that monarchy was not very great in the days of Abram. And we must also look upon the rest as names of some particular places (like Sodom and Gomorrah) over which Arioch and Chedorlaomer that reigned; who were such kings as those in Canaan, when Joshua conquered it; or else, commanders of colonies, which they had led out of Assyria and Persia, and settling thereabouts, endeavoured to enlarge their plantations; as the manner was in those and in succeeding times; when the captains of a transport made of them a small body of men, were called princes or kings.

Arioch king of Ellasar.] There was a city (mentioned by Stephanus, de Urbibus) called Ellas, in Celo-Syria, on the borders of Arabia; where Arioch perhaps commanded.

Chedorlaomer king of Elam,) Concerning this country see x. 22, where Chedorlaomer was either governor of these little principities, or a commander of some troop of that nation.

Tidal king of nations.] Some take gojim in this place, which we translate nations, for a country or city. But it is more agreeable to the common use of the word in Scripture, to take it to signify a people, who either wanted a fixed habitation, or were gathered out of sundry regions.

Thus, part of Galilee being inhabited by a mixed people of divers countries, was thence called "Galilee of the nations," or gentiles, (Matt. iv. 15.) There were also, as Sir W. Raleigh observes, several petty countries which adjoined to Phenicia (viz. Palmyra, Batanea, Apamea, Laodicea, &c. which lay towards Mesopotamia, and India, both east and west) over which we may suppose Tidal reigned. Eupolocmus, an ancient Greek writer, relating this story, calls them Armenians, who made this inroad upon the Phenicians, as Eusebius tells us out of Alexander Polyhistor, lib. ix. Prepar. Evangel. cap. 17.

Ver. 2.] They were lords of the country called Pentapolis, or five cities; which were so small, that there was no need to bring a great king from beyond Tigris, with such a mighty monarch as he of Babylon is thought now to have been, and several other nations between these kings and Euphrates, to subdue their petty province. It had been madness also for these kings to resist such powerful armies as the eastern kings are commonly supposed to have brought against them. And therefore I think it reasonable, by the kings in the first verse to understand some such petty princes as those mentioned in the second. Ver. 3.] The five cities stood in this godly valley, which now is the Salt Sea or Lake; since the overthrow of these cities by fire and brimstone from heaven. Some will not have Siddim a proper name, but translate it ploughed lands; in which this valley was very rich.

Ver. 4.] This shows he was the principal in this war: and if he had been king of all that country called Elam, we cannot think he would have passed through so great a part of the world as Assyria, Mesopotamia, and part of Arabia, to conquer five towns; all whose riches could not counterbalance the charge, though he had sent only one of his lieutenants, with a small force, to bring them under.

Ver. 5. Smote the Rephaims] In their way to Sodom they subdued these warrior-like people, who, it is likely, opposed their passage into Pentapolis. And these Rephaims, it appears by xv. 20, were a part of Canaan's posterity, situate (as one may gather from Josh. xii. 4, xiii. 12) on the side Jordan, in Bashan, or Gilead. They were of a gigantic stature; and therefore the LXX. here and in other places, instead of Rehphaim, have giants.

Ashtaroth Karnaim.] It is plain from the foregoing place, and from Deut. i. 4, that Ashtaroth was a place in Bashan. Whether so called because the goddess Astarie, i. e. Diana or Juno, was here worshipped, nobody can resolve. The fact that it is called Karnaim, which in Hebrew signifies two-towered, denotes the new moon. But this word may as well denote that Ashtaroth was a city in the form of a half-moon.

And the Zuzims] Another warrior-like people thereabouts; who, some think, are the same with the Zamzummims (Gen. xxi. 32). The Emims] It appears from Deut. ii. 9, 10, &c., that these were also a gigantic people, and near neighbours to the Horites, mentioned in the next verse. For the Emims possessed Ar and the field of Kirjathjearim; and the Horites possessed Mount Seir; till the former were driven out by the Moabites, and the latter by the children of Esau; and then the country of the Emims was called Moab, and the country of the Horites was called Edom.

Ver. 7. And they returned.] From the conquest of the foregoing people.

And came to En-mishpat.] Fell upon this country, which was called afterward by this name, because God here judged the Israelites for their murmuring and contention with Moses. From whence also it was called Kadesh, because here the Lord was sanctified among them (Numb. xx. 13).

All the country of the Amalekites.] The country which was afterwards possessed by the Amalekites, who were not yet in being; for they were the descendants of Esau, and Moses shows (Gen. xxxvi. 16). Hazoezon-tamar, which is the same with Engaddi, near the Dead Sea (2 Chron. xx. 9).
9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom, and of Gomorrah, and all their victuals, and went their way.

And the kings—fled. Were routed, as we now speak. Of the word slime, see xi. 3. And fell there. I. e. A great slaughter was made of their armies; for they themselves escaped it apparently as part of the story. Some will have it, that many of them fell into those slime-pits, in which they hoped to have seen their enemies plunged. But the simplest sense is, many of them were slain, and the rest, as it follows, escaped to the mountain; but made such ill use of their preservation from being killed with their fellows, that they only lived to suffer a greater vengeance.

Ver. 11. And they took all the goods, &c.] This is a further proof that Chedorlaomer, and the rest of his confederates in this war, were but petty princes (like the kings of Sodom and Gomorrah, &c.), for having broken the armies of the five kings, they rested contented, and marched away with the prisoners andbooty, but took not one of their cities: which, if they had been such great kings as is imagined, they would have certainly sacked, and perhaps burnt, if they had not thought fit to keep them. But we read (ver. 17) the king of Sodom still reigned after this victory, and went out of his city to meet Abram.

Ver. 12. And they took Lot, &c.] Who is here called "the king's brother," and ver. 14 and 16, "Abram's brother." This was the foundation of Abram's quarrel with the four kings: whose war was just against the king of Sodom and his confederates: but they unjustly seized upon Lot and his goods, who was but a sojourner in that country, and had no hand in their revolt.

Who dwelt in Sodom.] In the country of Sodom, where he hired some ground for his cattle; but it is not likely he yet dwelt in the city (for then he had not been taken captive), but afterwards for more security betook himself thither.

Ver. 13. Told Abram the Hebrew.] So called from his ancestor Heber, as was before observed. To which may be added, that if he had been called by this name, there is no reason why he should be called by the name of Eliab, or Eliezer (which the LXX. took to be the reason, when they translated it ἐξαράξας, it would not have descended to all his posterity, who did not come from beyond the river. So little a thing as that would not have given a name to a whole and eminent nation; who are usually denominanted from some eminent person among them.

And these were confederate with Abram.] The three forenamed families were near neighbours to Abram; who, it is likely, farmed (as we now speak) some ground of them; and so entered into a league of mutual defence, having the same interest. I should think also, that having the priest of the Most High God not far from them (ver. 18), they were good,

12 And they took Lot, Abram's brother's son, whodwelt in Sodom, and his goods, and departed.

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

14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pious people (rather than conclude, as I find some do, that they were utter strangers to the true religion), which made Abram more forward to embrace, if not to court their friendship. For the sins of the Amorites being not yet full (xv. 16), there might be some remainders of true piety among them: and it is no argument that because these three families were of that nation, they were wicked idolaters.

Ver. 14. Arouse his trained servants.] Drew forth a select number of his servants, whom he had instructed to handle arms, in case of any assault by robbers, or injurious neighbours. We read before, (xii. 5) of the servants they brought with them from Haran; and now they were more increased, as their cattle were (xii. 16, xiii. 2, 6) so that he might well make a little army out of them.

And pursued them unto Dan.] As far as that place, where one of the heads or springs of Jordan breaks forth called Dan, as Josephus relates, where he speaks of this very history (ib. i. Antiq. cap. 10). This plain and short account of this word Dan, overthrows the argument which cavillers draw from hence to prove that Moses did not write the book.

Ver. 15. And he divided himself against them, he and his servants, by night.] The Vulgar Latin here reads, "His companions being divided, he fell upon them by night;" minding rather the sense than the words. For here is no mention of any but Abram and his servants: though it appears by the last verse of the following chapter, that his confederates before mentioned (ver. 13), Aner, Eshcol, and Mamre, joined with him in this expedition. Which they managed with great judgment (for stratagems in war were never wanting from the beginning), Abram and his servants making one troop or battalion (as they now speak), and the confederates making three more. Who, dividing themselves, fell upon the four kings, in the four quarters of their camp, that they might the more distract them, and make them apprehend their forces to be more numerous than indeed they were. They were put also into the greater confusion, because this assault was made in the night: when, perhaps, they were buried both in wine and in sleep.

Unto Hobah.] Which lay in the vale between Libanus and Jordan, over against the city of Amos (i. 5), the valley of Aven, and Beth-Eden, or the seat of pleasure. In this vale was Damascus seated.

Ver. 16. He brought back all the goods, &c.] All the prey, whether in money, cattle, or other things, which the four kings had carried away.

The women also, and the people.] It seems they had carried away also the people of Pentapolis, who did not flee to the mountains or fenced cities; and women, in those days, were a special part of their booty.

Ver. 17. Went out to meet him.] To congratulate his victory; and to desire his people might be restored to him.

The valley of Shaveh.] This seems to have been
pursued them unto Hobah, which is on the left hand of Damascus. 16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. 17 ¶ And the king of Sodom went out to meet him after his return from the slaughter of a pleasant place, wherein the king (that is Melchizedek, I guess by what follows) took delight: whence it was called the King’s Dale: in which the King of Sodom met Abram; and Melchizedek entertained him with bread and wine. Ver. 18. And Melchizedek] The Jews generally say this was Shem, the son of Noah. But we have reason to look upon this opinion as proceeding from their pride and vanity: which could not endure to think the father of their nation had any superior in another nation, especially among the Canaanites. And therefore they will have Abram to have been blessed by his great ancestor, Shem; to whom also he paid tithes: which is a fancy so plainly confuted by the apostle to the Hebrews, that it is strange any Christian should follow it. For he saith expressly, that Shem paidAbram tithes. But we shall not say that Levi (vii. 6), “his descent, or pedigree, was not counted from them;” which is not true of Shem. Nor could Shem he said to be without father or mother; whose genealogy is evident from Adam. Nor was Shem’s priesthood, if he had any, of a different order from Levi’s; who was in his loins, as well as in the loins of Abram. And therefore it could not be said that Levi paid him tithes in the loins of Abram, but it would be as true that he received tithes in the loins of Shem: for, according to this interpretation, he was in the loins both of him that received tithes, and of him that paid them; and so the whole argumentation of the apostle falls to the ground. But setting aside these and other Christian reasons (which are strongly urged by Bochartus, lib. ii. Phaleg. cap. 1), there is no cause, that we can discern, why Moses should call Shem (whom he so often mentions) by any other name than his own; nor is it likely that Shem reigned in the land of Canaan; which now was in the possession of his brother’s son; nor could Abram be said to possess that land, whilst his noble ancestor, Shem, had been a king there. Nor is this an ancient opinion among the Jews, at least not constantly believed: for Josephus says expressly, that Melchizedek was Χαρακτικος δυνατος, “a potentate of the Canaanites” (lib. vii. de Bello Jud. cap. 18). And yet it was so common, that it went to the Samaritans, as Epiphanius tells us, Hæres, iv. n. 6 (though not to the Arabians, who say he was the son of Peleg. See Hotting. Suenega Orient. 356, 369, 306), and many Christians have embraced it, merely (as far as I can discern) because they would not acknowledge any good man to have been then among the Canaanites. Some heretics held him to be μητρος των δυναμων, as Epiphanius tells us in the place forementioned. (N. Heb. 1.) Which was the opinion of Hierocles, a great scholar and famous physician in Egypt (Hæres. lviii. n. 3). And some of the church took him to have been the Son of God himself, who then appeared to Abram, ετελθας απο καιρον, “in the form of a man.” (Hæres. lv. n. 7.) But the plain truth is, he was a king and priest (for those two offices anciently were in that country inseparable) in that estate he was, and not as yet wholly degenerated, and fallen from the true religion.  

King of Salem] It is a great error to think that this Salem was the same place as Jerusalem. For it is plain, as Bochart observes (lib. ii. Phaleg. cap. 4), that Salem was in the way which led from the valley of Damascus unto Sodom; which we learn from this place of Scripture. And so St. Jerome says, that he learned from the Jews in his time, that it was seated on this side of Jordan: and it retained its name in our Saviour’s days, as appears by the story of John’s baptizing near Salem (John iii. 23). Several of the fathers are of the same mind, quoted by Mr. Selden in his Review of the History of Titbes, p. 452. 

Brought forth bread and wine] This he did as a king, not as a priest; for it was not an act of religion, but of hospitality. Thus heathens themselves understood this history, as we find by Eupolemus (quoted by Eusebius, lib. ix. cap. 17), who saith he received Abram as they were wont to do strangers, in a city called Argarizin, which he interprets the Mount of Most High (Isa. 28. 25; Jer. 31. 33). And that language, it is certain, signifies, or whether it be misprinted for Harodon; but I think the plain sense is, that he treated Abram and his followers, by causing provisions to be brought forth for their refreshment after the fight. For bread and wine comprehend all sorts of provision for their repast: as to eat bread with another, in this book, is to serve them with meat, as where we read, Matt. 26. 29. And that language, it is certain, understood it; who saith expressly, he brought them forth to Abram, and offered them to him, and not to God (lib. adv. Judaeos, cap. 2). And Epiphanius observes, that the word in the Greek is not σπειραεσιν; but ειθατο; not he offered, but brought out. So it seems his copy had it. 

Ver. 19. And he blessed him.] This he did as a priest (which office is just before mentioned), as he did the other as a king. 

Blessed be Abram] He prayed God to confirm the blessing which he had pronounced upon him. 

Possessor of heaven and earth.] Rather Creator, as the LXX. and Vulgar Latin translate it. (See Spencer, Hæres. iv. n. 18.) And that language, it is certain, understood it; who saith expressly, he brought them forth to Abram, and offered them to him, and not to God (lib. adv. Judaeos, cap. 2). And this and the next verse, wherein he gives glory to the most high God for Abram’s victory, it is apparent that he was a worshipper of the one only true God, and maker and governor of all things. To whom he also ministered in the office of a priest, who blessed men in his name. 

Ver. 20. And he gave him] i. e. Abram gave to Melchizedek, as the apostle explains it (Heb. vii. 2). But the words are so doubtful as they lie here, that Eupolemus (in the place above mentioned) thought Melchizedek had bestowed gifts upon Abram. 

Titbes of all.] He doth not say of what all; but that which he does not say, were to us to think he means tithes of all the spoil, which he had taken from Chedorlaomer, &c. For he had nothing else there to tithe, unless it were the remainder of the provision he had carried along with him in this expedition; all the rest of his own estate being many miles off, at Mambre. And thus Josephus interprets it, δοκεων εις την ναον. “As if he would have given it as an offering.” And thus the apostle himself seems to explain it (Heb. vii. 4). For having said (ver. 2) he gave him the “tent part of all;” when he comes to argue from this, he calls it “the tenth part of the spoils” (verse 4). And, indeed, it was a very ancient cus-
Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

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

while ago, to bless him, and had now renewed his promise by Melchizedek. And he would not have it thought that love of spoil had carried him to the war; but only love of justice. In short, here is a most noble example (as Maimonides observes, par. iii. More Nevuch. cap. 50) of contentedness with what he had, of despising riches, and seeking praise rather from virtue.

And the portion of the men which went with me,] He could not bind his confederates by his own act, but left them to deal with their countrymen as they pleased: in either keeping their share of the spoil, or parting with it, as he had done. The Jews truly observe, that they who stayed with the stuff and carriages, had their portion equal with those that fought: as we read in the story of David (1 Sam. xxx. 25). But it is not certain that this custom was as old as Abram's time; which they would gather from this place. For here they take the young men for those who fought and pursued the enemy; and Aner, Eschol, and Mamre, stayed to guard the carriage. But I see no ground for this, it being most probable, as I observed before, that they attacked the enemy as well as Abram's servants; and thereby acquired a title to part of the spoil. But whether we consider this way, or the other, Abram could not give away their right, when he generously parted with his own.

CHAPTER XV.

1 God encourageth Abram. 2 Abram complaineth for want of an heir. 4 God promiseth him a son, and a multiplying of his seed. 6 Abram is justified by faith. 7 Canaan is promised again, and confirmed by a sign, 12 and a vision.

1 After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

But these words may be understood of his having these things represented to him by the Divine Majesty, when he was perfectly awake, and used all his senses.

Fear not, } Abram.] He heard these words, while he was in the ecstasy (according to Maimonides's explanation), encouraging his hope in God, that he and Lot should be safe from any new invasion by these or any other enemies. For, perhaps, there were some rumours abroad of the Assyrians recruiting their forces, with an intention to renew the war. I am thy shield, I will protect and defend thee.

And thy exceeding great reward.] Will give thee far more than thou hast lately denied to take for my sake.

Ver. 2. What wilt thou give me, &c.] What good
CHAPTER XV.

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

will all the riches in the world do me, if I have not a child to inherit my estate?

To go childless.] Is to die (to go out of the world, as Luke xii. 22, "...the Son of man goeth," i.e. must die shortly. He doth not slight God's promise made in the foregoing verse; but only desires him to be so gracious as to give him a child for his reward.

And the steward of my house, &c.] He that takes care of all I have (and therefore deserves best of me), is not only - a kind of steward, but a substitute for me.

Eliezer of Damascus.] Some think this signifies no more, but that he was born of a Syrian woman.

Ver. 3. And Abram said, &c.] He repeats the same again, out of a great concern to have God's promise fulfilled: which he did not disbelieve, but earnestly longed for, more than for all the riches in the world.

One born in my house is mine heir.] It is likely, that Eliezer was one of their souls (i.e. servants) gotten in Haran (xii. 5), and had been such a wise and faithful manager of all things committed to his care, that Abram intended, before the promise made to him, to have left him his heir: thinking he should have no child of his own, Sarah being barren, as we read, xi. 30.

Ver. 4.] A new assurance is given him, from the Shechinnah, or Divine Majesty, that he should have an heir begetten by himself.

Ver. 5. And he brought him forth abroad, &c.] Maimonides thinks (More Nev. par. ii. cap. 46) that all this which follows doth not belong in a vision: but others will have, that he was really conducted out of his tent into the open air, and looked upon the stars.

The former opinion is more probable, because the sun was not yet gone down (ver. 12), and therefore the stars were not to be seen with the eye, but were represented only in a vision.

So shall thy seed be.] Nehem. ix. 23. He not only promises him an heir; but that this heir should have a numerous posterity. Which, as before (xiii. 16), he compared to the dust of the earth, so here he compares to the stars of heaven. Showing (say some of the Jews) by the former their humiliation; and by this their exaltation and advancement: and indeed, in this chapter, he speaks of both.

Ver. 6. He brought him forth abroad.] Was fully persuaded that God both could and would perform his promise, though it seemed to be very difficult, if not impossible, according to the ordinary course of nature: he and Sarah both being very old.

And he counted it to him for righteousness.] The Lord esteemed it a most noble act, and high expression of a pious econtention in him; that act of Phinehas was, in aftertimes, Ps. civ. 31, and thereupon graciously owned him for a righteous person; though he was not free from all sin whatsoever; but was guilty of some that were not consistent with perfect righteousness.

It is here to be considered, that Abram believed in the Lord; and he counted it to him for righteousness.

6 And he believed in the Lord; and he counted it to him for righteousness.

7 And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and did this promise before (xii. 1, 2, 3, 1), but now his faith was the more remarkable; because, notwithstanding some time had passed since the first making of the promise, and the then wavering faith, that God would perform his promise of a son, but when he had given him an assurance of it, and saw him perform it, he continued strongly in his faith, and trusted in God, without a doubt of it, so far as to bring all these sacrifices before him.

Ver. 7. I am the Lord that brought thee, &c.] He reminds him of what he had already done for him; that he might confirm him in the belief of what he promised farther to do.

Ver. 8. Whereby shall I know, &c.] This is not spoken doubtingly; for the strength of his faith is highly commended, but he desires to have it more and more strengthened and confirmed: as some good men did in aftertimes, when they were put through very difficult services. So Gideon, Judg. vi. 37, &c.

Ver. 9. Take we an heifer, &c.] i.e. Offer unto me (so it should be rendered, as Mr. Mede observes, book ii. p. 472) the following creatures: which are of four sorts. From whence the Hebrew doctors would persuade us, the rise and the fall of the four monarchies are signified in these words; but it is a better observation, that God hereby fore-signified that their sins should be expiated by sacrifices. For these were the creatures, and these alone, which were appointed to be offered in sacrifice to God, by the law of Moses. And it justifies their opinion, who think there in clean and clean beasts, with respect to sacrifice, before the law, though not with the law.

Yet here is something singular, that God required Abram to offer an heifer of three years old, with a goat and a ram of the same age; whereas afterwards, under the law, they were commonly of one year old. I know not the reason of this difference; but certain it is, that a ram of three years old is in its full strength, and the vigour of its age, as Bechari observes. Whence it is that Lucian introduces Ganymede professing to offer unto Jupiter (if he would dismiss him), τοις τριών τινι γιγαντίαις, &c., a ram of three years old, a big one, the leader of the flock, Hieroc. par. i. lib. ii. cap. 46.

A young pigeon.] The Hebrew word gozal, signifies the young ones of ring-doves, wood-pigeons, or any other of that kind, as he also observes.

Ver. 10. And he took unto him.] Now we must suppose he was come out of his ecstasy; and really performed all that follows, until he fell into it more profoundly than before.

Divided them in the midst.] There is no footstep of this rite anywhere in the Scripture, save only in the prophecy of Jeremiah (xxxiv. 18, 19). But this place shows it to have been very ancient: and St. Cyril, in his tenth book against Julian, derives this custom from the ancient Chaldeans. As others derive the very word birth, [πόθεν] which signifies a covenant, from the word used both here and in Jeremy,
vied them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

viz. 

 ministers, which is the very same by a transposition of letters, and signifies to divide, or cut asunder. Because covenants were made by dividing a beast, and by the parties covenanting passing between the parts of the beast so divided: signifying that so should they be cut asunder who broke the covenant. Thus Mr. Mede, in the place forementioned, truly explains this rite, which was as much as if they had said, "Thus let me be divided and cut in pieces, if I violate the oath I have now made in the presence of my God." We find in Zenoebus, that the people called Molotii retained something of this custom; for they confirmed their oaths when they made their covenants, κατακόπτεται εἰς τὰ μικρὰ τοὺς διότις, "by cutting oxen into little bits."

Laid each piece one against another:] So that there was a space left between them; through which the parties covenanting might pass. This seems to be meant by Homer, when he says (Ilid. a. v. 461), that after the priest had prayed to Apollo, the sacrifice was slain and layed, and then they cut it up.

ποιμάντας—

"making duplicates, which were exactly answerable one to the other."

But the birds divided he not.] Thus it was prescribed afterwards (Levit. i. 17), because they were but an appendage to the sacrifice, and their blood was not sprinkled upon the altar. It is likely, notwithstanding, that the birds were laid one against the other, as the pieces of the beasts were. And there being a prophecy of the state of Abram's family in future times (ver. 13, 14), some fancy that the division of these beasts represented the dispersion of his posterity into divers countries.

Ver. 11. And when the fowls came down, &c.] The birds of prey. For the Hebrew word שׁד חמי signifies avis rapax et carnivora, "ravenous birds, that feed on flesh." Whence Bochart thinks an eagle is called in Greek Bucceus, because that bird is a ravenous prey (Hierozoic. par. i. lib. iii. cap. 12). And by these fowls some think the Egyptians are represented, who fell upon the Israelites, as rapacious birds do upon dead carcasses, and endeavoured to hinder their offering sacrifices unto God.

Abram drove them away.] He sat by the pieces of flesh (as the LXX. translate it) to watch, lest vultures, or such-like creatures, should snatch them away. For he looking upon them as things hallowed, watched to see what God intended in them.

Ver. 12. A deep sleep, &c.] Some would have it, that he being tired with the great labour of fetching the sacrifices, cutting them up and watching them, naturally fell into a sleep. But Maimouides, more reasonably, looks upon this as the continuation of what was begun before in a vision: which at last was converted into a profound sleep, wherein things were represented to him in a dream. And therefore their wise men say, this was a prophetic sleep.

More Nevocch. par. ii. cap. 45.

And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land

Daniel in some of his visions, while he was awake (Dan. x. 8), as the same Maimonides observes in the 41st chapter of that book.

This horror of great darkness, many think, signified the dismal condition of Abram's posterity in Egypt: which God now represented to him. And this horror coming upon him, at the going down of the sun, was, they think, a further signification of it. For we say a man's sun is set when he falls into great calamities. And it signified, some imagined, these calamities should come upon them a great while hence.

Ver. 13. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, i.e. Sojourn partly in Canaan and partly in Egypt. There are those, indeed, who fancy Canaan cannot be said to be a land that was not theirs, God having bestowed it upon Abram. But God himself teaches us otherwise (Exod. vi. 4), where he calls it, "the land of their pilgrimage, wherein they were strangers;" because the name was, "that present possessed of it, though they had a good title to it.

And they shall afflict them four hundred years:] These four hundred years are not to be referred only to what immediately goes before [they shall afflict them], but to all the rest, their sojourning in a strange land, and their being in servitude. These three things were to come to pass within that space: so that it is as if he had said, "Thy seed shall not possess this land till four hundred years hence." During which time they shall be sojourners in this land and in Egypt; that is, some part of it, and also be no better than slaves, nay, endure sore affliction.

It must here be noted, that from the birth of Isaac, which was three years began, to their deliverance out of the Egyptian bondage, was just four hundred and five years: but the five odd years are not mentioned; it being the manner of all writers to take no notice of broken numbers (as they call them) when they name a round sum. Thus the Greek interpreters of the Bible are commonly called the LXX., though there were seventy-two of them. And the Roman writers call those Centumviri, who were in all a hundred and five. And Moses in another place (Num. xi. 21), saith, "the Israelites were six hundred thousand;" not reckoning the three thousand five hundred and fifty above that number, as appears from Numb. i. 46, and ii. 32.

If it seems a difficulty, that their sojourning is said in Exod. xii. 40, to have been four hundred and thirty years, it is removed by considering, that in those years is comprehended the time of Abram's sojourning also, as well as his seed. And it was just twenty-five years from his coming into Canaan to the birth of Isaac, which, added to four hundred and five years before mentioned, make up the number of four hundred and thirty years. And this is so exactly true, that if we divide the sum of four hundred and thirty into equal parts, it is computed by the best of the ancient as well as later writers, that the Hebrew nation sojourned just two hundred and fifteen years in
that is not their's, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 17 And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 18 In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, Canaan (reckoning that short time Abram was in Egypt, chap. xii.), and as many after they went into Egypt. See Usser. Chronol. Sacra, cap. 10. Ver. 14. Will I judge? i. e. Punish them. Ver. 15. Go to thy fathers? i. e. Die, and depart to the other world. In peace.] And see none of the forenamed calamities. Ver. 16.] Abram now lived among the Amorites (xiv. 13). But under their name are comprehended all the other nations of Canaan. Who were very wicked; but God forbore them till their wickedness had overflowed the whole country, and that to the greatest height. Their most heinous idolatries were abominable idolatries, cruelty, beastly filthiness to a prodigious excess (Levit. xviii. 22, 23, &c.). See Theodoret upon Psalm cv. 14, and Fagius on Levit. v. 1. But in Abram’s time their iniquity was not full: i. e. there were several good men still remaining among them, as Manre, Eschol, and Aner seem to have been, who were confederate with Abram; and Melchizedek certainly was, who, being priest of the most high God, had some people sure worshipped together with him: and therefore God stayed till there was a universal corruption, and they were all ripe for destruction. For we read of none but Rahab, whose faith saved her and her family, when the time of their destruction came. Ver. 17. Behold a smoking furnace.] If the great horror (ver. 12) represented the extreme misery of the children of Israel in Egypt, then this seems to signify God’s vengeance upon the Egyptians, for oppressing them in the furnaces wherein they wrought (Exod. ii. 25). A burning lamp, or a lamp of fire] i. e. The Shechinah, or Divine Majesty, appeared in great splendour (so Maimonides rightly explains it, par. i. More Nevoch. cap. 21), like to a flaming fire. So it appeared to Moses, when God came to deliver them from the Egyptian bondage (Exod. iii. 2, 6, &c.). Passed between those pieces.] In token, as it follows (ver. 18), that he entered into a covenant with Abram and with his posterity: for passing between the pieces he consumed them (as St. Chrysostom rightly understands it), and thereby testified his acceptance of the sacrifices which Abram offered. I noted before that there is no such rite we read of anywhere in Scripture, but in Jeronmah, of making a covenant in this manner. But there are those who think they find this custom in other nations: for if Deyta Cre- tensis do not lie, after the manner of the Cretans (as Bechtor speaks), both the Greeks and Trojans, from the time of Homer, did make covenants in this fashion. Certain it is, the Bozotian and Macedonians passed, on some occasions, through the parts of a beast dissected; but it was for illustration, not for covenanting, as the same Bechtor observes (par. i. Hierozob. lib. ii. cap. 16). Ver. 18. Unto thy seed have I given this land, &c.] Here is the utmost extent of the donation made to Abram; which began to be fulfilled in David (2 Sam. Vol. I. 10).
CHAPTER XVI.

1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

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

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

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

5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid unto thy bosom; and when she saw that she had conceived I was despised in her eyes: the Lord judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 ¶ And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

Hagar began to take upon her as if she had been mistress of the house; at least much more favoured by God, who had made her fruitful; which was accounted a great blessing and honour in those days, especially in a family that had no heir.

Ver. 5. My wrong be upon thee.] Thou art the cause of this injury (or these affronts) which I suffer by being too indulgent to my maid, and not repressing her insolence. Or, it is incumbent on thee to see me redressed of the wrong that is done me. See Lud. de Dian. The Lord judge between me and thee.] Sometimes this phrase signifies an appeal to God, as the avenger of wrongs; but here it seems only to denote her committing the equity of her cause to the judgment of God.

Ver. 6. Behold, thy maid is in thy hand.] Is subject unto thee. Do with her as it pleaseth thee.] Use her as thy maid, and not as my wife. When Sarai dealt hardly with her.] Beat her, perhaps, or imposed on her too much, or too servile, labour. She fled from her face.] Ran away, to avoid her cruel usage.

Ver. 7. And the angel of the Lord, &c.] This is the first time that we read of the appearance of an angel. By whom, Maimonides will scarce allow us to understand more than a messenger (More Nevoch, par. ii. cap. 42). But some Christians go so far into the other extreme, as to understand hereby, the Eternal ΛΟΥΣΙΩ, or Son of God. It seems to me more reasonable to think, that though the Sheechinah, or Divine Majesty, did not appear to her, as it had often done to Abram; yet one of the heavenly ministers, who were attendants upon it, and made a part of its glory, was sent to stop her proceedings. And a great favour it was, that the Lord would despatch such a messenger after her, who was sufficient to do the business.

In the way to Shur.] She was flying into Egypt, her own country (upon which the wilderness of Shur bordered), and only rested a while at this fountain to refresh herself.
CHAPTER XVII.

8 And he said, Hagar, Sarai’s maid, whence camest thou? and wither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

12 And he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.

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

14 Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son: and Abram called his son’s name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

Ver. 8.] He takes notice of her being Sarai’s maid, rather than Abram’s wife, to put her in mind of her duty, and that she could not honestly leave her mistress without her consent; for so it follows in the next verse.

Ver. 9. It is the same word here translated submit, with that (ver. 6) where it is rendered dealt hardly; signifying that she should be patient, and endure the hardness of which she complained (or suffered herself to be afflicted.)

Ver. 10. I will make thee partaker of the promise I have made to Abram (xv. 5). The angel delivers this message to her in the name of God, who sent him.

Ver. 11. Behold, thou art with child, &c. Do not doubt of what I say, for thou art with child of a son, who shall be the father of a great people. This promise was renewed by Abram in his next chapter (xviii. 20), and we find it performed (xxv. 12).

Shall call his name Ishmael. Some of the Jews take notice of the honour which was here done him, in calling him by his name before he was born; there being but six, they say, who were thus distinguished from others; the two first were the sons of Abram (Ishmael and Isaac), and the last was the Messias. His hand shall be against every man, &c. ™ He shall be very warlike; and both infest all his neighbours, and be infested by them.

He shall dwell in the presence of all his brethren. Be a nation by himself, not at all like his brethren, whether descended from Isaac, or from the rest of Abram’s sons by Keturah; who, though annoyed by him, shall not be able to dispossess him. This is such an exact description of the posterity of Ishmael throughout all generations, that none but a prophetical spirit could have made it, as Doctor Jackson truly observes (book i. on the Creed, chap. 29). Wildness being so incorporated into their nature, that no change of times hath made them grow tame.

Ver. 13. A wild man; ™ The Hebrew word phrase, here joined with man, signifies a wild ass; and so is well to be affliated by her.

This shall stand against every man, &c. ™ He shall be very warlike; and both infest all his neighbours, and be infested by them.

Ver. 14. Beer-lahai-roi. Some would have this refer both to Hagar and to God, in this manner: “The well of her that liveth, and of him that seeth (i.e. who preserves me in life).” So it was an acknowledgment that she owed her life and safety to God.

Ver. 15. Abram called his son’s name, &c. ™ Hagar having told him at her return the foregoing story, he gave his son this name, in obedience to the angel’s command (ver. 11).

Ver. 16. Fourscore and six years old. He was seventy-five years old, when he came into Canaan (xii. 4), and had been ten years there when he took Hagar to wife (ver. 3 of this chapter), and therefore was then eighty-five years old; and consequently eighty-six the next year, when Ishmael was born.

CHAPTER XVII.

1 God reneweth the covenant. 5 Abram his name is changed in token of a greater blessing. 10 Circumcision is instituted. 15 Sarai her name is changed, and she blessed. 17 Isaac is promised. 23 Abraham and Ishmael are circumcised.

1 And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

CHAP. XVII.

Ver. 1. When Abram was ninety years old and nine, ™ Thirteen years after Ishmael’s birth. ™ The Lord appeared to Abram. ™ In a visible majesty, to satisfy him that the promise made (xv. 4, 5) should not be fulfilled in Ishmael.

I am the Almighty God; ™ Or, All-Sufficient. This is the first time we meet with this name; which was most fitly used here, when he speaks of a thing very
And I will make my covenant between me and thee, and will multiply thee exceedingly.

And Abram fell on his face: and God talked with him, saying,

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

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations hast thou been made.

And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

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

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

was at present a stranger, and to put his seed in possession of it.

An everlasting possession: If they did not forfeit it by their disobedience to him.

Now follows Abraham's part of this covenant, which was mutual between God and him.

Which the next verse explains, by the sign or token of the covenant.

As the paschal lamb is called the passover of the Lord (Exod. xii. 11); that is, the memorial of the angel's passing them by, when he killed the Egyptian children (xiii. 9). But circumcision was such a sign, that they entered thereby into a covenant with God and be his children. For it was not a mere mark whereby they should be known to be Abraham's seed, and distinguished from other nations: but they were made by this the children of the covenant, and entitled to the blessings of it: though, if there had been no more in it but this, that they who were of the same faith, as Maimonides speaks, should have one certain character, whereby they should be known and joined one to another, without the mixture of any other people, it had been a very wise appointment. And this mark was very fitly chosen, because it was such a token as no man would have set upon himself and upon his children, unless it were for faith and religion's sake. For it is not a brand upon the arm, or an inunction in the thigh, but a thing very hard, and in which the greatest tender part, with nobody would have undertaken but on the forenamed account (par. iii. More Nev. cap. 49).

It may be proper here to add, that covenants were anciently made in those eastern countries, by dipping their weapons in blood (as Xenophon tells us), and by picking the flesh, and sucking each other's blood, as we read in Tacitus; who observes (lib. ii. Annal.), that when kings made a league, they took each other by the hand, and, their thumbs being hard tied together, they pricked them, when the blood was forced to the extreme parts, and each party licked it; which, he saith, was accounted Arcanum fedes, quasi mutuo cruore sacratum; "a mysterious covenant, being made sacred by their mutual blood." How old this custom had been, we do not know; but it is evident God's covenant with Abraham was solemnized on Abraham's part by his own and his son Isaac's blood, and so continued through all generations, by cutting off the foreskin of their flesh (as it follows in the next verse): whereby, as they were made the children of God, so God in conclusion sent his own Son, who, by this very ceremony of circumcision, was consecrated to be their God and their Redeemer.

Ye shall circumcise the flesh of your foreskin; I. e. The foreskin of your flesh; for that
12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or member, which is the instrument of generation, is peculiarly called by the name of flesh, in many places (Lev. xv. 2; Ezek. xvi. 26). In which part of the body, rather than in any other part, Gentiles appear to have marked of his covenant to be made; that they might be denoted to be a holy seed, consecrated to him from the beginning. The pagans made marks in several parts of their bodies (some in one, some in another), whereby they were consecrated to their gods; but the character which God would have imprinted upon his people, was in one peculiar part and no other (from which they never varied), viz. in that part which served for the propagation of mankind. Of which some have given natural, others moral reasons; but the most plain and obvious is, that it might be an apt token of the Divine covenant made with Abraham and his posterity, that God would multiply their seed, and make them as the stars of heaven, and as the sand which is upon the sea shore. Which was chosen, rather than any other, to make them sensible that this was a Divine sacrament; for nothing but God's institution could at first engage men to lay that part bare, which nature hath covered.

It is of late, indeed, made a question by some learned men, whether this was the original of circumcision, that is, that it was derived from the Egyptians, and not the Egyptians from the Jews. Certain it is, that not only the Egyptians, but several other nations, did very anciently use circumcision. Now it is improbable, say they, that the Egyptians (who seem to have had it the most early of all nations who sprang not from Abraham) would borrow Abraham's time (which does not at all consist with any good authors, though such as Celsius were so bold as to affirm it, as we find in Orig. lib. v.), such arguments as these will not persuade us to believe, that it came from the Egyptians, or any other nation; but they had it, if not from the Hebrews, yet from the posterity of Ishmael, or other people descended from Abraham's son, who, the people of a few generations, after the most beloved of God, it is not credible that God would set the mark of Ham's race upon him and his posterity; much less make it the token of his covenant with them. (See J. Ludolphus, lib. iii. Comment. in Histor. Ethip. cap. i. n. 5.) The only authority upon whom the bowers of this novelty rely, is Herodotus, who speaks as follows:—the people of Coelhis, and the Egyptians, were the only nations that were circumcised, δόκειος ψωφικός, 'from the beginning;' the Syrians and Phoenicians who live in Palestine, acknowledging they had this rite from them. Which is just such a tale as he tells in the second chapter of that book, that the Egyptians were the first inhabitants of the earth, unless, perhaps, the Philistines. To which opinion proceeded from their own vain conceit, which made them loth to confess they received circumcision from any other people. Though I think there is a convincing argument of it in Moses himself, who tells us, in chapter x. 14, that the Philistim came from the Caschlichim, i.e. the people of Coelhis, as that people came originally from Egypt. (So Herodotus himself, Diadochus, and abundance of other credible authors, testify.) This, it appears by what I noted there, was before the time of Moses, nay, before Abraham; for the Philistim had a king among them in his days, as we read in this book (xx. and xxi.). Now these Philistim were an uncircumcised people, and therefore the people of Coelhis, no doubt, were so also, when they went out of their country, and drove the Avim out of Palestine. And, consequently, the Egyptians had no such rite among them, when the Caschlichim came from Egypt, but put a gross cheat upon Herodotus, when they made him believe they had been circumcised, σποδότη ιπποτοχός, 'from the beginning.' And in like manner they imposed upon him, who told him the inhabitants of Palestine (whom he calls Syrians and Phoenicians) confessed they received circumcision from the Egyptians: for there were no inhabitants of Palestine circumcised but the Jews, and surely as they never varied, viz. in that part which served for the propagation of mankind. Of which some have given natural, others moral reasons; but the most plain and obvious is, that it might be an apt token of the Divine covenant made with Abraham and his posterity, that God would multiply their seed, and make them as the stars of heaven, and as the sand which is upon the sea shore. Which was chosen, rather than any other, to make them sensible that this was a Divine sacrament; for nothing but God's institution could at first engage men to lay that part bare, which nature hath covered.

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is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

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

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her.

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

18 And Abraham said unto God, O that Ishmael might live before thee!

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

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

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

24 And Abraham went was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

By stoning him: and so were incestuous persons, blasphemers, idolaters, and others, to be judiciously cut off by the rulers.

Ver. 15. The same letter is added to her name, that was to Abraham's, and for the same reason; for in the next verse it is said, "she shall be a mother of nations."

Ver. 16. Here now the promised seed is determined to spring from Sarah. See xvi. 2.

Ver. 17. Abraham fell upon his face. Worshipped God with the humblest reverence.

And laughed. Not doubting of the premise (for the apostle tells us quite contrary, Rom. iv. 19), but out of the exceeding great joy wherein he was transported; and the admiration wherewith he was surprised. Which produced the following questions: Shall a child be born unto him that is a hundred years old? &c. As if he had said, Strange! that I and Sarah, at this age, should have a child! What joyful news is this! Accordingly, the Chaldee translates the word laughed, he rejoiced.

Ver. 18. In his posterity; as appears by God's answer to this question, verse 20.

Ver. 19. He had this name from Abraham's, not from Sarah's father: for that was after this; and proceeded not from the same cause with Abraham's.

Ver. 20. He shall have a numerous posterity. See Dr. Jackson's first book on the Creed, chap. 26, where shows how the Hagarans grew a mighty nation: and at last (when they were called Saracens) became the conquerors of all these parts of the world.

Ver. 21. The great blessings I have promised in the covenant I have made with thee, shall come to thy posterity by Isaac, not by Ishmael: particularly the Messiah.

Ver. 22. That visible majesty wherein he appeared to him (ver. 1), called often, in aftertimes, "the glory of the Lord," went up to heaven from whence it came.

Ver. 23. From hence it was, that the Saracens, descended from him, did not circumcise their children till they were thirteen years old. So it was in the days of Josephus (lib. i. Antiq. cap. 13). And the Saracens in Spain and Africa observed the same custom.
CHAPTER XVIII.

1 Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the strange promise. 17 The destruction of Sodom is revealed to Abraham. 23 Abraham maketh intercession for the men thereof.

1 And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;
2 And he lift up his eyes and looked, and, lo,

CHAP. XVIII.

Ver. 1. The Lord appeared unto him] The glory of the Lord, or the Divine Majesty, which the Jews call the Shechimah, as it had done lately (xvii. 1). And as the Lord then appeared to establish his covenant with him by circumcision, so some of the Jews imagine he again appeared to visit, comfort, and heal him, now that he was very sore of his circumcision: or rather, I should think, to testify, by his illustrious manifestation of his glory (ver. 2), his high approbation of Abraham's ready obedience to so harsh a command. So the Jews themselves esteem it, and therefore think that, by receiving it, Abraham fulfilled that precept which goes just before it (xvii. 1), "be thou perfect." Which may have some truth in it, if rightly understood: for his faith and obedience grew more perfect by submitting to this command; and was completed, when he sacrificed his son.

However this be, I think it is plain from verse 10, that this appearance of the Divine Majesty was not long after the former.

In the plains[Orr. The oaks of Mamre, mentioned before (xiii. 18). This place continued famous till the time of Constantine; both Jews, Gentiles, and Christians, meeting here once a year, not only for traffic, but for religion: Christians here calling upon God; and there being an altar here also, on which the gentiles sacrificed, and invoked the angels. Of which superstition Constantine being informed by his mother, he caused that altar to be demolished, and a church to be built in its place. (See Sezemen, lib. ii. cap. 4, Euseb. in vita Constant. lib. iii. cap. 53.)

And he sat in the tent door] To observe what strangers passed that way.

In the heat of the day] In the afternoon, when travellers sought for places of refreshment.

Ver. 2. And he lift up his eyes and looked] Having fallen down on his face (I suppose), and worshipped the Divine Majesty, as he did xvii. 17, he beheld when he rose up again.

And, lo, three men stood by him] Three angels in the shape of men (for so the apostle to the Hebrews calls them, xiii. 2, and so Moses himself calls two of them, xix. 1), who were part of the heavenly retinue, as I may call it, waiting upon the Divine Majesty, mentioned in the verse foregoing. There is a maxim of the Jews, that no angel performs two ministries (that is, is sent on two messages) nor are two angels sent upon one embassy (as Maimonides speaks, More Nevoeh. par. ii. cap. 6), and therefore they think these three angels were despatched for different purposes; one of them, and the principal, to bring a confirmation of the birth of Isaac, another to bring Lot out of Sodom, and a third to overthrow the cities of Sodom and Gomorrah. And therefore when one of these angels had delivered that message to Abraham, there were but two that went to Sodom (xix. 1), and Lot speaks to one of them as taking a particular care of him (ver. 19, &c.); and then it is said, "The Lord rained fire and brimstone from the Lord out of heaven" (ver. 24); that is, that angel of the Lord, who was set by the Lord of heaven and earth over that work. Some of them, indeed, assign another work for one of them (as we find in that title of the Talmud called Bava-Metzia, cap. 7), but they agree in the main notion, that they had different offices with which they were intrusted. But some Christians, and those of great authority, have made a question whether they were all created angels; one of them, at least, seeming to be the Lord of all. Nay, St. Cyril, in his first book against Julian, thinks there was a representation of the blessed, undivided Trinity; for Abraham speaks to them (ver. 4), εις ευαίσθησιν αι γραφάς, "as if the three were but one." But St. Hilary's opinion (and Eusebius's, lib. v. Demonstr. cap. 9) is more likely; that the Son of God only appeared with two angels attending on him: which many think is evident from ver. 22, and 25, of this chapter. Yet I think another account may be given of these verses; and if we should make that an argument that one of them was the uncreated Lord, another of them must be so also: for he is called likewise by the name of Jehovah, Gen. xix. 24. See St. Austin, lib. ii. de Trin. cap. 11, and ib. lib. ii. cap. 11, where he confutes the forenamed opinion.

He ran to meet them] Was forward to invite them to refresh themselves with him: for he took them to be considerable persons, as appears by what follows.

Bowed himself toward the ground] After the manner of the eastern people; in token of the respect and honour he had for them. For this was a civil

26 In the selfsame day was Abraham circumcised, and Ishmael his son.
27 And all the men of his house, born in the

Ver. 26.] The Jews will have this to be the same with the great day of expiation instituted in Moses's time: so that God every year remembered, say they, the covenant of circumcision. But this is an ungrounded fancy.

Ver. 27.] Maimonides understands by the men of his house, those whom Abraham had converted from idolatry, and made proselytes to the true religion. So do others among the Jews (see his treatise of the Worship of the Planets, cap. i. § 9). But it is more proper to understand by the men of his house, all his family in general: who were either (as it follows) born in his house (and therefore it is likely they were brought up in the true religion, and so easily persuaded to receive the mark of circumcision, or bought with his money; who submitted to Abraham's arguments, not to his authority; for religion is to be chosen, not compelled.
favour in thy sight, pass not away. I pray thee, not from thy servant:
4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:
5 And I will fetch a morsel of bread, and comfort ye your hearts, after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.
6 And Abraham hardened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.
7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it.

action (not religious) it is manifest by this: that he did not know them to be angels; but only persons of nobility (as we now speak), their aspect and habit, I suppose, being extraordinary.

Ver. 3.] One of them appeared more honourable and superior to the other two; and therefore he makes his address to him, as the chief: praying him, if he thought him worthy of such a favour, to honour him with their company.

Ver. 4. [Bend your facts.] i. e. To wash your feet. For this was performed by servants, and not by the guessesthemselves.

And rest yourselves under the tree.] In an arbour under a great tree; where they were wont to eat, for coolness sake. See Dr. Hammond upon Psalm cxviii. 3. St. Jerome sometimes calls this tree an oak: sometimes a turpentine tree (as J. Filesacus observes, Demonstr. Evang, cap. 13), unless we will say, that he thought Abraham dwelt under the one, and entertained them under the other. And so Eusebius (lib. v. Demonstr. Evang. cap. 9) expressly relates it, that God appeared to him under the oak where he dwelt; and that he entertained the angels under a turpentine tree, which was had in great honour in his time.

Ver. 5. I will fetch a morsel of bread.] Or rather a loaf of bread; as De Dieu shows the word imports: under which is comprehended, all necessary provision at a meal.

Comfort ye your hearts.] Refresh yourselves.

For therefore are ye come to your servant.] Divine Right, thee hast invited them to come this way, at this time of day, that I may have an opportunity to entertain you hospitably.

Ver. 6. Make cakes upon the hearth.] Many interpret it, upon the coals or hot embers, according to what we read 1 Kings xix. 6. But Bochartus thinks the word there signifies, as it doth here, upon hot stones; others will have it, that they were laid upon the hearth, and notough hot embers (par. 1 Hierozol. lib. ii. cap. 34), and so they prepare them at this day, as Leon. Rawulf tells us in his Travels, par. ii. cap. 9, where he saith, That as he went through a country that lies between Mesopotamia and Media, a woman presently made them cakes, about a finger thick, and of the bigness of a trencher: which she first laid upon hot stones, and turned them often; and then threw ashes and embers over them: which, he says, were very savoury.

Ver. 7.] Which was a noble entertainment in those countries.

Ver. 8. And he took butter,] Though we read of cheese in Homer, Euripides, Theocritus, and others; yet they never mention butter: nor hath Aristotle a word of it (as Bochart observes, Hierozol. par. 1.

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

9 ¶ And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.
10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.
11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.
12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

lib. ii. cap. 41), though he hath sundry observations about cheese: for butter was not a thing then known among the Eastern people; and, as in other places, it was an ancient food among the eastern people. And he stood by them.] Waited upon them, and ministered to them. For he did not stand unmovable; but as servants do that attend upon the table: who, as there is occasion, bring or take away, &c. (See P. Pagius on Deut. i. 38.)

Ver. 9. And they said unto him, Where is Sarah thy wife?] One of them (the rest signifying some way their consent) asked him for his wife: not being ignorant, but to introduce the following discourse.

In the tent.] In her apartment; for women had their apartments by themselves.

Ver. 10. And he said.] The principal of the three angels: or rather, the Lord himself, as it is explained ver. 15. For, as Theodoric Hackspan judiciously observes, this appearance of the Divine Majesty was different from the foregoing: not being immediate by himself alone, like that xvii. 1, nor merely mediate by an angel, like that xvi. 7, 10, 11, 12, &c.; but mixed, the Lord himself (ver. 1) being conjoined with the angels, whom he employed in this instance.

I will certainly return unto thee.] To fulfil the promise which I made thee (xvii. 19).

According to the time of life:] Nine months hence; which is the time of perfecting the life of a child in the womb. This appears to be the sense, from ver. 14, where he calls it the time appointed, or a set time.

In the tent door.] The angels sat with their backs to Sarah's tent: unto the door of which she was come to listen, having heard that they asked for her.

Behind him.] This shows the truth of what Hackspan notes, that this was a mixed apparition: for this word him plainly relates to the angel, whose words were in truth the Lord's, who was there present. For, as he observes in another place (Disput. ii. de Nominibus Divinis, n. 15), the Scripture relates these matters so, that sometimes it mentions the principal cause whose words are related; sometimes only the secondary cause; in which latter case, it must be understood, that when the words exceed the dignity of the minister, the Lord himself spake them. For the sacred matter of the mind more by whose authority any thing is spoken, than by whose ministry: so that it is not much material from whose mouth any message comes: but what is said must be attended. This will be made plain, when I come to Gen. xxii. 11, 12, &c.

Ver. 11.] She was no longer capable of conception, according to the ordinary course of nature.

Ver. 12. Laughed within herself:] Not as Abraham,
a great and mighty nation, and all the nations of the earth shall be blessed in him?

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

20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

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

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

To do justice and judgment.] Includes in them all those virtues which were opposite to the sins of Sodom.

Ver. 20. Because the cry.] Of their sins: which are said to cry: first, to show the enormous greatness and impudence of them: for "grandis absque dubio clamor est, qui a terrâ ascendit ad coelum," as Salvian speaks. And, secondly, to show that the goodness of God could no longer bear with them; their sins were so great, that by the compelling of the Lord it might be necessary to punish them: for "Deus eos non necrit perdere, sed ipsi extorterit, ut perierint." They not only called, but cried to him for vengeance, as he also speaks (lib. i. de Gubern. Dei, p. 19, 20, edit. Baluzii; and lib. iv. p. 75, lib. v. p. 113).

Of Sodom and Gomorrah] As they were the principal and greatest cities, so they were the most wicked; and led the rest into all manner of impiety; who, therefore, also perished with them.

Very grievous.] Not to be tolerated any longer. There are prodigions stories related of the wickedness both of their judges and of the people, in the Gemara Sanhedrim, cap. x. which are there alleged as an explication of this verse.

Ver. 21. I will go down now, &c.] He uses the language of a good judge (ver. 25), who never passes sentence, much less executes it, till he hath examined the cause.

Whether they have done altogether, &c.] Whether they are come to the highest pitch of wickedness; or (as De Dieu) whether they are so resolved to go on in sin, that there is is no hope of them.

If not, I will know.] That so I may use means for their reformation.

Ver. 22. The men.] The three men mentioned ver. 2. It is commonly said that only two of them went away from Abraham, and that the third remained and held discourse with him. But I see no reason for this; they that came in and ate with him, and rose up from the table (ver. 16), who no doubt were all three, being the persons that are here said now to have turned their faces from thence; i. e. from the place where they had been entertained by Abraham: or where he parted with them.

Went toward Sodom.] As they intended (ver. 16) But Abram stood yet before the Lord.] Not before any of those three, but before the Divine Majesty: who appeared to him (ver. 1), and had spoken to him (ver. 13), and discoursed with him (ver. 17, 20), in whose presence he still continued. Some by stood understand he prayed: but that follows in the next verse.

But Abram drew near.] Approached towards the Divine Majesty, to make his addresses by prayer and supplication to him. Perhaps the Divine Majesty
23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?
24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?
25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shalt not the Judge of all the earth do right?
26 And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.
27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord: Peradventure the Lord will forsake the city for the sakes of the righteous that are therein.
28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city remained in the place where it first appeared (ver. 1), and Abraham, by conducting the three men some part of their way, being gone farther from it, now came nearer to it. Though the phrase does not necessarily import it; to draw nigh to God, in the holy language, signifying no more but to worship him.

Wilt thou also destroy the righteous with the wicked? As much as to say, I know thou wilt not. For such questions strongly deny; as in ver. 17.

Ver. 24. Fifty righteous within the city?] Of Sodom, which was the chief, and comprehended the rest of the country of Pentapolis; which one would guess, by Gen. xiv. 17, depended upon Sodom as the metropolis. So what is said here of it, I take to refer to the whole region.

Wilt thou—no spare the place for the fifty, &c.? He desires two things of God. 1. That he would not destroy the righteous with the wicked. 2. That he would spare the wicked for the sake of the righteous; if any considerable number of them were found among the wicked.

Ver. 25. Shall not the Judge of all the earth do right?] This refers (as we translate it) only to the first part of his request, "not to destroy the righteous with the wicked, which was contrary to common justice, much more to that exact justice which is administered by the Supreme Lord of the world: from whom there lies no appeal. But, according to the Vulgar translation (which is this, "Thou who judgest all the earth, wilt not means execute this judgment"), it refers to the other part also: that God would not be so severe as to destroy a whole country, whilst there were many good men still remaining in it; and so the word right, includes in it clemency. And, indeed, this passage seems to relate to both parts of his request; and is to be interpreted thus: Shall not the Supreme Judge show mercy, as well as do justice?

Ver. 26.] This shows the foregoing interpretation to be right: God promising most graciously to be merciful to all, for the sake of a few, in comparison with the multitude of offenders.

Ver. 27. Which am but dust and ashes.] Very mean and vile.

Ver. 28.] A great argument of Abraham's modesty; who durst not presume to ask too much at once; but by degrees proceeds, in the following verses, to petition for greater abatements: and that with fear and trembling, lest the Lord should be angry with his impertinency.

Ver. 32.] A wonderful representation of the tender mercy of the Most High; who condescended so low as to grant a reprieve to the whole country, for the sake of so small a number, if they could have been found in it. And his mercy was still greater, even beyond Abraham's desire; for he spared one of the five cities, for the sake of three or four persons, as we read xix. 29, 31.

We do not find that Abraham makes express mention of Lot in any of the foregoing petitions; but it is plain from xix. 29, that he was in his thoughts; which God knew: and he is comprehended in those words (ver. 23 of this chap.), "Wilt thou destroy the righteous with the wicked?"

Ver. 33. The Lord went his way.] The Divine Majesty, or the glory of the Lord disappeared (and ascended perhaps towards heaven), after this communication with Abraham was finished.

Abraham returned unto his place.] In the plain of Mamre (ver. 1).

CHAPTER XIX.

1 Lot entertaineth two angels. 4 The vicious Sodomites are stricken with blindness. 12 Lot is sent for safety into the mountains. 18 He obtained leave to go into Zoar. 24 Sodom and Gomorrah are destroyed.

26 Lot's wife is a pillar of salt. 30 Lot dwelleth in a cave. 31 The incestuous original of Moab and Ammon.

1 And there came two angels to Sodom at even;
and Lot sat in the gate of Sodom: and Lot see-

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Ver. 1. Two angels.] There were three at the first (xviii. 2), but the chief of them was gone; having

for lack of five? And he said, If I find there forty and five, I will not destroy it.
29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.
30 And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall be thirty found there. And he said, I will not do it, if I find thirty there.
31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.
32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.
33 And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.
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2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

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

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

5 And they called unto Lot, and said unto him, Where are the men that came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

heat of the day; and were now come to the gates of Sodom.

Lot sat in the gate of Sodom.] The Hebrew doctors will have it, that he was made a judge in this city; and the prime judge of all: for they adventure to name five (in Bereschith Rabba), and say Lot was the president of the court, which sat in the gate of the city. But this is only a fancy of theirs: he rather sat in the gate of this city, as Abraham did at his tent door (to judge he strangers to his house (according to the hospitality of those days), which was the greater charity, because he knew the city to be so wicked, that (if we may believe the Hebrew doctors) they not only denied them all assistance, but abused them, and were cruel to them (see Gemara Sanhedrim, cap. 11, and Pirke Eliezer, cap. 15), for which last, they quote those words of Ezekiel (xxii. 29), "they have oppressed the stranger wrongfully." Which are spoken of Israel, whom (xvi. 19) he had compared with Sodom: one of whose sins, he says, was, want of compassion to "the poor and needy."

Rose up to meet them, &c.] Just as Abraham did; whose civility he imitates, as well as his charity. For the bowing himself so lowly was a token of the greater and greater esteem he had of him: who had the appearance of great and noble persons. And therefore he calls them lords in the next verse.

Ver. 2. Turn in, and tarry all night, &c.] It is late, and the night draws on; take up your lodging with me, and refresh yourselves; and go away as early as you please.

And they said, Nay, &c.] It was as great a civility in strangers, not to be forward to accept, as it was in him to invite: and therefore they refuse him at first, to try his kindness: but intending, no doubt, to embrace his offer, if he pressed them further. So the following words are to be understood.

We will abide in the street all night.] Unless you persist in your invitation. In those hot countries, it was as agreeable as an oasis; especially in summer. And in a city, they were safe from being infested by wild beasts, or robbers.

Concerning washing the feet, see xviii. 4.

Ver. 3. He pressed upon them greatly.] Would not be denied, but was so earnest that they yielded. It is the same word with that ver. 9.

Before unleavened bread.] Which would be soonest ready, that so they might, in good time, repose themselves.

Ver. 4. Before they lay down.] To take their rest.

7 And said, I pray you, brethren, do not so wickedly.

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

9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon him, even Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that were at the door of the house with blindness, both small and great: so that they weakened themselves to find the door.

Both old and young.] A manifest token of an universal deprivation of manners, and dissolution of government.

From every quarter.] Or, as some understand it, from the most extreme parts of the city: as in Psalm xix. 4. One, it seems, told another, what goodly persons were come to their city: and all ran to the house where they heard they were, with the same wicked inclinations. This is a proof there were not ten righteous persons in Sodom.

Ver. 5. That we may know them.] A modest word for a lewd fact. Some, indeed, will have it understood simply, of their examining what they were, whence they came, and what their business was. Which might perhaps be their pretense; but Lot's answer to them (ver. 7, 8) interprets their meaning to be filth.

Ver. 6. Went out at the door.] To try if he could persuade them to depart. From whence, perhaps, the Jews gathered he was a man of authority among them.

Ver. 7. Do not so wickedly.] As to break the rights of hospitality, and violate the laws of nature.

Ver. 8. Behold now, I have two daughters, &c.] This must be understood to have been spoken in a perturbation and perplexity of mind; and out of a vehement desire to preserve the men whom he had entertained: which made him say, he had rather they should abuse his own daughters than those strangers. For therefore came they under—my roof.] He pleads the laws of hospitality, which obliged him to protect them; though he himself suffered by it.

Ver. 9. Stand back.] Give way to us.

This one fellow, &c.] Here is one, and he but a sojourner; who takes upon him to be a censor morum, and control the whole city. This shows he was no judge.

Now will we deal worse with thee, &c.] Abuse them more than them. For it is the same word with ver. 7, 9, doing wickedly.

Ver. 11. Smote the men—with blindness.] Not with a total blindness (for then they would not have sought for the door of Lot's house, but rather have groped for the way home), but such a dimness that they could not see anything distinctly, or in its right place; but there seemed to be a door, Suppose, where there was none: or, there was such a confusion in their brain, that all things were turned tops-yielder (as we speak) in their imagination; and appeared quite otherwise than they were.
for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

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

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

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

23 ¶ The sun was risen upon the earth when Lot entered into Zoar.

24 Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven;
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upon Gomorrah brimstone and fire from the Lord out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

27 ¶ And Abraham gat up early in the morning to the place where he stood before the Lord:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

grammarians speak; of which Cocceius (upon the Gemara of the Sanhedrim, cap. 47) gives these instances, Gen. ii. 90; 1 Sam. xli. 12; Zech. i. 10.

And there are others, which come nearer to these words, Exod. xxiv. "And he (i.e. the Lord, ver. 3) said unto Moses, Come up unto the Lord." Hos. i. 7, "I will save them by the Lord their God." Zech. x. 12, "I will strengthen them in the Lord," &c.

The council of Sirmium, indeed, anathematizes those who thus interpret these words, and do not say, "the Son rained from the Father" (Socrat. lib. ii. cap. 30). Yet St. Chrysostom did not fear to say this is an idiom of the Scripture language, which intended only to shew, τὰ τέλος τῆς τιμίων ἐπίγγειας, "that the Lord brought this punishment upon them." Others also have observed, that the Scripture phrase being very frequently used elsewhere (as the meaning of the verse), may be meant, the angel of the Lord.

For wheresoever mention is made of the Lord, it is to be understood of him, γις, προ, "and his house of judgment" (as the Jewish doctors speak); i.e., of the angels which attend his Divine Majesty. And thus I find Aretins (or Andreae Casserianus), in his Commentaries, that the angel of the Lord is the same as that which appears as the Son of God in these words.

For he there compares that captain who was over the hostus (Rev. ix. 11), to the angel that was sent to cut off the army of Sennacherib, and to this angel, ὁ τὸν Σαλμάσιον τὸν διάτομον δελόβοις ἐκπόνησα, "who had the charge of executing the fiery destruction upon Sodom committed to him." For all angels, saith he, are not ministering spirits, εἰς βασιλέως σώφρων, "for men's preservation," but some serve, εἰς τημίων, "for punishment." And that they can bring fire from heaven, and raise storms and tempests, appears by the story of Job.

Out of heaven:] From the Lord whose seat is in heaven. The like expression we have, Rev. xx. 9, 10; Rev. xxi. 11, 12; Rev. xxii. 33.

Brimstone and fire:] A most hideous shower, or rather storm, of nitre, sulphur, or bitumen, mingled with fire, fell upon this country from above; and, as the tradition was among the heathen, accompanied with a dreadful earthquake: which made an irruption of those bituminous waters, whereby this country was turned into the lake called Asphaltites, or the Salt, or Dead Sea. So Strabo, lib. xvi. in his description of that lake. And, indeed, it doth not seem improbable, that the earth quaked while the heavens did so terribly frown, and the Almighty's voice thundered from the clouds, as Doctor Jackson speaks, book on the Creed, chap. 15. For the word στροφή (which St. Peter uses, 2 Pet. ii. 6) may be thought to import some such subversion. But it was his ignorance of the sacred tradition in the Scriptures, which made Strabo wholly ascribe the desolation of that country to the earth; and not at all to the heavens. Whereas Tacitus, who was better informed, says the inundation of 2 P. f. C. (that is, its tidal) arose, "were burnt by the stroke of thunderbolts from heaven:" and, a little after, igne ecclesiæ flagrante, "were set on fire and consumed by lightning" (lib. v. Histor.). With which fell such abundance of bituminous stuff, that the val-

ley, which had only some pits of bitumen in it before (xiv. 3, 10), became a lake of it.

Ver. 25. And he overthrew those cities, &c.] Super impium populum gehennam misit e caelo, as Salvian glosses (lib. i. et lib. iv. de Geburn. Dei), "he sent hell from heaven upon an impious people," Of whose destruction there remains an everlasting monument in the Salt Sea: into which that plain country is turned. The quality of which, and of the soil about it, is so contrary to the nature of all other seas, or inland lakes, that no philosopher can give an account of it, like that which Moses hath given us: as the same Doctor Jackson truly observes. He will that Tacitus in the place forementioned, or Pliny, or Diodorus, may be satisfied of this. The country where these cities stood, being become a pan, or receptacle (as the Jews understand), of such a strange moisture, that it may be called liquid pitch, rather than water: for it is so stiff that no wind will move it: nor will a camel sink, if thrown into it; nor any fish, or bird, that uses the water, live in it: and therefore called the Dead Sea, and Salt Sea, as Salmansay think (Exerè. Flumin. p. 577, 614), because no creature can live there. And because the new seas that come from it blast all that grows of itself, or is sown in the earth about it. Nor do the rivers that run into it, at all alter it; but it infects all their waters, with the loathsome qualities of those dregs of God's wrath (to use Doctor Jackson's words once more) which first settled in it, at this overthrow: just like bad humours, when they settle in any part of our bodies, plant, as it were, a new nature in it, and turn all nourishment into their substance.

Ver. 26. His wife looked back.] She not only lagged behind, as we speak, but turned about, and stood still awhile, bewailing perhaps the loss of all there: or, as some of the Jews fancy, to see what would become of her kindred, and whether they would follow her or no.

Became a pillar of salt.] Or, as some understand it, an everlasting monument: whence, perhaps, the Jews have given her the name of Adith (as they call her in Pirke Eliezer, cap. 25), because she remained a perpetual testimony of God's just displeasure. For she standing still too long, some of that dreadful shower, before mentioned, overtook her; and falling upon her, wrapped her body in a sheet of nitro-sulphurous matter: which congealed into a crust as hard as stone; and made her appear like a pillar of salt, her body being as it were candied in it. Kimech calls it a heap of salt; which the Hebrews say continued for many ages. Their conjecture is not improbable, who think the body of Nephtali was hence derived: who, the poets feign, was turned into a stone, upon her excessive grief for the death of her children.

Ver. 27. Where he prayed, say the Jews, or commanded with God (xviii. 23, 33).

Ver. 28. Some think, the Hebrew word signifies, like the smoke of a limekiln; or, of a boiling caldron. After the words of the prophet, the yeare's heat (as it were) remained; and made that country look dimly, which before was like "the garden of God" (xiii. 10), but now became a stinking puddle of filthy water, καθ' άπειρον δύναμιν, as Diodorus speaks, "noisome beyond expression."
And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.

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

And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

But his fear of his father was strong: therefore, he did not do that which his father commanded him to do. And these things did they say to their father, and he would not believe them.

And his two daughters were goodly to look upon; but he would not know any woman, nor would he come in unto them.

And it came to pass after this, that the Older arose, and said to his father Lot: Today a daughter-in-law hath prepared enough meat for us, let us make her drink wine, and let us lie with her, that we may preserve seed of our father.

And Lot said to his father: Behold, this city is near, and it is宽容 to us to dwell there: let this woman come and lie with us that we may preserve seed of our father.

And the father said to his daughter: Have ye forgotten that I have no son? and why will ye bring reproach upon me?

And they made their father drink wine that night: and the firstborn went in, and lay with his father: and he perceived not when she lay down, nor when she arose.

And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

And they made their father drink wine that night also: and the younger arose, and lay with him: and he perceived not when she lay down, nor when she arose.

Thus were both the daughters of Lot with child by their father.
CHAPTER XX.

1 Abraham sojourneth at Gerar, 2 denieth his wife, and loseth her. 3 Abimelech is reproved for her in a dream. 9 He rebuketh Abraham, 14 restoreth Sarah, 16 and reprovest her. 17 He is healed by Abraham's prayer.

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

2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.

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

4 But Abimelech had not come near her:

CHAP. XX.

Ver. 1. Journeied from thence] i.e. From Mamre, where he had dwelt a while; and in that country many remarkable passages had happened (xiii. 18, xviii. 1). Toward the south country] Toward Egypt: for some fancy the very stench of the lake of Sodom was offensive to him in Mamre.

Sojourned in Gerar.] The metropolis of Palestine; and, as some compute it, not more than six miles from Mamre.

Ver. 2. Abraham said of Sarah, &c.] Just as he had done in Egypt (xii. 13), when there was a greater reason for it, she being then thirty years younger than now, when she was no less than ninety years old. But it seems her beauty remained at this age, being healthful, and having borne and suckled no child, so that she was still in those days living so long, that they were as fresh at ninety as they are now at forty or fifty. When many that are of excellent constitutions, and naturally handsome, continue very lovely.

Abimelech] The name of all the kings of Palestine, as Pharaoh was of the kings of Egypt. It is not improbable, as the author of Tzemah David conjectures, that the succeeding kings took the name of him who was the first king of the country. Ad A. M. 3600.

Sent, and took Sarah.] By violence, some think; but I see no ground for it. He desired to have her, and might think Abraham would look upon it as a great honour to have his sister become wife to a king: and Abraham, it is likely, showed no unwillingness, nor being in a condition to deny him.

Ver. 3. But God came to Abimelech in a dream by night.] Two differences are observed by Maimonides, between this manifestation, which God made of his mind to Abimelech, and that which he made to the prophets. For it is only said here, "God came to Abimelech," and that he came "in a dream by night." The very same is said of Laban, the Syrian, who doth not seem to have been so good a man as Abimelech (xxxi. 31). But of Jacob it is said, "God spake unto Israel," and he spake to him in the visions of the night (not in a dream), and said, "Jacob, Jacob," and he said, Lord, wilt thou slay also a righteous nation?

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

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

CHAPTER XX.

XVIII. 1. [See More Nevoch. par. ii. cap. 41.] God was not a stranger to other nations, when he was peculiarly kind to Abraham: but spake to them in dreams, and sometimes in visions, as appears in Eliphaz and Elihu, Job iv. 13, xxxii. 14, 15, &c.

Thou art but a dead man,] viz. If thou dost not restore Abraham his wife (ver. 7).

She is a man's wife.] Or, married to a husband (as we translate it in the margin) so completely, that he hath enjoyed her as his wife. For from this place the Jewish doctors prove, that the marriage contract was not perfected in these days till the parties had lain together: after which, if any other person lay with the woman, he was to be put to death as an adulterer; but not if he lay with her after the contract, before it was consummated by actual enjoyment. (See Mr. Selden, de Jure N. et G. lib. v. cap. 1, p. 551.)

Ver. 4. Abimelech had not come near her:] To use her as his wife.

Will thou slay also a righteous nation?] He was afraid (as became a good man, and a good king) lest his people should suffer upon his account, who, in this particular, had no guilt upon them.

Ver. 5. Said he not unto me, &c.] The fault is in them, not in me: for I had both their words for it, that he was her brother, and he said nothing of her being his wife.

In the integrity of my heart.] Not with any intention to defile her; but to make her my wife.

And innocency of my hands.] I did not take her by violence from Abraham; but he and she consented to it.

Ver. 6. God said unto him in a dream.] The same expression is still retained, which we had (ver. 3) to show that this was a lower degree of Divine manifestation than was in Abraham's family.

I know that thou didst this in the integrity, &c.] I.e. That thou didst not design any evil.

For I also, &c.] Or, rather, "and I also withheld thee." I dealt well with thee, because of thy integrity. Some think he was withheld by a disease in the secret parts (ver. 17).

From sinning against me.] From committing adultery.
7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. 9 And Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. 10 And Abimelech said unto Abraham, What seest thou, that thou hast done this thing? 11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife’s sake. 12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. 13 And it came to pass, when God caused me to wander from my father’s house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother. 14 And Abimelech took sheep, and oxen, and menservants, and maidservants, and gave them unto Abraham, and restored him Sarah his wife. 15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. 16 And unto Sarah he said, Behold, I have given thee Sarah thy wife; and she shall bear thee a son, and I will bless thee with a great blessing in her behalf, because of the multitude of nations and kings that shall come out of thee. 17 And I will make thy name great, that thou mayest be able to found nations; from thee shall kings be brought forth. 18 And I will give all these things unto thy seed; for mine is the God of thy father, and I am the God of Abraham, and I will give unto thee and to thy seed after thee the land whereon thou art a stranger, all the days of the earth. 19 And God appeared unto Abraham, and said, Unto thy seed will I give this land. 20 And he built an altar there, and called unto the name of the Lord, who appeared unto him. 21 And he removed thence unto a mountain opposite to Bethel, and said, Unto my father’s house, I will go up. 22 And the angel of the Lord appeared unto him, saying, Abraham, Abraham. And he said, Here am I. 23 And he said, I am the God of Abraham, the God of Isaac, and the God of Jacob. And he said, Fear not, Abraham; I will maintain with thee and thy seed after thee a great covenant, because of my goodly blessings which I gave unto thy father. 24 And unto thy seed I will give this land, where thou art a stranger, all the days of the earth. 25 And I will make thee exceeding fruitful, and I will make thee more numerous than the stars of heaven, and more abundant than the sand which is upon the sea. And thy seed shall inherit the land of Canaan, where thou art a stranger. 26 And I will bless thee; and I will render thee fruitful, and multiply thee so that thou shalt be a multitude of people. 27 And will make thee a great nation, and I will bless thee, and make thy name great; that thou mayest be a blessing. 28 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed. 29 And Abraham rose early in the morn-
given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved. 17 ¶ So Abraham prayed unto God, and God the gift before mentioned, and be translated this; or to Abraham, and be translated he, as it is by us. If they refer to the former, then the sense is, I have given him that sum of money to buy thee a veil, that all who converse with thee here, or in any other country (where thou shalt come), may know thee to be a married woman.” For a veil was worn in token of subjection to the power of the husband: and that thereby their chastity might be preserved safe from the snares of others. As G. Vorstius observes upon Pirke Eliezer, cap. 32. Or, as others interpret it, “this money will be a covering to thine eyes (that is, a defence to thy modesty); it being a testimony that Abimelech paid dear for taking thee into his house.” If they refer to Abraham, then the meaning is, “Thou needest no other defence of thy modesty and chastity than he, nor hast any reason to say hereafter he is thy brother; for he is so dear to God that God will defend him, and he will defend thee, without such shifts as this thou hast used: nay, not only thee, but all that are with thee; and that even against strangers.” I omit other interpretations, and refer the reader to L. de Dieu. Thus she was reproved.] Or, instructed (as some translate it) not to dissemble her condition; or this was the reproof which he gave her, for saying Abraham was her brother. Ver. 17. So Abraham prayed unto God, &c.] Beseemed God to restore them all to their health, now that his wife was restored to him (ver. 14). Ver. 18. For the Lord had fast closed up, &c.] By such swellings (some understand it) in the secret parts, that the men could neither enjoy their wives, nor the women who were with child be delivered.

CHAPTER XXI.

1 Isaac is born. 4 He is circumcised. 6 Sarah’s joy. 9 Hagar and Ishmael are cast forth. 15 Hagar in distress. 17 The angel comforteth her. 23 Abimelech’s covenant with Abraham at Beer-sheba.

1 And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. 2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. 3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

CHAP. XXII.

Ver. 1. The Lord visited Sarah, &c.] Bostowed upon her the blessing he had promised her; i.e. made her conceive. For so the word visiteth signifies, either in a bad sense to inflict punishment (Exod. xxi. 5), or in a good sense to confer blessings; as here, and Exod. iii. 16, and many other places. And the Lord did unto Sarah as he had spoken.] Performed his promise by making her bring forth a child: for so it is explained in the next verse, “Sarah conceived, and bare Abraham a son.” Ver. 2. Sarah conceived, &c.] God not only made her womb fruitful, but brought the fruit of it to perfection, and then brought it into the world. At the set time] (xviii. 14.) It is not said where Isaac was born: for we are not told here, whether Abraham departed from Gerar into any other part of this country, as Abimelech kindly offered and gave him liberty to do (xx. 15). But it appearing by the latter end of this chapter, that he continued a long time in Abimelech’s country, though not at Gerar, it is probable Isaac was born at Beer-sheba (ver. 31). Ver. 6. God hath made me to laugh.] I.e. To rejoice exceedingly. So that all that hear will laugh with me.] All my friends and neighbours will congratulate my happiness and rejoice with me. Ver. 7. Given children suck?] It is usual to put the plural number for the singular, as was observed before (xix. 29). Or, she hoped, perhaps, to have more children after this. And her giving him suck was a certain proof, that she had brought him forth of her own womb: and that he was not a supposititious child, as Menochius well observes. Others note, that the greatest persons in those ancient days suckled their own children: which Favorinus, a Greek philosopher, pressed as a duty upon a noble woman by many strong arguments: which are recorded by A. Gellius, who was present at his discourse (lib. xii. Not. Attic. cap. 1). At the age of five years old, as St. Jerome reports the opinion of some of the Hebrews. Made a great feast the same day.] Rather now than at his nativity, because there was greater hope of life, when he was grown so strong as to be taken from his mother’s breast. Ver. 9. Sarah saw the son of Hagar, &c. sucking.] He laughed and jeered, perhaps, at the great bustle which was made at Isaac’s weaning: looking upon himself as the first-born, and by the right of that to have the privilege of fulfilling the promise of the Messiah. This gives a good account of Sarah’s earnestness for the expulsion, not only of him, but of his mother also, who, it is likely, flattered and bare him up in those pretensions. Many think he did more than mock him, because St. Paul calls it per
GENESIS.

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

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

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

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

21 And he dwelt in the wilderness of Paran: goods: of which servants were a part. Doctor Jackson (book i. on the Creed, cap. 25) thinks that Abraham would scarce have suffered them to go into a wilderness so poorly provided, when he had store of all things, unless he had been directed by some secret instinct, presaging the rude and shocking kind of life which he wasygamy to Hagar. Yet, it is probable, he was as kind to him as he was to the sons he had by Keturah, and sent him some tokens of his love afterwards. (See xxxv. 6.)

Ver. 15. She cast the child under one of the shrubs. He being faint, and ready to die with thirst. A presage (sauith the great man before named) that his posterity should be pinched with the like penury: scantiness of water (which was their best drink) straitening their territories in Arabia, as Strabo observs, lib. xvi. And after they had enlarged their bounds, even in Mesopotamia itself, they were still confined to the dry and barren places of it.

Ver. 16. Her strength carried her further than he could go: but her affection still kept her within sight of the place where he was. His name was Ishmael, because he was descended from Abraham.

Ver. 17. And God heard the voice of the lad. Who cried, it seems, as well as his mother: and it moved the Divine pity to send an angel to their relief.

Fear not.] Do not think I come to terrify thee: or, do not fear the death of thy child.

Ver. 18. Lift up the lad, &c.] It seems he was so faint that he was not able to stand without support; it.

Ver. 19. Opened her eyes.] Made her see what she did not observe before, by reason of her tears, or the great disturbance of her mind.

Ver. 20. God was with the lad.] Preserved and prospered him: so that he grew to be a man. Became an archer.] A skilful hunter and warrior also, with bow and arrows. Am. Marcellinus, lib. xiv, tells us, that these barbarians, who were of the posterity of Ishmael, never set their hands to the plough, but got their living, for the most part, by their bow. For such as they were themselves, such was their food (victus universus caro ferina, &c.), they all lived upon wild flesh, or venison, and such wild fowl as the wilderness afforded, with herbs and milk. Dr. Jackson observes, that he compares them to kites, ready to spy a prey, but so wild withal that they would not stay by it (as crows or other ravenous birds do by carrion), but presently fled with what they caught into their nests.

Ver. 21. Paran.] Which was near to Arabia: in

Egyptian, which she had born unto Abraham, mockings.

10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

11 And the thing was very grievous in Abraham's sight because of his son.

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

13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

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

section (Gal. iv. 29), which St. Jerome takes for hearing Isaac: who, perhaps, resentment his flouts, might say something that provoked Ishmael to strike him. And it is very probable his mother encouraged him to this, or maintained him in his insolence, which was the reason Sarah pressed to have them both turned out of doors.

Some think he jested upon his name, and made it a matter of merriment. For so the word is used, xix. 14.

Ver. 10. Cast out, &c.] Let them not dwell here any longer, nor continue a part of thy family.

Shall not be heir, &c.] She judged, by what she had seen of his fierce and violent spirit, that it would not be safe for her son to let Ishmael have any share in his father's inheritance: for she was afraid he would make himself master of all.

Ver. 11.] His wife is not here mentioned, because his principal concern was for his son; but it appears, by the next verse, he had some consideration of her also.

Ver. 12. God said unto Abraham, &c.] By this he was satisfied that Sarah's motion proceeded not merely from her anger; but from a Divine incitation.

For in Isaac shall thy seed be called. Here the blessing promised to Abraham's seed (xvii. 7, 8), is limited to the posterity of Isaac; and the meaning of the phrase is, they that descend from Isaac, and not they that descend from Ishmael, shall be owned by me for the children of Abraham; particularly the Messiah shall be one of his seed.

Ver. 13. Also of the son of the bondwoman, &c.] He renews the promise he had made him before (xviii. 20), that Ishmael should have a numerous posterity: because he was descended from Abraham.

Ver. 14. Rose up early.] Delayed not to fulfil the Divine will.

Took bread, and a bottle of water.] Which includes all sort of provision for their present necessity, till they came to the place unto which, in all probability, he directed them to bend their course. For it is not reasonable to think, that he sent them to seek their food, which as we speak without any care what became of them. It may seem strange rather, that he did not send a servant to attend them, but let Hagar carry the provision herself: which I suppose was done to humble her, and to show that her son was to have no portion of Abraham's inheritance, nor of his
And his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

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

which country all the Oriental writers say the por-
ternity of Ishmael lived: particularly Patrieides, who says he went into the land of Jathreb which is that part of Arabia, in which is the city of Beer-sheba.

A wife out of—Egypt.] Out of her own country, where she was best acquainted. The Jewish doctors say he had two wives, whose names, they tell us, were Aisach and Pathumah: the first of which received Abraham churlishly, when he went to visit his son; and therefore he put her away and took the other, who proved more civil, when he made a second journey thither. Which, though it looked like a fable, yet I think it not improbable that Abraham might go to see how his son lived, and that Ishmael might sometimes wait upon him (as the author of Schalsc, Hakab, and Pirke Eliezer affirm); for we cannot think they were so unnatural as never to have any correspondence: especially since we read that Ishmael, as well as Isaac, took care of Abraham's funeral, xxv. 9. After which, it is not improbable, Hagar might have another husband; which is the ac-
count Aben Ezra (upon Ps. lxxxiii. 6) gives of the people called Hagarenes, who are there mentioned as distinct from the Ishmaelites: they were, saith he, descended from Hagar by another husband, not by Abra-
ham.

Ver. 23. Abimelech and Phichol, &c.] It is plain by this that Abraham still lived, if not in the country of Gerrar, yet very near it.

God is with thee in all that thou doest.] They saw him so thriving and prosperous, that they were afraid he might grow too strong for them, if he should have a mind to disturb them.

Ver. 23. Swear—thou wilt not deal falsely, &c.] That as there hath been a long friendship between me and thee, so thou wilt not violate it; but always preserve it, even when I am dead: according to thy frequent professions, and, perhaps, promises.

According to the kindness, &c.] Abimelech thought he might obtain it from Abraham, by virtue of the obligations he had laid upon him.

Ver. 24. I will swear.] He was as forward to con-
firm his promises as to make them.

Ver. 25.] But before he swear, he thought it neces-
sary to settle a right understanding between them: and therefore argued with Abimelech (as it may be rendered) about a well of water digged by Abraham's servants, which Abimelech's had injuriously taken from him. This was wisdom to complain of wrongs now, before they entered into a covenant, that, they being redressed, there might remain no occasion of quarrels afterward.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abimelech set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

30 And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place Beer-sheba; because there they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And Abraham planted a grove in Beer-

Ver. 26.] This is the first time I heard of it: if thou hadst complained before I would have done thee right.

Ver. 27.] Some think they were a present he made to Abimelech, in gratitude for what he had bestowed on him (xx. 11), or in token of friendship with him. But others think they were designed for sacrifices, by which they made a covenant one with another. At least some of them served for that use.

Ver. 28.] The meaning of this is afterwards explained, ver. 30. But though they were part of the present he made him, yet they should be understood also (being set apart from the rest) to be a purchase of a quiet possession of that well.

Ver. 30.] By this token it shall be remembered hereafter, that I digged this well, and that thou didst grant me quiet possession of it.

Ver. 31. Beer-sheba] The Hebrew word sheba signifies, both an oath, and also seven: perhaps for both reasons this place had this name. We are sure for the first, which is here mentioned: because they sware to each other.

Ver. 32. Thus they made a covenant, &c.] By giving and accepting those sheep and oxen, men-
duenced ver. 24, and, perhaps, by offering sacrifices; or, at least, by eating and drinking together, as Isaac and Abimelech did in aftertimes (xxvi. 30).

Here some observe, it was not unlawful, by the law of nature, to make covenants with infidels and idolaters, for mutual defence and commerce, or such-like reasons; but I see no proof that Abimelech was such a person. In future ages the people of Canaan were so corrupted by this, as well as other sins, that God commanded them to be exterminated, and made it unlawful to enter into a covenant with them (Exod. xxxiv. 15). But as the Philistines were none of them, so it still remained lawful to make leagues with other gentiles who were not of the seven nations of Canaan, as we see by the examples of David, and Solomon, and others.

They returned into the land of the Philistines.] Into that part of the country where they dwelt; for both Abimelech and Abraham were now in that land, as appears from the last verse of this chapter.

Ver. 33. Abraham planted a grove] For a solemn and retired place wherein to worship God. For, as Servius says upon the ninth Ænied, Nunquam est mens sine religionis: "There never was a grove in ancient times, without religion." And therefore here we may well suppose Abraham built an altar, which was fenced and bounded with an enclosure, and shaded with trees, as Mr. Mede (Discourse xix.) ob-
serves their processions, or places of prayer, to have been in aftertimes. For, that this was intended for a place of prayer, appears by the following words—“and called there on the name of the Lord,” &c.

From hence, some think, the custom of planting groves was derived into all the gentile world, who so profaned them by images, and filthiness, and sacrifices to demons, that God commanded them, by the law of Moses, to be cut down. But Abraham made use of a grove before this (xii. 6, 8), where we find he built an altar on a mountain, which, I question not, was compassed with trees. (See xiii. 18.) Therefore I take this only to have been the first grove that he planted himself.

CHAPTER XXII.

1 Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 11 The angel stayeth him.

2 The generation of Nahor unto Rebekah.

1 And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

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

4 And Abraham sojourned in the Philistines' land many days.

Called there on the name of the Lord.] I find that Maimonides, in several places of his More Nevo-

chim, translates the last words, The Lord God of the world, or the Lord the Almighty Creator of the world. For this was the great article of faith in those days, that God made the world (Par. ii. cap. 36, et par. iii. cap. 29).

Ver. 34. Many days, &c.] The word days often signifies years, and, it is likely, signifies so in this place: for here Isaac was born, and here he was weaned; and after that Abraham found so much friendship from Abimelech, and so many conveniences of life, that they invited him to stay a long time in this country.

CHAP. XXII.

Ver. 1.] That which follows fell out while Abraham dwelt at Beer-sheba, or near it (ver. 19).

God did tempt Abraham.] Proved or tried his faith, in a very difficult instance. The Hebrews take great notice, that the name of Elohim (which they call, Nomen Judicij) is here used, as it is in several of the following verses.

And said unto him, Abraham:] I suppose there was such a visible appearance of the Divine Majesty to him as he had often seen (xv. 1, xviii. 1, xviii. 1).

Here I am.] A phrase expressing readiness to hear and to give answer (ver. 7, 12).

Ver. 2. Take, and lay it unto me.] Immediately.

Thy son:] A hard thing, had it been Ishmael.

Thy only son Isaac:] His only son by Sarah, and the child of the promise (xxi. 12).

Whom thou lovest.] Who was far dearest to him than any thing in this world: dearest than his own life: for men will venture that to preserve their children, According to an old saying in Euripides,

"Ανασι δ' ἀνθρώποις ἃρ ἄγεται κακιά.

"Children are to all mankind, their very life, or soul."

Whence it was that Pacatus Drepanius said in his panegyric to Theodosius the Great, Instituente natura plus iuris filios quam nemetsipso diligentius; “we are taught by nature to love our sons, in a manner more than ourselves.” But the love of God in Abraham was stronger than either.

Land of Moriah.] So it was called afterwards, from God’s appearing there (ver. 14) for the deliverance of Isaac, as many think. Certain it is, that the temple of Solomon was built upon Mount Moriah (2 Chron. iii. 1); but this name belonged not only to that mountain, but to all the mountains country thenceabouts, which is here called the land of Moriah. Which Aquila translates ἡμιαρία, “conspicuous;” for it is derived from the word ἀρία, to see. And the LXX. translate it not amiss, γῆν ἀειρέω, “high

34 And burnt offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose country;” which is very conspicuous. But Mount Zion, and Acra, and other neighbouring mountains, being also very high, this name of Moriah belonged to them, because they were very conspicuous. Insomuch that Mount Zion is often used in Scripture for Mount Moriah; for all that mountainous country went by one and the same name. And after him there.] The Hebrews observe the word is ambiguous, and may be translated, make him to go up; but Abraham understood it in the usual sense, that he should kill him, as they did the beasts for sacrifices. A very hard injunction, which some think God would not have laid upon Abraham, if he had not had a power thus to dispose of Isaac, inherent in him as his father. (See Dr. Taylor, Duct. Dubit. lib. iii. cap. 5, rule 2, n. 1.)

Upon one of the mountains] There were more hills than one thereabouts (Psalm cxxv. 2), as I observed on the foregoing verse. And it may be further here noted, that in ancient times they chose mountains, or high places, whereon to worship God, and offer sacrifices (xii. 8): which God himself approved of, till they were profaned, as the groves were (see xxii. 33), and then he commanded Abraham’s posterity not to worship in high places, but only in one certain mountain, where he ordered his temple to be seated. Nothing is plainer in the gentle writers, than that they chose mountains for places of worship: and herein Celsius, the Epicurean, compares them with the Jews; observing, particularly out of Herodotus, that the Persians offered sacrifices to Jupiter, going up, ἵκτι τα ἱεράτειαν τῶν ὄμοιοι, “to the top of the highest mountains,” as his words are in Orig. (lib. v. contra Cels.). It is well known, also, that these mountains were well shaded with trees; so that, houses, altars, and mountains are mentioned together, as places for religious worship.

Ver. 3. Abraham rose up early.] Some here take notice of the readiness of his obedience, in several instances.

First, That he rose up early. Secondly, Saddled
up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

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

6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, his ass himself (though the phrase doth not certainly import so much). Thirdly, Carried wood ready cleft along with him, for the offering, lest he should find none there.

Isaac his son.] It is an inquiry among the Jews, how old Isaac was at this time. Some of them say seventy three years, whom the Arabic Christian writers follow, Patricides and Elmacinus. Aben Ezra, more probably, saith he was thirty. But there is no certainty of such things: for I find in the Genera Sanhedrim (cap. x. n. 4), it is said, this fell out a little after he was weaned (see ver. 9).

Went unto the place.] That is, toward the place; with which he did not see till the third day after he set out.

Ver. 4. On the third day.] It was not much above one day's journey from Beer-sheba to Moriah; but an ass goes slowly, especially being loaded, as this was, with a burden of wood, and with provisions, we must suppose, for their journey; and Abraham, and his son, and servants, went on foot, and could not travel far on a day (Isaac being but young), for it doth not appear they had more than one single ass (ver. 5).

Saw the place after.] It is most reasonable to suppose, that God had given him some token or sign, whereby he should know it. And I cannot but think it highly probable, that the Divine glory appeared in the place where he was to make the oblation. Which conjecture I find confirmed by R. Eliezer, among other of the Jews, who says, that when God bade him go to the place he would tell him of (ver. 2), and there offer his son; he asked how he should know it? and the answer was, "Wheresoever thou seest my glory, there I will stay, and will be for thee, &c." And accordingly, now, he beheld a pillar of fire reaching from heaven to the earth, and thereby knew this was the place. (See Pirke Eliezer, cap. 31.)

Ver. 5. Go yonder and worship.] This confirms the forementioned conjecture, that, the Divine glory appearing upon the mountain, he went thither to worship God.

Come again to you.] He either speaks of himself alone, or believed God would restore Isaac to life, though he did slay him.

Ver. 6. Laid it upon Isaac.] A figure of Christ, who carried his own cross (John xix. 17), according to the Roman custom. Philo's reflection upon Isaac's carrying the wood for his own sacrifice is, that "nothing is more laborious than piety." Ver. 7.] It appears, by this, that he had not hitherto acquainted Isaac with his intention.

Ver. 8.] It seems they stayed a while (as they were going together, ver. 6), till Isaac had finished this discourse with his father, and then they proceeded.

Ver. 9. Built an altar.] Of turf, some think; or of such stones as he could find.

Bound Isaac.] Both his hands and his feet, as it is explained in Pirke Eliezer (cap. 31). When the gentiles offered human sacrifices, they tied both their hands behind their backs, as appears from Ovid (lib. iii. de Pont. Eleg. 2), and other authors. Whether Isaac was thus bound, it matters not; but we cannot doubt that Abraham had now acquainted him with the will of God, and persuaded him willingly to comply with it. And he was more exactly, who laid down his life of himself, and no man (without his consent) could take it from him, as he speaks, John x. 17, 18. We have reason to believe this of Isaac, because he, being younger and stronger, could have made resistance, had he been so minded. Josephus says he was twenty-five years old (lib. i. Antiq. 14); and Bochart makes him twenty-eight: the word naaar, which we translate lad, being used for one of that age; nay, Joseph is called so when he was thirty years old (Hierozioc. par. i. lib. iii. cap. 9). This is certain, that he was old enough to carry such a load of wood (ver. 6), as was sufficient to make a fire to offer up a burnt-offering. There are those, also, who think Isaac was laid upon the altar to be offered, in that very place where Christ was crucified. And thus much is true, that though Mount Calvary was without Jerusalem, and therefore different from Mount Moriah, on which the temple stood, yet they were so near, and it is likely only parts of one and the same mountain, that they were anciently both comprehended under the name of Moriah.

Ver. 10.] His obedience proceeded so far that it evidently appeared he was fully resolved to do as he was bidden; for the knife was just at Isaac's throat, ready to do the execution. Insomuch that God made account of it, as if it had been actually done, and accepted him. Philo made mention of it, "as entirely perfect, and absolutely completed," as Philo speaks. And yet there have been those who disparage this obedience, by endeavouring to make the world believe that the sacrificing of children was in use before Abraham's time. And the very first thing that hath been alleged as a proof of it, is the very objection in Philo, made by cavilling calumniators (as he calls them), who said, why should such praise be bestowed on Abraham, δι' είκοσιοντον εκκατο-

φυρμάεος πολέμου, "as if he had attempted a thing altogether new, which private men, and kings, and whole nations, do upon occasion!" The learned reader cannot but know that one of our own countrymen (Sir J. Marsham, in Canon, Chronic. §v.) hath set this in the front of all his arguments, to prove that Abraham was not the first who sacrificed his son; without acquainting the reader with Philo's answer to this, which quite overthrows all his pretensions. For he says (lib. de Abrahamo, pp. 375, 376, edit. Paris), that some barbarians have done this, following the example of their countrymen, being in great distress, &c. But nothing of this nature could move Abraham to it, for the custom of sacrificing children

CHAPTER XXII.
11 And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.
12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.
13 And Abraham lifted up his eyes, and looked, and beheld the Lamb of God, which was offered up for a sacrifice, instead of Isaac. 

Nobody (that I know of) hath better explained this whole matter than Moses Maimonides, whose words are these (More Neovichim, par. ill. cap. 24): This story of Abraham makes good two great foundations of the law: 'one is, to show us how far the fear and love of God extends itself. For here was a command to do that, with which the loss of money, or of life itself, is not to be compared; nay, that from which nature abhorred; viz. that a man very rich, and in great authority, who earnestly desired an heir, which was born to him when he had no hope of one, in his old age, should so overcome his natural affection to him (which could not but be exceeding great), as to forego all the expectations he had from him, and consent, after a journey of three days, to slay this son with his own hands. This is the greatest thing that ever was performed: for if he had done it in that moment when he was commanded, it might have been his last act of love to his child; but to do it so many days after he received the command, upon mature deliberation, is the highest proof of his obedience, and that this act proceeded from nothing but from the fear and love of God: for he did not make haste to slay his son, out of any fright he was in lest God should have slain him, or taken away his estate, if he had disobeyed; but took time to consider of it, that he might show to all men what one ought to do for the love and fear of God, and not for fear of punishment, or hope of worldly reward: for the angel said, 'Now I know that thou fearest God.

The second thing we are taught by this history is, that the prophets were fully assured of the truth of those things which God spake to them, either in dreams, or in visions, or any other way; which they believed as strongly as things of sense. For if Abraham had in the least doubted whether this were the will of God or no, which he received either in a vision, or a dream, he would never have consented to a thing which nature cannot endure.

This very story is told by Alexander Polyhistor, as Eusebius relates out of him (lib. ix. Praepar. Evang. s. xiv.).

Ver. 13. Abraham lifted up his eyes.] From looking upon Isaac, or upon the angel. 

Behold, behind him a ram, &c.] Bochart gives many reasons to prove that the most ancient reading, and much better, was, Behold, one ram: achar, which we translate behinda, being put for achad, one, or a single, one ram. But this is not material which way we take it; nor need we inquire how the ram came there. Nothing is more common than for sheep to go astray; and by God's providence this ram was caught in a thicket not far from Abraham; whereby he made good what Abraham had told his son, "God will provide a lamb for a burnt-offering." In which this ram was a notable type of Christ, who was a sacrifice provided by God, not by man, as this ram was brought by Divine Providence to be offered, not by Abraham.
looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

15 ¶ And the angel of the Lord called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

And the ram being accepted instead of his son, may be thought to signify that the offering of the blessed seed, God's only Son, should be suspended till future times, and that in the mean season the offering of the blood of beasts should serve as a pledge (to use the words of Mr. Mede) of that expiation which the blessed seed of Abraham should one day make (Dis- course xxv.), where he observes, that the more lively to express this, God so disposed, that the very place where the ram was offered, instead of Isaac, should be the place of sacrifice for Israel. For there it was, where the Lord answered David by fire from heaven (1 Chron. xxi. 36), and so designed it for the place he had chosen for his altar; where David pitched him a tabernacle (1 Chron. xxii. 1), and there Solomon built him a house (2 Chron. iii. 1).

And the Lord will see or provide: that is, take care of their safety who steadfastly obey him.

It is said to this day.] Which is thus called to this day: or, as others interpret it, now it is a proverbial speech when men are in great straits, "in the mount of the Lord it shall be seen:"

"in the mount of the Lord it shall be seen:"

where a double variation is observed, from what was said before: for here is Jehovah instead of Elohim (ver. 12), and then Jeruch instead of jireh; i.e. the passive instead of the active; signifying, that the Lord will not only see or provide, but make himself conspicuous by so providing, that all shall behold the care he takes of those that fear him.

Ver. 16.] This confirms what was noted on ver. 12, that it was God himself who called to Abraham to stay his hand, and now says, "By myself have I sworn, saith the Lord," &c. What can be clearer, as Hacksan glosses (Disput. ii. de Nominibus Divinis, n. 16), than that we are to turn away our eyes from the angel, and fix them upon God, who blessed Abraham, and is called the Lord, for whose sake (ver. 12) Abraham spared his only son? for, therefore which exceed the angelical dignity, we are always to understand some such words as these here mentioned, Neum Jehovah, Thus saith the Lord.

Ver. 16.] I observed upon xii. 7, and xvii. 6, that God enlarged his mercies to Abraham, proportionably to his obedience; which is apparent in this great and last trial of all, the offering up his son, which was con- warded by the ratification of God's former promise or covenant, by a most solemn oath: By myself have I sworn, I will multiply thy seed, &c. This was promised before, but not confirmed by an oath: and besides, the very promise is now more affectionate (if I may so style it); "in blessing I will bless thee, and in multiplying I will multiply thee," &c. In the latter end also of the blessing, there seems to be couched the highest of all blessings, that God would make his

own only Son such a sacrifice as Abraham was ready to have made his son Isaac: that "all the nations of the world (ver. 18), might be blessed in him;" i.e. all that would follow the faith of Abraham. So Abarbinel himself interprets it upon xii. 2.

Ver. 17. Possess the gate (that is, the cities) of his enemies.] And consequently their country: for the gates being taken, thereby they entered into their cities; and their cities being surrendered, the country was conquered.

Ver. 18. In thy seed shall all the nations of the earth be blessed.] God promised to make Abraham's seed as numerous as the stars of heaven (xxv. 5); which promise he assures him here should be fulfilled in Isaac (ver. 17). But moreover directs him to expect, after the multiplying of his posterity, one particular seed who should bring a blessing to all mankind. This singularity St. Paul observes, and presses very much (Gal. iii. 16), applying it to the Messiah. And it is further observable, that there is an increase in sense in these words, as there is in the former. For he doth not simply say, verum, they shall be blessed, but verum, shall bless themselves, or count themselves blessed to him; to show, as Jacobus Altingius thinks, that this person should not stand in need of any blessing himself; but he is, as the rest of Abraham's seed did; but be the author of all blessings unto others, who should derive them from him alone (lib. ii. Schilbo. cap. 2).

Because thou hast obeyed, &c.] As a reward (the word in the Hebrew signifies) for obeying my voice.

Ver. 19.] Went together to Beer-sheba.] Where he had for some time settled his abode (xxi. 33).

Ver. 20.] The following genealogy is set down to show, whence Rebeckah the wife of Isaac was descended. For she alone, of all Bethuel's daughters (which is probable were many) is mentioned, ver. 23.

Ver. 21.] Huz his first-born.] There were two others of this name. One, the son of Aram (x. 23), another of the posterity of Esau (xvi. 28). But this Uz here mentioned, is he from whom Job descended; whose country was called Austis (so the LXX. translate Uz, Job i. 1), and his posterity called Austite by Pтолеми; who were a people of Arabia Deserta, near Gilead, near from Euphrates.

But] From whom came Eleliu the Buzite (Job xxxii. 2), a people in some part of the same country, or near it.

Aram.] Who inhabited, perhaps, some part of Syria which had the name of Aram from another, mentioned x. 23.

Ver. 22.] Chalder.] He was the father of the Chal- deans, who are called Chasdim in Scripture, from this Chessed, or Chasad, as some read it. Where the rest
23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

that follow settled, or whether they had any posterity or no, I cannot find. It is likely they never grew to make a nation or a family, and so left no name behind them.

Ver. 24. And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

was not the mistress of the family; but only taken for the increase of it, by procreation of children. Such wives were generally servants; whereas the prime wife was a free woman, or made so by being married to govern the family, and bring children to inherit the estate.

CHAPTER XXIII.

1 The age and death of Sarah. 2 The purchase of Machpelah, 19 where Sarah was buried.

1 And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I am a stranger and a sojourner with you:

CHAP. XXIII.

Ver. 1.] The whole verse may be thus translated, "And the years of the life of Sarah were (in the whole) a hundred and twenty and seven years:" it being usual with the Hebrews to repeat a word (as life is here) when they would signify any thing to be complete. And Sarah is the only woman whose entire age is set down in Scripture.

Ver. 2. Kirjath-arba; i. e. the city of Arba, who was a famous man among the Anakims (as we read, Josh. xiv. ult.), and either built this city, or made it the place of his residence; from whence it took his name.

It doth not appear when Abraham left Beer-sheba, and removed to this place.

The same is Hebron.] A very ancient city, as appears from Numb. xiii. 22. When it assumed this name, instead of Kirjath-arba, is not certain: but some conjecture it might be after Abraham purchased a burial place in this country. (See xxii. 18.)

Abraham came.] Some fancy he was in some other part of the country, when his wife died. And several of the Jews have a conceit, that he came from Mount Moriah (which is confuted by what we read, xxii. 19), where Sarah, hearing he was gone to sacrifice her son, died with grief. But Maimonides speaks better sense, when he says, Abraham came from his own tent, which was separate (as I noted before, xviii. 9), from his wife's: as appears further from xix. 67.

To mourn for Sarah, and to weep for her.] The first relates to private sorrow; the other to the public, especially at the funeral solemnities; when they made great lamentation. After Abraham had performed the former, he made preparations for the latter; but what the rites of mourning were in those days we do not know. It is likely they shut themselves up from company, neglected the care of their bodies, abstained from their ordinary food: which, with many others, were the customs of Abraham's posterity; who made it a part of their religion to mourn for the dead.

Ver. 3. Abraham stood up from before his dead.] By give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

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

7 And Abraham stood up, and bowed himself that it seems to be apparent, that in Abraham's time they sat upon the ground while they mourned, as it is certain they did in future ages. In which posture they continued till they had satisfied natural affection, and the decent custom of the age and country where they lived. Then they rose up, as Abraham here did, to take care of the interment of his wife. Seven days, in after ages, were the common time of mourning: and for illustrious persons they mourned thirty days.

Spake unto the sons of Heth,] In whose country he now lived: concerning whom, see v. 15. By the sons are meant the principal persons of that nation.

Ver. 4. I am a stranger and a sojourner with you,] Though I am not a native of your country, yet I have lived long enough among you to be known to you.

Give me a possession of a buryingplace, &c.] I do not desire any large possessions among you, being but a sojourner; let me have only a place, which I may call my own, wherein to bury those of my family which die.

Ver. 5. The children (or sons) of Heth answered, &c.] By one of their body, who spoke in the name of the rest: as appears by the first words of the next verse, "Hear us, my lord:" in which form they were wont to address themselves to great men (ver. 11, 13, 15, 16).

Ver. 6. Thou art a mighty prince.] We have a great honour for thee.

In the choice of our sepulchres, &c.] Make choice of any one sepulchre; and nobody will deny to let thee have it. Every family (at least great ones) had their proper place for burial: which, I suppose, were sometimes so large, that they might spare others a part of them; or, of the ground wherein they were made.

Ver. 7. Abraham stood up.] It seems they had desired him to sit down among them, while they treated this business: which when they granted, he stood up to thank them.

Bowed himself.] The Hebrew word signifies the bowing of the body; and there are other words in that language proper to the bowing of the head, or of the knee.
to the people of the land, even to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying-place amongst you.

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

11 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I will pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

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

16 And Abraham hearkened unto Ephron;
and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 ¶ And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure.

18 Unto Abraham for a possession in the land of Canaan did Simon (or Ceramies) weigh down the silver, one hundred shekels by weight, after the weight of shekels which is among the Hebrews.

Ver. 17. Which was before Mamre.] Over against Mamre (see xiii. 18).

Ver. 18. Were made sure.] By a solemn contract, in a public assembly (ver. 11), where the money was tendered and accepted; and all there present desired to be witnesses to it.

Ver. 19. It is not likely that Ephron had ever buried any of his family here, but had only begun to make a vault in this field which Abraham bought of him, with all the trees therein (ver. 17); or, if it were finished, he sold it before he had made use of it. For we cannot think Abraham would lay his wife's body among those of the Hittites: but in a vacant place where he intended to be interred himself: as his family after him also were (cxxx. 30, 31).

Ver. 20. Were made sure.] He repeats this, which had been said, ver. 17, because now the purchase was more confirmed, by the laying Sarah's body in this place: it being a kind of taking actual possession of it.

CHAPTER XXIV.

1 Abraham sweareth his servant. 10 The servant's journey: 12 His prayer: 14 His sign. 15 Rebekah meeteth him, 18 fulfilleth his sign. 22 Rebekah receiveth jewels, 23 sheweth her kindred, 35 and inviteth him home. 26 The servant blesseth God. 28 Laban entertaineth him. 34 The servant sheweth his message. 50 Laban and Bethuel approve it. 58 Rebekah consenteth to go. 62 Isaac meeteth her.

1 And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things.

2 And Abraham said unto his eldest servant.

CHAP. XXIV.

Ver. 1. Abraham was old.] Some of the Hebrews, and Christian writers also, refer this to his wisdom; as the next words [well stricken in years] unto his age: nobody being called zaken (though far more aged) in the Holy Scripture till now: and therefore they translate it elder; which is the name of a wise man (see Selden, lib. i. de Synedr. cap. 14. p. 556. &c.). Certain it is, that Abraham was now a hundred and forty years old: for he was a hundred when Isaac was born (xxi. 5), and Isaac was forty when he married Rebekah (xxv. 20).

Ver. 2. Abraham said unto his eldest servant of his house.] Or, rather, as the LXX. translate it, 'He said to his servant, the elder of his house:' that is, the steward, or governor of his family, as the Jews. Targum translates it (see Mr. Selden, lib. i. de Synedr. cap. 14. p. 550, and Dr. Hammond upon Acts xi. 35). All take this servant to have been Eliezer, mentioned xxv. 2.

Put—thy hand under my thigh.] Some will have this phrase to import no more than, Lift me up, that I may stand, and call God to witness. But Abraham, of his house, that ruled over all that he had, put, I pray thee, thy hand under my thigh: 3 And I will make thee swear by the Lord, the God of heaven, and the God of the earth, no question, was now so vigorous as to be able to rise of himself: having many children after this. Others, therefore, follow the opinions of the Jewish doctors, which is this, in short: 'Before the giving of the law, the ancient fathers swore by the covenant of circumcision.' They are the words of R. Eliezer, in his Pirke, cap. 49. And it is not improbable, that this manner of swearing, by putting the hand under that part which was the subject of circumcision, had respect to the covenant God made with that family, and their right to accomplish the promise of the Messiah. But this was not a custom peculiar to Abraham’s family, for we find it among other eastern people: and therefore, it is likely, more ancient than circumcision. For which cause, Aben Ezra himself thinks putting the hand under the thigh was a token of subjection and homage done by a servant to his lord: he sitting, and the servant putting his hand under him. Groton imagines, that the sword hanging upon the thigh (Psalm xlv. 3), this was as much as to say, If I falsify, kill me. Which is very witty; but the other seems plainer, signifying as much as, I am under thy power, and ready to do what thou commandest.

Ver. 3. Sware the Lord.] It was not lawful to
that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: 4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. 5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? 6 And Abraham said unto him, Beware thou that thou bring not my son thither again. 7 ¶ The Lord God of heaven, which took me from my father’s house, and from the land of my kindred, and which spake unto me, and that spake unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. 8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. 9 And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter. 10 ¶ And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. 11 And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. 12 And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. 13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:

angels: which Abraham’s servant takes particular notice of, ver. 40. Ver. 8.] If it fall out otherwise than I hope, thou hast done thy duty; if thou bring not my son into that country again. He speaks (both here and ver. 6), as if Isaac had once been there; because Abraham himself came from them; and his servant also, and a great many of his family (xii. 5), who, if Isaac went to settle there, must have gone with him, as part of his substance. Ver. 10. The servant took ten camels, &c.] Camels were of great use in those countries, as they are at this day: some of them being made for carriage of burdens: and others for swift travelling; which latter sort were called by a peculiar name, Sowados, dromedaris, as Salmasius observes in his Plinian. Exercit. p. 987. These, perhaps, were of that kind, for the greater expedition: like those we read of, 1 Sam. xxx. 17. 5 For all the goods of his master were in his hand.] He might choose what accommodations he pleased for his journey: having every thing belonging to his master at his command: who being a great person, it was fit his principal servant should be well attended (as it appears he was, ver. 32), especially when he went upon such an errand, as to court a wife for his master’s son. Most refer this to the presents he carried along with him; and R. Solomon will have it that he carried a writing with him under his master’s hand (an inventory we call it), specifying all his goods and riches, that they might know what a great match his son was.

City of Nahor.] Which was Nahor, from whence Abraham came (xi. 31), and to which Jacob went to find his kindred (xxviii. 10). How far it was thither we are not told: but the country were going to it; and Moses omits also whatsoever passed in the way, as not pertinent to his story. Ver. 11. Camels to kneel down] The posture wherein they rest themselves. Ver. 12.] He had observed the kindness of God to have been so great to Abraham, and Abraham to have shown so much kindness in his favour; that in confidence he would make good Abraham’s words (ver. 7, and 40), he not only begs he might have good success in his journey, but desires a sign of it to confirm his faith; and such a sign as was most apposite to denote the person that would make a good wife, by her courtesy, humility, condescension, hospitality,
prompt and laborious charity; all which are included in what he desires and she did.

Ver. 15. *It came to pass, before he had done speaking,* &c.] This shows it was by a Divine suggestion that he made this prayer; which was answered immediately. Such is the divine goodness; or rather (to use the word of Horatius, upon occasion of many such instances), Sic cuiu parata et obissa solent Dei beneficia, ita ut preces nostras non tam sequantur, quam occupant anteceedant (par. i. Hierozoic. lib. ii. cap. 49), “So forward is God to bestow his benefits upon us, that they do not so much follow our prayers, as present and go before them.”

(see ver. 45.)

With her pitcher upon her shoulder.] Behold the simplicity, frugality, and industry of that age.

Ver. 20. *Drew for all his camels.* There were ten of them (ver. 10), and they are a very thirsty sort of creatures; and therefore she took a great deal of pains to serve him, who was but a stranger, in this manner. Which showed extraordinary goodness, and a most obliging disposition, which he might well be amazed, as it follows in the next verse.

Ver. 21.] He was so astonished at her kindness, readiness to do good, and laborious diligence, &c., and also at the providence of God in making things fall out so pat to his desires, that for the present he could not speak; having his mind employed in musing and observing every passage; whereby he might judge how to conclude whether this was the woman or no, whom God designed for his master’s son.

Ver. 22. *The man took*] Gave her, as the phrase is often used. But he first asked her whose daughter she was, as appears from ver. 47.

Golden earring.] Or rather (as the margin hath it) a jewel for the forehead. And so we translate the Hebrew word, Ezek. xvi. 12, and this person himself expounds it, ver. 47, “I put the earring (or jewel) upon her face,” i. e. her forehead. For such ornaments were used in these times and countries, hanging down between the eyebrows, over the nose.

Two bracelets for her hands.] i. e. Wristlets.

Ver. 26.] Gave solemn thanks to God for hearing his prayer: and acknowledged that by his providence he was conducted to the execution of his desires; as it follows in the next verse.

Ver. 27. *Mercy and his truth.*] Mercy in promising, and truth in performing: or, “hast truly been merciful to him according to his promise” (ver. 7). See ver. 49.

The house of my master’s brethren.] i. e. His near kindred.

Ver. 28. *Told them of her mother’s house.*] The women in the eastern countries had their apartments by themselves; as was before observed, and appears again, ver. 67. This it was proper for Rebekah to go and acquaint her mother with what had passed.

Ver. 30. *When he saw the earring,* &c.] This was the reason why he ran to invite the man to their house.

He stood by the camels at the well.] Expecting to see the issue.

Ver. 31. *Come in, thou blessed of the Lord.*] Whom God favoureth, and I pray may still continue in his favour. For it refers both to the time past and future.
have prepared the house, and room for the camels.

32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men’s feet that were with him.

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

34 And he said, I am Abraham’s servant.

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

36 And Sarah my master’s wife bare a son to my master when she was old: and unto him hath he given all that he hath.

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

38 But thou shalt go unto my father’s house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure he will not follow me.

40 And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father’s house:

41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; and she shall say, Let me give thee a draught, and let me give water to your camels also.

44 And she shall say, Thy servant Abraham sent me to meet thee;

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

46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also:

47 And I drank, and she gave me water, and washed her feet, and did herself also.

48 And I set up the pitcher, and gave her water to drink: and I said, I am Abraham’s servant.

49 And she said, It is well: I consent: and I will be overareth before thee.

50 And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master’s brother’s daughter unto his son.

51 And now if ye will dealt kindly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left.

52 Then Laban and Bethuel answered and said, the thing proceedeth from the Lord: we cannot speak unto thee bad or good.

53 And it came to pass, that, when Abraham’s servant heard their words, he worshipped the Lord, bowing himself to the earth.

54 And the servant brought forth jewels of gold and silver, and raiment, and brought them out, and put them on his ass.”

Ver. 32.] As the custom was in those countries (see xviii. 4).

Ver. 33. [An excellent servant; who preferred his master’s interest to his own pleasure.

Ver. 35.] Enriched him exceedingly; so that he is become a person of great eminence (xxiii. 6).

Ver. 36. [Given all that he had.] Declared him his heir, and settled his whole estate upon him.

Ver. 40. [The Lord, before whom I walk.] Whom I worship and study to please; keeping a grateful remembrance of his benefits always in my mind.

For so Abraham’s own words are (ver. 7). “The God which brought me from my father’s house,” &c.

Ver. 41. [Then shall thou be clear from this my oath.] Or, curse, as the Hebrew word imports: for all oaths were made anciently with some imprecations upon themselves if they were falsely.

Ver. 42.] He doth not relate just the very words which he said; but the sense of them, and most of the words.

[Prosper my way which I go.] The design in which I am engaged.

Ver. 48. [My master’s brother’s daughter] The granddaughter of his brother Nahor.

Ver. 49. [If ye will deal kindly and truly.] Be really and sincerely kind.

[That I may turn to the right hand, or to the left.] A kind of proverbial speech; signifying, “that I may take some other course (which way God shall direct) to fulfil my master’s desire.” It is the fancy of some of the Hebrew doctors that he meant, he might turn either to the Ishmaelites, or the children of Lot.

Ver. 50. [Laban and Bethuel] The chief manager of this affair was Laban; for Bethuel is not mentioned till now; because, perhaps, he was old, and unfit for business: but consents to all that is desired.

[The thing proceedeth from the Lord.] It appears to be the Divine will and pleasure.

[We cannot speak unto thee bad or good.] No way contradict it.

Ver. 51. [Rebekah is before thee.] Is by us delivered to thee, to be disposed of according to thy desire; as the phrase is used, xx. 15.

As the Lord hath spoken.] Declared by those signs which thou hast related to us.

Ver. 52. [Worshipped the Lord—to the earth.] Gave the most humble thanks unto the Almighty God, for his goodness to him.

Ver. 53. [Gave also to her brother and to her mother] Here is no mention of the father; which hath made some think, as Josephus did, that the father was dead; and Bethuel, mentioned, ver. 50, was her younger brother. But I take it to be more likely, that her father being informed, had committed the care of his daughter to Laban and his wife: and so ap-
silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. 54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. 55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. 56 And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master. 57 And they said, We will call the damsel, and enquire at her mouth. 58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. 59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

peared no more than was just absolutely necessary, in this treaty of marriage; which was carried on principally by Laban, who is mentioned therefore before her mother.

Paraphrase:] Presents of great value. Ver. 55. Let the damsel abide with us a few days, at the least ten.] There is nothing more common in Scripture, than by days to express a year. And therefore we have exactly translated these words in the margin, a full year, or ten months (see iv. 3, Lev. xxv. 29; Isam. i. 3, compared with ver. 7, and 20). I say exactly translated, because the servant was in such haste to return to his master. But it was as fit for them to show their love to Rebekah, as it was for him to show his concern for his master. Besides, there was something of decency in it, the custom being in all countries, for her that was espoused to her husband, to stay some time with her parents, before the consummation of the marriage. And one would think the custom then was, for to keep her a year, or near it; which makes them desire she might stay at least ten months, that they might not depart too far from the common usage, and that she might have the longer time to fit herself with the usual nuptial ornaments. Thus Onkelos it is certain understood it, and the paraphrase of Uzzielides, and the Mauritian Jews, as Mr. Selden observes, lib. v. de Jure N. et G. cap. 5.

Ver. 56. That I may go to my master.] Whom he would have to rejoice with him.

Ver. 57. Enquire at her mouth.] Let her resolve, how it shall be. St. Ambrose observes upon this passage, that they do not consult her about the marriage, "for that belonged to the judgment of the parents," but about the time of going to complete it. Upon which occasion he quotes the words of Hermione when she was courted by Orestes (in Euripides' Andromaches), which he thinks were taken from hence, Νυμφαίοι, μην ες ἱμαν Πατρή τος Μεθρήσας ἢς, ος ἔχει σύνες κατέφθικ. "My father will take care of my marriage: these things do not belong to my determination," lib. i. de Abrahamo Patriarcha, cap. ult.

Ver. 58. Will thou go with this man?] That is, presently, as he desires. For that she should be Isaac's wife was agreed already between them: and we are to suppose she had consented. The only question was, whether so soon as the man desired!

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

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi: for he dwelt in the south country.

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

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

She said, I will go.] I agree to go, without any delay: which, no doubt, very much endeared her to Isaac.

Ver. 59. Her nurse.] Whose name was Deborah (xxxv. 8) who did not suckle her, perhaps, but was (as we speak) her dry-nurse: for whom, it is likely, she had a great affection. It being a piece of ancient piety and gratitude to keep such persons as long as they lived, who had taken care of them in their infancy. It is probable also she was remarkable for prudence, and other eminent qualities; or else Moses would search her by name, and her death and burial, had a place in his history (xxxv. 8).

Ver. 60. They blessed Rebekah, &c.] Her father and mother, with all the rest of their family and kindred, prayed God to make her exceeding fruitful: and to make her posterity victorious over their enemies; which were the great things they desired in those days. The Hebrews lock upon this (as Mr. Selden observes in the place before named on ver. 56) as an example of the solemn benediction, which was wont to be given (even before the law of Moses) when the spouse was espoused to her husband.

Thou art our sister.] Near cousin or kinswoman: for all that were near of kin called one another brothers and sisters.

Ver. 61. Her damsels.] Who waited upon her and were given as part of her portion.

Ver. 62. Well of Lahai-roi.] Mentioned xvi. 14. By which it appears that Abraham, after the death of Sarah, returned to live at Beer-sheba, or thereabouts; for that was nigh this well: and it is probable Abraham and Isaac were not parted.

Ver. 63.] The cool of the evening and solitude are great friends to meditation.

Ver. 64. She lighted off the camel.] As they always did who met any person whom they honoured.

Ver. 65. Took a vail.] Not only out of modesty, but in token of her subjection to him. Many will have this to have been a peculiar ornament belonging to a bride, called by the Romans fenum, by the Greeks ετερα, as Mr. Selden observes, lib. v. de Jure N. et G. cap. 5. Whence those words of Ter- tumiab, de Velanid. Virgin. cap. 2. Etiam apud Ethiocos velatis (i. e. sponsos) ad virum ducentur: "Even among heathens brides are brought to their husbands with a veil over their faces."

Ver. 66.] How she had consented to be his wife.
CHAPTER XXV.

1 The sons of Abrahah by Kezurah. 5 The division of his goods. 7 His age, and death. 9 His burial. 17 His age, and death. 19 Isaac prayer for Rebekah, being barren. 22 The children strive in her womb. 24 The birth of Esau and Jacob. 27 Their difference. 29 Esau selleth his birthright.

CHAP. XXV.

1 Then again Abraham took a wife, and her name was Kezurah.
2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummem.
4 And the sons of Midian; Ephah, and

Jokshan.] Concerning whom I can find nothing but only this: that Theophanes, a chronographer, in the beginning of the ninth century, after he had treated of the Ishmaelites and Madianites (the latter of which came from one of Kezurah's children), and the parts of Arabia where Mahomet was born, immediately adds, that there were other people, i.e. Pagans, more in the bowels of Arabia, descended from Jec- tan, called Amnian, that is, Hecatae. Perhaps it should be written Joedan, not Jecatan: for Philo- torgius expressly says of the Homers, "Εστι βίο το ἱερὸς των εἰς Χειρομοίας &c., 'That they are one of the nations descended from Kezurah and Abraham," lib. iii. Hist. Eccles. § 4, where he relates a famous embassy which Constantius sent to them to win them to Christianity, and the good success of it. And there is this strong proof of their descent from some of Abraham's family, that they retained the rite of circumcision, even when they were idolaters. For he says expressly, "that it was a circumcised nation," κατά τὴν ὄδοιον περιτομομαίης ὁμοιόμοιος, "and circumcised also on the eighth day." Which was the custom of all the Arabians, if we may believe Josephus (lib. i. Antiq. cap. 27), and Eusebius in Hexaemeron, &c., where, the Arabians, who were still called Tribus, were thirty-three years old before they were circumcised.

Medan.] From whom the country called Made-ania, in the southern part of Arabia Felix, it is likely had its name.

Midian.] From whom Midianitis, in Arabia Per- trea, had its denomination.

Ver. 1. Abraham took a wife.] Sarah being dead, and Hagar long ago sent away, and his son Isaac lately married, he wanted a companion in his old age. For, having given up Sarah's tent unto Rebekah (xxiv. ult.), it is probable he gave up his own to Isaac, and so dwelt in a tent by himself, where he found it necessary to have a wife to look after his family.

Her name was Kezurah.] We are not told what family she was of; but it is not unlikely she had been born and bred in his own house, as Eliezer his steward was; and, perhaps, was chief among the women, as he among the menservants. Many of the Jews will have her to be Hagar, whom (Sarah, who was the cause of her expulsion, being dead) he now received again. So the Jerusalem paraphrase, and Jonathan also: but Aben Ezra confutes this opinion with good reason; for no account can be given of Abraham's having more concubines than one (ver. 6), unless we make Kezurah distinct from Hagar. Nor can anybody tell why he should call Hagar by the name of Kezurah here, when he calls her by her own name there (ver. 12).

Ver. 2. She bare him.] He was now a hundred and forty years old: but so vigorous as to beget many children. Which need not seem strange, considering the age to which they then lived (for he lived thirty-five years after this marriage, ver. 7), and that now, in our time, men have had children after they have been seventy, nay eighty years of age.

To the truth also of this history we have the testimony of pagan writers. For Alexander Polyhistor (mentioned by Josephus, and by Eusebius, lib. ix. Prepar. Evang. cap. 20) tells us, that Cleomedes (called by some Malchus) writing the history of the Jews, reports just as Moses doth, Ὄντι εἰς Χειρομοίας Ἀραμέων ἔγενετο πάθες ἱεροῦ: "That Abraham had a good many children by Kezurah;" three of which he mentions by name.

Zimran.] This son of his, with all the rest of his brethren, was sent by Abraham into the east country (as we read, ver. 6), and therefore we must seek for them in those parts; viz. in Arabia, and the countries thereabout, where some footsteps of them have remained for many ages, particularly of Zimran; from whom we may well think the Zamarani were descended, a people mentioned by Pliny, with their towns in Arabia Felix (lib. vi. cap. 28.)

Ver. 3. Jokshan begat Sheba.] I observed before upon x. 7, that there are four of this name, or near it, all comprehended by the Greek and Roman writers under the name of Sabaens. One of them, the son of Ramah had a brother called Dedan, as this Sheba here hath. But they were the fathers of a distinct people, as is evident from the Scripture story, and
Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and from other authors. For, besides the Sabaei in the furthermost parts of Arabia, near the Persian and the Red Sea, there were also a people of that name (descended, it is very probable, from this Sem of Cushan), in the very entrance of Arabia Felix, as Strabo tells us; who says that they and the Nabatei were the very next people to Syria; and were wont to make excursions upon their neighbours. By which we may understand (which otherwise could not be mastered) that Cushans broke into Jacob's country, and carried away his cattle. For it is not medi-
ble they could come so far as from the Persian or Arabian Sea; but from this country there was an easy passage through the deserts of Arabia, into the land of Uz or Aushit, which lay upon the borders of Ephrates (see Bochart in his Phægus, lib. iv. cap. 9).

Dedan.] There was one of this name (as I said before, see Bochall) who gave his son, whom he called Dedan, to a name to a city upon the Persian sea, now called Dedan. But besides that, there was an inland city, called Dedan, in the country of Idumea, mentioned by Jeremiah (xxv. 23, xlix. 5), whose inhabitants are called Dedanim (Isa. xxx. 13). And this Dedan, here mentioned, may well be thought to be the founder of it, as the same Bochart observes, (de cap. 6.

The sons of Dedan were Asshurin, and Letushim, and Lemunim.] If these were heads of nations, or families, the memory of them is lost. For it is a mistake of Cleodemus (who mentions the first of these in Euseb. Praepar. Evang. lib. ix. cap. 20), to derive the Assyrians from this Asshurium; they having their original from Asshur, one of the sons of Shem (x. 22).

Ver. 4. The sons of Midian; Epher.] The birth and long time of Epher, the eldest son of Midian, continued a long time; for these two are mentioned by Isaac, as near neighbours (ix. 6). And not only Josephus, Eusebius, and St. Jerome, but the Nubianisian geographer also, tells us of a city called Madian, in the shore of the Red Sea; which is called Epher, in the province of Midian. nay, Epher, or Ephrath, as it is here called, is the same with that place the Greeks call Τεθρατ, and Ptolemy mentions both a mountain and a village of this name on the same shore, a little below Madiane, which is the Madian here mentioned, as Bochall observes in his Hierozol. par. i. lib. ii. cap. 3.

Epher.] I can find no remainers of his family, unless it be among the Homerites mentioned before, whose metropolis was called Τεθρατος; in which Theophilus (sent by Constantius to convert that country) built a church, as Philostorgius relates (lib. iii. Hist. Ecles. § 4). Which city is mentioned by many other authors, as Jacobus Golofredus observes in his Dissertations upon Philostorgius; particularly by Armacius, in his Persius of the Red Sea, where he calls the metropolis of the Homerites expressly by the name of Αρατα, which one cannot well doubt came from this Epher.

Hanoch.] In that part of Arabia Felix where the Adriatics were sent, there was a great trading town called Cane, as Ptolemy tells us, and shows its situation from Alexan. πόλις, κενω 
κυρίων και άνθρωπων (lib. viii.). Pliny also mentions a country in Arabia, which he calls Regio Canauma; which may be thought to have taken its name from this person and his posterity.

Abidah.] The relics of this name remain (if the two last syllables, as is usual, be inverted) in the people called Δεδᾶος, or Δεδᾶς, which lay between Arabia and India, and was inhabited by authors said to belong sometimes to the one, and sometimes to the other. Philostorgius saith only they bare the name of Indians (in the place before named, where he saith, Theophilus, who was sent to convert the Homerites, was born here). But Pliny, reckoning up the tracts of Arabia, places the isle called Decade (which I take to be this) over against the concubines, because of a surname of Codonius (lib. cap. 28). And Strabo (as Gothafoed observes), Agrariades, and others call it Διασα.

Eldaah.] I know not where to find any remains of this name, unless it be in the city Elana (which might easily be formed from Eldaah, by leaving out the daleth, and turning the ain into nun, than which nothing is more probable). This Elane, I suppose, the Arabians, toward the east, called others Alana (Elana), from whence the Sinus itself was called Elanites, and the people that lived in it Elanites, as Salmasius shows out of many authors (Exercit. in Solinum, p. 183).

Ver. 5. Give all— to Isaac.] As he designed long before (cap. ii. 12, note 2, cap. 3.

Ver. 6. Sons of the concubines.] Which were Hagar and Keturah, who were wives, but of an inferior sort, according to the manner of those times and countries. Keturah is expressly called his concubine, 1 Chron. i. 32, as she is above (ver. 1 of this chap.) called his wife. Which R. Bochall (in Mr. Selden, cap. iii. de Successionibus) thus explains: 'She was not the concubine, because of a serf condition; but his wife, because married with covenants, to provide for her and her children; though they were not to heir his estate. The Talmudists, indeed, do not perfectly agree in this matter; for, though they all agree (and prove it evidently) that they were real wives, yet some say they were made so only by covenant especially the same as he before writing, as the principal wives had: others think they had a writing also, but not with such conditions as the principal wives enjoyed. Arabinel hath an accurate discourse about this, which Buxtorf hath translated into his book De Sponsalibus, n. 17. And see also Mr. Selden, lib. v. de Jure Nat. et Cap. 7. p. 570, &c. and G. Schickard, de Jure Regico, cap. 3. p. 70. Give gifts.] Some portion of his money, or movable goods; or, perhaps, of both; which, in all probability, he gave to Ishmael, as well as to these sons (though it be not mentioned, Gen. xxi. 14), because Moses here saith, he gave gifts to the sons of his concu-
bines; of which Hagar was one.

Unto the east country.] Into Arabia and the adjacent countries, which was said before. For the Midian-}
ites are called the 'children of the east," in Judg. vi. 3, 33, vii. 12, viii. 10.

Ver. 7.] This is spoken by anticipation (to finish the story of Abraham), for Esau and Jacob were born before he died, and were now fifteen years old. For Isaac was but sixty years old when they were born (ver. 26), and seventy-five when Abraham died; who was a hundred years old at Isaac's birth, and lived to the age of one hundred seventy and five.

Ver. 8. Abraham gave up the ghost.] Died of no disease, but old age.
in a good old age, an old man, and full of years; and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar, the Hittite, which is before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these are the generations of Ishmael, Abraham’s son, whom Hagar the Egyptian, Sarah’s handmaid, bare unto Abraham:

13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dunah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

In a good old age,] Without pain or sickness.

Full of years;] The Hebrew hath only the word full; we add years to make up the sense; which some think rather to be this, that he was satisfied, and had enough of this world, desiring to live no longer. Like that expression in Seneca (epist. lxi.), “Vixi, Lucili charissime, quantum sat est mortem plenum expecto.”

Gathered to his people.] It doth not relate to his body, which was not buried with them; and therefore must relate to his soul, which is supposed by this still to live in that place where his pious forefathers were gone. Or else it is a Hebrew idiom, signifying no more than this, that he left this world as all his fathers had done before him.

Ver. 9. His sons, Isaac and Ishmael, &c.] By this it appears that Isaac and Ishmael were not strangers one to another. Nay, some of the orientals tell us that Abraham went to see Ishmael at his house, and that Ishmael came to see him after he was sent away; which is not at all improbable; for no doubt Abraham provided for him suitable to the condition of his birth: and Ishmael could not but be convinced that the inheritance of his father belonged of right to Isaac, who was the son of a freewoman, and he only of a bondwoman. Nor could he well be ignorant that Isaac was to be heir of Abraham’s estate, by God’s designation.

In the field of Ephron, &c.] See xxiii. 17.

Ver. 11. Isaac dwelt by the well Lahai-roi.] He continued, after Abraham’s death, his former habitation, which he had when he married (xxiv. 62).

Ver. 12. Having mentioned the blessing of God which went along with Isaac after his father’s death (in the foregoing verse), he takes this occasion to show, that God was not unmindful of his promise made to Abraham concerning Ishmael also (xvii. 21).

Ver. 13. Nebajoth:] As he was the firstborn of Ishmael, so his posterity gave the denomination to the whole country of Arabia Petraea (in the best part of which, see ver. 3, they inhabited), which Pliny, Strabo, and Ptolemy, call Nabataeae; and sometimes other authors call Nabathaeus; as the inhabitants were called Nabathaei or Nabathaei, by the Chaldee language, and Nabatheans, by their own name, in which language, Nabatea is the Greek name for another country, near Petraea.

Ver. 14. Kedar:] And this name also was so famous, that some authors call the whole country Kedar. For the language of Kedar is the Arabian language; and when David complains that he had dwelt long in the tents of Kedar,” the Chaldee expounds it, “in the dwelling of the Arabians.” But those Arabians called Scenitae were properly the people of Kedar: and yet not all the Scenites (i.e. all the Arabians who call themselves Kedar) are those only who dwelt in Arabia Petraea. For there were divers kinds of them (all called Scenitae), some near Euphrates, others in Arabia Felix, &c. as Salmasius shows in his Pin. Excercit. p. 484. Some take them to be the same with those whom Ptolemy calls Pharanite: for what the Psalmist calls dwelling among the tents of Kedar,” is called (1 Sam. xxv. 1) “dwelling in the wilderness of Paran.” Pliny says, Pharanitis bordered upon the Arabs (in “ora contermina gentis Arabiae”), and so later writers make Pharath and Arabia Petraea to be near neighbours, as the same Salmasius shows, p. 485.

Ver. 14. Dunah.] He seems, by Isaiah xxii. 11, to have been seated near Idumea.

Ver. 15. Kedar; some think the Athrites in Arabia Felix came from him. In which, likewise, there was a city called Tema, from the next son of Ishmael: and Jetur, the next son to him, may well be thought to have been the father of the Iturai in Cælo-Syria: and Kedemah, the last of his sons, to have dwelt near his brother Kedar. For so Jacobus Capellius expounds these words (Jer. xlix. 28). “Go to the tents of Kedar, and spoil the men of Kedem” (which we translate “the men of the east”). And there are some other people in those countries, whose names sound something like the rest of the sons of Ishmael, but not so like as these I have mentioned: which makes me omit all further search after them, enough having been said to show the truth of this account which Moses gives us of Ishmael’s posterity.

Ver. 16. These are their names, by their towns;] Though some of them dwelt in tents (and thence were called Scenite Arabes), yet they did not live so scatteringly, but pitched them together and made a town.

Their castles;] They had even then places of defence; which may make it probable, that they had also walled towns, to which they resorted from their tents in the fields, when they were in any danger (Isa. xlii. 11). For it must be here noted, that as there were divers people of this name of Scenite Arabes; so there was this difference among them (as Salmasius observes in the forenamed place), that some of them were Nomades, who wandered from place to
17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

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

19 ¶ And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:

place; others of them were not. Particularly the Sabaeans Sceinte, and most of the rest, dwell in tents, but were fixed in their habitations, and did not remove; and another tribe, which was called in Mesopotamia did, who were both Sceinte, and also Nomades. They, therefore, who were settled in tents, as the sons of Ishmael were, had reason to build fortresses for the security of their slender habitations.

Twelve princes according to their nations.] Or, rather (as Dr. Jackson well glosses, book i. on the Creed, cap. 25), twelve heads of so many national houses, or tribes, or clans. Which kind of government they continued till four hundred years after Christ, and is better expressed by heathen writers than by many Christian interpreters, when they call them "rulers of their tribes," as Strabo speaks (lib. xvi.), in his description of Syria. And so the later writers speak of the Sarmaces (who were the same people formerly called Sceinte Arabes), as the governors which they called Phylarchi Saracenorum, as may be seen in Sextus Rufus and Jornandes. See Salmas.

Ver. 17. Gathered unto his people.] The same phrase being used here of the death of Ishmael, that was (vers. 30) of Abraham; the mean of the former is no more, but that they left the world as others had done before them. We do not read where Ishmael was buried: it is likely in his own country, not in the cave of Machpelah; for that had been to give his posterity a claim to a share in the land of Canaan.

Ver. 18. They dwell from Havilah unto Shur, &c.] See Gen. x. 7. Josephus (lib. i. Antiq. cap. 12), makes the bounds of the country which the Hebrews inhabited no more, but that they left the world as others had done before them. We do not read where Ishmael was buried: it is likely in his own country, not in the cave of Machpelah; for that had been to give his posterity a claim to a share in the land of Canaan.

Ver. 19. As thou goest toward Assyria: The wilderness of Shur was over-against Egypt, and touched it in that part by which the way lay from Egypt to Assyria. Or, as some understand the whole verse, "The sons of Ishmael dwelt from Shur, which is towards Egypt, unto Havilah, which is towards Assyria, in the way from Egypt thither."

He died (Heb. fell) in the presence of all his brethren. Of all his relations or kindred, which are called brethren in Scripture. But his death has been spoken of before; and in this verse mention being made only of the situation of his country, some interpret it in this manner, "His lot fell, i. e. he had his portion in the presence of all his brethren, according to the promise made to his mother (xvi. 12), the children of Keturah being on the west, that he should live there; and then he lived twenty years with his uncle Laban, was upon that account called a Syrian, though born in Canaan (Deut. xxvi. 5)."

Ver. 19. His principal design being to give an account of those descended from Abraham by Isaac; Moses returns to that, after a short account of his other progeny.

Ver. 20. The Syrian of Padan-aram, &c.] Bethuel and Laban are called Aramites, or Syrians, not because they were of that nation, but because they lived in the country of Aram, or Syria, that is, in Padan-aram; as it is here expressed, and appears more fully from Rebekah's discourse with her son Jacob, when he sent him with a present to Laban, the son of Rebekah's brother, who dwelt twenty years with his uncle Laban, was upon that account called a Syrian, though born in Canaan (Deut. xxvi. 5).

Padan-aram was a part of Mesopotamia. I say a part of it, for Mesopotamia itself was called Aram-Naharaim, that part of Syria (for there were many parts of it then called Aram). The same part, however, that was spoken of here, i. e. the country between the Euphrates and Tigris. Which country had two parts also; one toward the north, from the mountains of Armenia to the river Chaboras, i. e. Araxes, (from whence Balaam seems to have been fetched, Numb. xxii. 7), which was exceeding fruitful, and upon that account called Padan, which signifies in Arabic the same that Sela doth in Hebrew, i. e. a field. And therefore what Moses calls going to Padan-aram (Gen. xxv. 2), the prophet Hosea calls fleeing to Sela-Aram, into the country or field of Syria (Hosea xii. 12), this being a cultivated country, abounding with all the plenty. The other part of Mesopotamia was southerly, from the aforesaid river unto Babylon; and was very stony and barren. The Syrians lived in the former, and the Arabians in the latter, as Bochart observes (lib. ii. Phalag, cap. 6).

Ver. 21. Isaac intreated, &c.] The Hebrew word atar doth not signify barely to entreat, or pray, but to beseech with earnestness, vehemence, and importunity. It is most likely he continued these importunate prayers several years; the desire of seeing the Messiah making them very uneasy under barrenness; and some of the Hebrews fancy, that she remaining barren twenty years, Isaac at last carried her with him to Mount Moriah (where he should have been offered), and there made most fervent supplications for a son; as if he would remember God of the promise he had there made him, that he would multiply Abraham's seed as the stars of heaven (xxii. 17).

Ver. 22. The children struggled together within her.] Some time before her delivery (ver. 24) she felt as if two were wrestling together in her womb; and put her into pangs, by striving which should get out first. If it be so, why am I thus?] If I cannot be delivered, why did I conceive? She went!] The struggling and pangs, we must sup-
And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was three-score years old when she bare them.

And the boys grew: and Esau was a pose, ceased for some time; so that she was able to go and consult the Divine Majesty about this unusual contest.

To enquire of the Lord. There were some places where the Divine Majesty used to appear, which was the settled place of worship (see iv. 3). Maimonides will have it, that she went to the school of Sem, or Heber, who were prophets, to desire them to consult the question about her case (Moreh Nevuchim, par. ii. cap. 41). And it is very probable, that there was some divinely inspired person attending the Shechinah, whosoever it was; such as Melchizedek was at Salem. Whom Patriarchs took to have been the person to whom Rebekah resorted, for resolution of her doubt.

The Lord said unto her. By Melchizedek, saith the forenamed Patriarchs; By an angel, saith Maimonides: who tells us (in the place now mentioned) their masters are so settled in their opinion that she went to inquire of the forenamed prophets, and that by the Lord is meant his angel, that they will have Heber to be him that gave the answer (for prophets, say they, are sometimes called angels), or the angel that spake to Heber in this prophecy; but it is most reasonable to think, that the Lord spake to her by an angel, from the Shechinah.

Two nations are in thy womb. The heads of two nations.

Two manner of people shall be separated. Greatly differing in their dispositions, manners, course of life, and country; which will make them perpetually disagree.

From thy bowels. Shall issue from thee. The elder shall serve the younger. In his posterity, not in his own person.

Ver. 24. When her days to be delivered were fulfilled. This demonstrates the time of her delivery was not come when the struggling first began.

Ver. 25. Red, all over. Some will have it with red hair, not only on his head, but all over his body.

Like a hairy garment. As rough as hair-cloth; just as the poets describe satyrs. He was hirsutus; not only hairy all over, but those hairs as stiff as bristles; arguing great strength of body, and a rough, fierce temper.

They called his name Esau. Which signifying made in Hebrew, this is commonly taken for the reason of his name, that he was as full of hairs when he was born as others are at man's estate. But I think it may as well denote his active genius, which they thought this presaged.

Ver. 26. Jacob. He certainly had his name from his taking his brother by the heel at his birth; as if he would supplant him, as he afterwards did.

Was three-score years old. God exercised Isaac's faith and patience (just as he had done Abraham's) for the space of twenty years, before he gave him a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

And Jacob said pottage: and Esau came from the field, and he was faint:

And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

And Jacob said, Sell me this day thy birthright.

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

Ver. 27. Cunning hunter. Had great skill in hunting, in which his active genius delighted.

Man of the field. That took pleasure to be abroad, pursued wild beasts, in woods and mountains; where afterwards he had his habitation.

Plain man, dwelling in tents. He loved not violent exercise, but was to be seen abroad, and looked after the flocks of sheep, and the breed of cattle.

Ver. 28. Isaac loved Esau, &c. Not only because he was his first-born, and because his love of hunting argued him to be a man of great activity and valour, who was likely to prove a great person, but because he also took care frequently to entertain his father with venison (which was of divers sorts), and afforded him such variety at his table, as gave his father frequent occasion to commend him.

But Rebekah loved Jacob. Being a man of a more meek and quiet temper, suitable to her own disposition, and more at home also with her than Esau was, and designed by God to inherit the promise (ver. 25), It is likely Esau made great court (as we speak) to his father, and Jacob to his mother; whereby they won their affection.

Ver. 29. He was faint. With too violent and long pursuit of his sports.

Ver. 30. Feed me, I pray thee, with that same red, &c. It was made of lentils, as we learn from the last verse of this chapter. And St. Austin, upon Ps. cvii. (saith the commentators), speaks of it as a kind of venison.

Ver. 31. Sell me this day thy birthright. The eldest son had several privileges belonging to him above the rest: the chief of which was to have a double portion of his father's estate. As for the right of priesthood, there are many reasons to prove it did not belong thereunto. But whatsoever they were, Jacob cunningly made an advantage of Esan's necessity, to purchase them all for a small matter. In which some think he did not amiss: about which I shall not dispute.

Ver. 32. He speaks very slightly, if not contemptuously of it: preferring the present satisfaction of his appetite, before his future dignity and greatness. For some are of opinion he pretended to be fainter
33 And Jacob said, Swear to me this day; and he swear unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage for his soul; for he was very hungry.

Ver. 33. Swear to me this day:] That I shall peaceably enjoy the prerogative of the birthright.

Esau seems to have been very quick at all things; and to have pursued this as eagerly as he did his sports: Jacob, on the contrary, very sedate and crafty to make the best use of the opportunities he met with to promote his ends.

CHAPTER XXVI.

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

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

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries,

and I will perform the oath which I sware unto Abraham thy father;

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

Ver. 34. Rose up, and went his way:] Well satisfied, and without any trouble for what he had done. Which the apostle censures as a piece of profaneness: parents being wont to give a special blessing to their first-born.

Despised his birthright.] He thought, perhaps, he could recover that by force which he had lost by his brother's craft.
7 And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.

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

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saist thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldst have brought guiltiness upon us.

11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him:

13 And the man waxed great, and went forward, and grew until he became very great:

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

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us: for thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

The same of that country Byzacium: insomuch that Becharius fancies the metropolis of that rich country, viz. Atrimetum, had its name from hence; signifying in the Phoenician language, as much as, the region of a hundredfold (lib. i. Canaan, cap. 24). Nay, some places in Africa were so rich, that they produced two hundred, yea, three hundred-fold, as he shows out of several good authors in the twenty-fifth chapter of that book. Whence he thinks Africa had its name; being as much as Ecoroxys, terrâ spicarum, "a land of ears of corn." All which I have noted; that this passage may not seem incredible to any reader.

The Lord blessed him.] Or, for the Lord blessed him. This is the reason of the fruitfulness of that soil; which naturally would not have yielded so much.

19. 15. I suppose he had many such fruitful years: so that his riches increased till he grew very great, and bought more cattle than he had before. For in them consisted the ancient riches, as Servius tells us on the first of Virgil's Eclogues. "Omne patrimonium apud majores peculium debeat, a pecorum; in quibus universa eorum substantia constabat. Unde etiam pecunia dictus fuit, a peculo." The same also we find said by Columella.

19. Great store.] The margin hath, store of husbandry. Which is very likely; because he was encouraged in it by his great crops: which could not likewise but increase the number of his servants. The Arabic set forth by Erpenius hath only, a great revenue; or vast increase; which, among the eastern people, as I said, was principally from their cattle. But God blessed him with abundance of corn also.

19. Thou art much mightier than we.] As the people envied him (ver. 14), so the king himself, it seems, began to fear him; and therefore desired him, in a friendly manner, to leave his country. For they were not yet grown so wicked, as to attempt to destroy those who lived quietly amongst them; when they apprehended they would become richer and stronger than themselves.

19. The valley of Gerar.] Where that was is uncertain; but at some distance from the city where Abimelech dwelt, and near to which Isaac had inhabited before.

19. He chose to open the old ones, rather than dig new ones, because he was certain there to find a spring of water, and because it was most easy and least obnoxious to censure or envy; and because
And Isaac's servants dug in the valley, and found there a well of springing water.

And the herdsmen of Gerar digged strivesth with Isaac's herdsmen, saying, The water is our's; and he called the name of the well Esek; because they strove with him.

And they digged another well, and strove for that also: and he called the name of it Sitnah.

And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

And he went up from thence to Beer-sheba.

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

And he built an altar there, and called upon the name of the Lord, and pitched his tent there; and there Isaac's servants digged a well.

Then Abimelech went to him from Gerar, and Abuzzath his one of friends, and Phichol the chief captain of his army.

And Isaac said unto them, Wherefore he would preserve his father's memory: for which reason he did not give them new names, but those they had in his father's days.

Ver. 19. In process of time, they found a necessity of more water; and so digged till they met with a new spring in the valley.

Ver. 20. Because it was found in their soil, as Menochius observes. But they having left the ground to Isaac, the water was truly his, as long as the contract lasted.

Ver. 21. I suppose, in the same valley: for, rather than contend, he receded from his right in the other well.

Ver. 22. To avoid strife, he quitted that part of the country, and went to another: the altar was not disturbed in his pasturage.

For now the Lord hath made room for us, He was straitened before, for want of sufficient water for his flock; which now he enjoyed in abundance.

We shall be fruitful in the land.] Increase more than formerly: now that they could water their flocks quietly and plentifully.

Went to Beer-sheba.] Where he and his father had anciently lived (xxi. 31, xxv. 11).

The Lord appeared unto him.] As he had done before he came to Gerar (ver. 2).

I am the God of Abraham.] Who was so kind to him, and made a covenant with him.

I am with thee.] My special providence is over thee; as was explained before (ver. 3).

Pitched an altar there.] To offer sacrifice unto the Lord.

Called upon the name of the Lord.] As Abraham had done before him, in this very place (xxii. 33).

Pitched his tent there.] Resolved to settle in this place.

Ver. 23. Phichol, &c.] The same name and the same office that he had, who is mentioned xxi. 22, but he was not the same man no more than Abimelech the same king. It is probable this was a name of some dignity among them; like that of Tribunus or Dictator among the Romans; which passed from one to another.

Ver. 25.] We have observed such a special providence over thee, that we come to establish a perpetual friendship with thee, by a solemn oath, if thou wilt consent to our desire. They were afraid, it seems, lest, being disobliged by their sending him out of their country, he should fall upon them one time or other; being mightier than they, as they acknowledged (ver. 18).

Ver. 29. Have sent thee away in peace.] They remember him how they dismissed him peaceably; and did not go about to seize upon his estate, while he lived among them: which they make an argument why he should contract a nearer friendship with such civil people.

Thou art now the blessed of the Lord.] This looks like a high compliment, or flattering expression.

Ver. 30. He made them a feast, &c.] So covenants were made, by eating and together.

Ver. 32. Told him concerning the well which they had digged, &c.] They had begun to dig before Abimelech and Phichol came (ver. 25), and now they came at a spring of water.

Ver. 33. He called it Shebah.] From the oath which was lately made between him and Abimelech. It had been called so before by Abraham (xxi. 31), but that name, perhaps, was forgotten, and so he revived it, as he had done others (ver. 18).

Ver. 34.] Josephus saith, these two men, Beeri and Elon, whose daughters Esea married, were Dynasts, powerful men among the Hittites: which is not improbable. But his father sure had given the same charge to him, that Abraham had done concerning his own marriage (xxiv. 3), and then it was a very unfruitful, nay, an impious action, to marry with those people, who were under the curse of God. The Scripture might well call him profane; who seems not to have regarded either the curse or the blessing of the Abrahamic covenant.

Ver. 35.] His very marrying with them sorely afflicted his father and mother. Or, as others interpret it, their idolatry and bad manners extremely grieved them.
1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and take me some venison;

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

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.

CHAP. XXVII.

Ver. 1. When Isaac was old.] A hundred and thirty and seven years old, as many have demonstrated.

My son, &c.] It appears by this and what follows, that though Esau had displeased him by his marriage, yet he retained his natural affection to him, which he had from the beginning.

Ver. 3. Thy quiver.] Some take the Hebrew word to signify a sword; which was as necessary for a hunter as a bow and arrows.

Ver. 4. Make me savoury meat, &c.] To raise his feeble spirits, and enable him to deliver his last and solemn benediction with the more vigour.

My soul may bless thee before I die.] It seems Isaac did not understand the Divine oracle (xxv. 25) as Rebekah did; or, she had not acquainted him with it. For he intended to bestow upon Esau the promised land; which was that God told Abraham he would bless his posterity withal. For the last benediction of these great men was the settling of their inheritance; and making those their heirs upon whom they bestowed their blessing. Now the birthright which Esau sold Jacob gave him right only to the greatest part of Isaac’s estate; but not to the land of Canaan, which was to be disposed of by Isaac, according to Divine direction.

Ver. 7.] These words show it was not a common blessing, but a solemn benediction, and by Divine authority or approbation, which Isaac meant to give his son Esau.

Ver. 8.] Rebekah, having just reason to conclude that Esau had forfeited the blessing which she was desirous to preserve in her family, by marrying with the people of Canaan, who were cursed by God, thought of this device to get Jacob preferred before him. And, indeed, it cannot be denied, that it was a profane thing (as I noted before) to marry with a daughter of Hezir. And he seems afterwards to have had no good design in marrying with a daughter of

8 Now therefore, my son, obey my voice according to that which I command thee.

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

10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

14 And he went, and fished; and brought them to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her

Ishmael (xxviii. 9), for it looks as if he went about to set up the pretensions of that family against Isaac’s.

Ver. 9. Two good kids of the goats.] Two fat sucking kids, as Aben Ezra expounds this phrase, “kid of the goats,” (upon Exod. xxiii. 19), which, in old time, were accounted very delicious meat: a present fit for a king (1 Sam. xvi. 20), and which Manoah prepared for the angel, whom he took for a noble guest (Judg. xiii. 15), and (which is most proper to be here considered) allowed to decayed and weak people, as an excellent nourishment.

Both these kids were not prepared for Isaac: but she took the most tender and delicate parts of both, and dressed them for him.

I will make them savory meat.] Dress it so as to please his palate; and not to be distinguished by him from venison. For we know the natural taste of things may be quite altered by various sorts of seasonings, as we call them; and ordered in such manner, that Bochartus says he knew skilful huntsmen take a pasty made of beef for venison.

Ver. 11. Hairy man.] In the Hebrew, isch sair, a rough man, hairy like a goat. For the same word sair, signifies a goat, Gen. xxxvii. 31; Lev. ix. 15, and other places.

Ver. 12. Deceiver.] One that cheats his father: imposing on his age, and on his blindness; which, he wisely considers, would have been a high provocation if he had been discovered.

Ver. 13. Upon me be thy curse.] i.e. There is no danger: I will warrant the success.

Ver. 15. Took goodly raiment, &c.] His best clothes; which most suppose were laid up in a chest, among odoriferous flowers, or other perfumes; both to preserve them from moths, and to comfort the brain when they were worn: for their smell is mentioned ver. 27. It is a groundless fancy of the Jews, that these were sacerdotal garments (and the very same that Adam wore, which descended to Noah, &c.),
eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he said, Come near, I pray thee, unto me, and kiss me, my son.

23 And he kissed him, and asked him, and said, My son: and he said, Here am I, my father.

24 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

25 And his father Isaac said unto him, Come near now, and kiss me, my son.

26 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed:

27 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy father's sons bow the knee; and Testament.

30 And Esau went to Jerusalem to Jacob his father. And Jacob said to Esau, Come near, I pray thee, and I will bless thee.

31 And Esau said unto his father, Art thou indeed my father? for I have deposed these multitudes of my father's with which I ran away from thee.

32 And Jacob said, Art thou my father's son? saying, Am I thy brother? and his own seed shall be slaves unto thy seed, and they shall serve thy seed four hundred years.

33 But Jacob said, wilt thou give me thy blessing? And he said, Why is it that thou dost ask me this thing? I have enough at home, and also I have acquired wealth.

34 And Jacob said, Thou knowest how I have served thy father Jacob. And he said, Blessed art thou of the LORD, my son, in Whose name I have given thee this blessing.

35 And he blessed him, and said, The LORD give thee of the fruit of the land, and the wealth of the Gentiles, with abundance of corn and wine:

36 And let people bow down before thee, and thy brethren shall bow the knee to thee; and shall serve thee, and shall bless thee: and give thee the blessing of Abraham, thy father.
thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee. 30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. 32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born Esau. 33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. 34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. 35 And he said, Thy brother came with subtlety, and hath taken away thy blessing. 36 And he said, Is he not rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? 37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? 38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. 39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew from above; 40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. 41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. 42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. soil of his country, it did not last, as appears by Mal. i. 3. Ver. 40. By thy sword shalt thou live.] Live upon spoil. Or, as others interpret it, be in perpetual war to defend thy country. Shall serve thy brother.] Here Isaac speaks out the very words of the oracle mentioned before (xxv. 23), which was fulfilled in the days of David, 2 Sam. viii. 14, and 1 Chron. xviii. 15 (the circumstances of which conquest are more fully described, 1 Kings xi. 15, &c.). And again, after they had recovered some strength, Amaziah made great slaughters among them (2 Kings xiv. 7), as the Maccabees did afterwards (1 Mac. v. 65), and at last were utterly disabled by Hiericus, the son of Simon Maccabaeus, as we read in Josephus, lib. xiii. Antiq. cap. 17. When thou shalt have the dominion.] St. Jerome and the LXX. do not understand this of their having any dominion over the seed of Jacob (which we never read of), but only of their regaining power to shake off subjection to them, as it follows in the next words. Thou shalt break his yoke.] Which they did in the days of Joram, as we read, 2 Kings viii. 20, 22; 2 Chron. xxviii. 21. Ver. 41. Esau said in his heart,] Designed and resolved within himself: and, as it should seem, was so full of it, that he could not contain his purpose within his own breast, but in his anger blurted it out to somebody, who told it to Rebekah. The days of mourning for my father, &c.] He will die shortly (in which he was deceived, for he lived three-and-forty years after this), and then I will be revenged. He had some regard to his father still remaining (whom he would not grieve), but no consideration of his mother, who had helped Jacob to supplant him. Ver. 41. Tarry with him a few days.] A year or two. But herein she also was mistaken, for he did not return in twenty years' time.
43 Now therefore, my son, obey my voice, and arise, flee thou to Laban my brother to Haran; 44 And tarry with him a few days, until thy brother's fury turn away; 45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? 46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

Until thy brother's fury]. Time, in which various things happen, very much allays fury and rage.
Ver. 45. He forget, &c.] The memory of it be much worn out, and grown weak.
Why should I be deprived?] She had reason to think, that if Esau killed Jacob, and the public justice did not punish it (according to the precept ix. 6, which had settled courts of judiciature), God himself would prosecute Esau with his vengeance, as he did Cain.
Ver. 46. I am weary of my life, because of the daughters of Heth.] The two wives of Esau, who were Hittites, were such a continual vexation to her, that she wished rather to die, than to live among them.

[If Jacob take a wife, &c.] She pretends only this reason for sending Jacob among her kindred, and says not a word of the danger his life was in; for she would not afflict her husband, but only preserve her son.
What good shall my life do me?] I had rather die, than live in such perpetual vexation; therefore let him go and take a wife, as Abraham did for thee, of our kindred.

CHAPTER XXVIII.

1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. 2 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Cannan; 7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram; 8 And Esau seeing that the daughters of Cannan pleased not Isaac his father; 9 Then went Esau into Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael's brother, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.
11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for a pillow, and lay thereupon.

He went to Padan-aram] Prepared himself to go and set forward. Or else it is spoken by anticipation; for he did not come thither till after several passages which are related in this and in the next chapter.
Son of Bethuel the Syrian.] See xxv. 20.
Jacob's and Esau's mother.] Now Jacob is put first, as being lately declared Isaac's heir, and heir of all the promises.

To the family of Ishmael, for he himself died fourteen years ago. And therefore Nebajoth (his eldest son, xxv. 19), is here mentioned as the present head of the family, whose sister Esau married. Whereby he showed himself not to have any great regard to the Divine revelation; otherwise he could not but have known, that this family, being descended from a bond-woman, was not to inherit the promises made to Abraham and Isaac.

Ver. 10. Jacob went out from Beer-sheba, &c.] Quite alone, without any servants to attend him, and without any presents to court a wife, or gain the kindness of Laban, neither of which were wanting, when Abraham sent Eliezer to take a wife for Isaac.
But as he was sent away in haste (as I noted before,
them for his pillows, and lay down in that place to sleep.

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

13 And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16 ¶ And Jacob awoke out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! and said, How dreadful is this place!

CHAPTER XXVIII.

ver. 5), so hereby the anger of Esau was mitigated, who at present was left the sole possessor of all Isaac’s riches, and saw Jacob depart in a poor condition. This also was an act of Divine faith, that God would take a singular care of him, and let him want nothing. And, as they could not but hope that Laban, being so near a relation, would be glad to see him and entertain him; so it is probable he might carry letters of singular engagement with him, that the Lord put in his heart, as Eleazer assured them Isaac was to be to Abraham (xxiv. 38). We are to suppose, likewise, that he was not sent without money to bear his charges (as we speak), and had some provision with him, for we read of oil (ver. 18), which he poured on the top of the pillar.

Ver. 11. He lighted up upon a certain place, &c. A convenient place (shaded with lovely trees, see ver. 19) to lodge in; unto which he did not go by design, but happened (as we speak) upon it, when he did not think of it.

He took of the stones of that place,] One stone from among many others that were there, as appears from ver. 18. The same form of speech was observed before (xix. 29, xxii. 7).

Ver. 12. He dreamed.] He had the following representation made to him in a dream.

Behold a ladder, &c.] It is judiciously observed by Maimonides, in his preface to his More Nevochim, that there are two sorts of prophetic parables (as he calls them), in one of which every word hath some peculiar signification; in the other, the whole parable represents the thing intended, but every word hath not its weight; some serving only for elegance. Among the first sort he reckons this; in which the ladder may be thought to represent the Divine Providence, which governs all things, and particularly now directed Jacob in his journey, every step of which was under God’s guidance. It being “set upon the earth” denoted, he thinks, the steadfastness of Providence, which nothing is able to shake. And “the top of it reaching to heaven,” signifies that it extends itself all the world over; to every thing, great or small, high or low; and the several steps in the ladder, the motions and actions of Divine Providence. The angels which went up and down, signify that they that were near Jacob’s present condition, or in his house, by whom he manages all things here below; and that they are never idle, but always in motion to serve those especially who serve God faithfully. Their ascending represents their going to receive the Divine orders and commands; and their descending, the execution of his orders. Or (with a peculiar respect to Jacob’s present condition) they signified their safe conduct of him in his journey to Padan-aram; and the other, bringing him safe home again.

This is infinitely more solid than the conceit of almost all the ancient rabbins, that God represented in this ladder the rise and the fall of the four great

monarchies. For where is there any mention in this dream of four angels? or, of seventy steps representing the seventy years’ captivity in Babylon? or, of two-and-fifty steps representing the time of the reign of the four kings of Persia and Media, according to their computation? &c. All this is the pure invention of idle men, who dream upon the Holy Scriptures.

Ver. 13. The Lord stood above it.] Finally, he saw the Divine Majesty, or Glory (so the Targum here expounds it), as the immovable mover of all things: from whom all comes as the first cause, and to whom all returns as the last end.

I am the Lord God, &c.] This is the first time that we read of God’s appearing to Jacob: and it was only in a dream. It is made such a deep impression upon him, that he doubted not of the truth of what was now expressly promised him by God himself; that he should have the blessing of Abraham, as his father had told him (ver. 4).

Ver. 15. Behold, I am with thee.] Or, will be with thee; i.e. My peculiar providence shall be over thee, and take care of thy safety, as Maimonides well expounds it, in his More Nevoch. par. ii. cap. 18.

I will not leave thee, &c.] This shows the extent of the dream was to comfort Jacob in his solitary and poor condition, by an assurance that God’s watchful providence should attend him till he had accomplished all his promises to him.

Ver. 16. Surely the Lord is in this place.] By his special extraordinary presence; for he had manifested himself to him, and given him singular assurances of his favour, and that the very first night after he went from home: which made this place more acceptable to him than his father’s house. For now he was become a prophet, as Maimonides observes (More Nevoch. par. ii. cap. 45), where he says, that they who prophesy in a dream, do not call it a dream after prophecy is come to them in a dream, but simply say, it was a prophecy. Thus the patriarch Jacob, after he awakened out of his prophetic dream (wherein he heard the Lord speak to him, ver. 13, 14), he doth not call it a dream, but roundly says, “Surely the Lord is in this place,” &c.

I know it not.] I did not expect to meet with such a Divine appearance: but my heart was full of words to me.

Ver. 17. He was afraid.] Possessed with a religious, awful apprehension of God, which made him say,

How dreadful is this place! With what reverence ought I here to behave myself!

This is—the house of God.] The Divine Majesty dwells here; this is not a common place, but a sacred, having a Divine presence in it.

The gate of heaven.] Here God keeps his court, attended by his holy angels, whom he had seen come from heaven hither, and go up from hence thither. So Mr. Mede explains it (book ii. p. 436). The presence of God in one place more than another, consists
in his train or retinue. A king is there, where his court is; and so God is there specially present, where the angels keep their station; which is the meaning of the gate of heaven, i. e. heaven's court; for the gate was wont to be the judgment-hall, and the place where kings and senators used to sit, attended by their guards and guardsmen.

Ver. 18. Took the stone—and set it up for a pillar.]
Upon the top of some other stones, which he heaped up together, that it might remain as a monument of the Divine mercy to him, and preserve the memory of this heavenly vision; and that by this token he might know this place, when God brought him back again, and commemorate his goodness to him here.

This stone, which was in a great temple in Jerusalem, dedicated by the Jews in future times, and translated to Jerusalem. After the destruction of which by Titus, they were wont (upon that day when it was taken, which was the only day they were permitted to come thither), with great lamentation and rending their garments, to go and anoint this stone. Such is the power of freedom of worship (see Vossius, de Idolol. lib. vi. cap. 38).

Pour'd oil upon the top of it.] Not in honour of this stone (as Bonfrierus himself confesses), much less any of idolatry to which it was dedicated; but to consecrate it as a monument of God's great mercy to him in the before-mentioned celestial vision. Oil, it appears, was used in ancient times by the Egyptians in consecrating things, before the law of Moses; and not only in this family, but in others also, it is probable: from whence the pagan custom came of anointing stones, which by Theophrastus are called Λαμποι Νεφρον, upon which supernitious people were wont, when they met with them in the highways, to pour oil, and fall down and worship. A great many authors mention these stones, which are believed by the Jews, in many observations upon Arnobius, p. 37. They that would be satisfied how wretchedly some of the Romish writers plead for the worship of images from this very place, may read Dr. Jackson's Treatise of the Original of Unbelief (chap. xxxv.), where he excellently explains this action of Jacob, n. 5, 6,7.

Ver. 19. Beth-el.] From this word Beth-el, came the word Berceau (as Scaliger, in his Animad. upon Euseb. p. 198, and others think) among the heathen, whereby they denoted rude stones, which they worshipped either as symbols of Divinity, or as true Gods, animated by some heavenly power. Of which worship, see Pholus in his Bibliotheca (extilii.), but especially in that poem, where he has his heaven, and shows the Phenicians (at least, as the Jews think) first worshipped this very stone which Jacob anointed; and afterwards consecrated others, which they called Bethylia, and Bethylia, in memory of this stone anointed at Bethel (see p. 785, 786). Certain it is, this idolatrous practice came very early into the world; which made Moses forbid the erecting of such pillars, they being, in his time, converted to a profane use (Iev. xxvi. 1; Deut. xii. 3, xxi. 22).

But the name of that city.] Which was near to the place where this pillar was first set up.

Was—Luz at the first.] So called, perhaps, from the many almond-trees which grew there (for Luz signifies an almond, see xxx. 37), among which, it is but the name of that city was called Luz at the first.

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

21 So that I come again to my father's house in peace; then shall the Lord be my God:}

probable, Jacob took up his lodging, because they were a kind of covering to him. Both this word, in the tribe of Benjamin, and the other among the Hittites, in the tribe of Ephraim (Judg. i. 36), Bochart doubts not their name from this original (lib. i. Casam. cap. 33).

Perhaps Jacob was the first that in this manner expressed his devout affection towards God.

If God will be with me, &c.] Perform his promise to me (ver. 15.)

Give me bread to eat, &c.] Support and maintain me, which is the explication of the promise.

Ver. 21. Then shall the Lord be my God.] I will most royally worship and serve him; which doth not imply that he would not worship him, if he did not bring him home in peace: but that, if he did, he would perform some special service to him, and worship him with extraordinary devotion: consecrating (as it follows) this place to his honour, offering him sacrifice, and giving him the tenths of all he had, to maintain his worship.

Ver. 22. This stone, which I have set for a pillar.] All pillars were not unlawful, but such only as were for idolatrous uses; as Malmendes resolves (lib. de Idolol. cap. 6, p. 151.) But this stone is not to be interpreted as found those words before mentioned, "Thou shalt not set thee up any statue (or pillar), which the Lord thy God hateth" (Deut. xvi. 22), concerning pillars set up for worship, not of those from memorial.

Shall be God's house:] Here will I set apart a place for God's solemn worship and service; build an altar, and offer sacrifice, &c. See xxxv. 3.

Ver. 23. Beth-el.] From this word Bethel, came the word Berceau (as Scaliger, in his Animad. upon Euseb. p. 198, and others think) among the heathen, whereby they denoted rude stones, which they worshipped either as symbols of Divinity, or as true Gods, animated by some heavenly power. Of which worship, see Pholus in his Bibliotheca (extilii.), but especially in that poem, where he has his heaven, and shows the Phenicians (at least, as the Jews think) first worshipped this very stone which Jacob anointed; and afterwards consecrated others, which they called Bethylia, and Bethylia, in memory of this stone anointed at Bethel (see p. 785, 786). Certain it is, this idolatrous practice came very early into the world; which made Moses forbid the erecting of such pillars, they being, in his time, converted to a profane use (Iev. xxvi. 1; Deut. xii. 3, xxi. 22).

But the name of that city.] Which was near to the place where this pillar was first set up.

Was—Luz at the first.] So called, perhaps, from the many almond-trees which grew there (for Luz signifies an almond, see xxx. 37), among which, it is but the name of that city was called Luz at the first.
CHAPTER XXIX.

1 Jacob cometh to the well of Haran. 9 He taketh acquaintance of Rachel. 13 Laban entertaineth him.
18 Jacob covenanteth for Rachel. 23 He is deceived with Leah. 28 He marrieth also Rachel, and serveth for her seven years more. 32 Leah beareth Reuben, 33 Simeon, 34 Levi, 36 and Judah.

Then Jacob went on his journey, and came into the land of the people of the east.
2 And he looked, and beheld a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.
3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.
4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. 5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.
6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.
7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.
8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.
9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.
10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.
11 And Jacob kissed Rachel, and lifted up his voice, and wept.
12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.
13 And it came to pass, when Laban heard that these eastern countries, where the sun had great power in the summer-time, to bring their flocks towards noon into shady places, where there was water to refresh them; otherwise the extreme heat would have killed them. There they rested (it appears by many places of Scripture, particularly Cant. i. 7), till the heat of the day was over, and then, having watered them again, they carried them out to feed till sunset.

Ver. 9. For she kept them.] It was a noble employment in those days to keep sheep; whence God himself hath the name of the Shepherd of Israel. She had those under her, we are to suppose, who took the greatest pains about them; but she was the chief shepherdess, who inspected them all.

Ver. 10. Went near and rolled the stone.] He was stronger, or more dexterous at such things, than anybody there; or, the meaning is, he assisted in this work; and, perhaps, was the first that set to his hand about it.

Ver. 11. Jacob kissed Rachel.] Having told her who he was, and satisfied her of the truth of it, then, after the custom used among near relatives at their first meeting) he saluted her; and that with more than ordinary affection, for he wept for joy to see her. Laban in like manner kissed him.
the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah was tender eyed; but Rachel was beautiful and well favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

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

21 ¶ And Jacob said unto Laban, Give me

Ver. 12. Her father's brother.] So all near relations are called (ver. 15).

Ver. 13. He told Laban all these things.] Which are mentioned in the foregoing and this chapter. The reason of his coming from home, God's providence over him in his journey, and his happy meeting with Rachel.

Ver. 14. Surely thou art my bone and my flesh.] So very near of kin to me that I can deny thee nothing.

Ver. 15. Because thou art] Or, as De Dieu translates the word Haci (and gives many instances of it), Art thou not my brother? Is it fit then that thou shouldst serve me for nothing?

Ver. 17. Leah was tender eyed.] Some translate it, and hath not eyes. So the Chaldee; and then the meaning is, All her beauty lay in her eyes. Beautiful and well favoured.] Was very amiable, being well shaped, having good features, and a fine complexion.

Ver. 18.] He had not brought money enough with him to purchase a wife (as the manner was in those days), and therefore offers his service for seven years, instead of it.

Ver. 19.] He seems to answer cunningly; and yet one cannot but take it for a contract, as it appears to have been by ver. 21.

Ver. 20. They seemed unto him but a few days.] He valued Rachel so much, that the price at which he purchased her seemed inconsiderable.

Ver. 21. Give me thy wife.] So she had been by contract ever since it was made (ver. 19), and he doth not now demand that he might have her to wife, but that he might enjoy her; being already his wife by that solemn agreement made seven years ago.

Ver. 22.] All such private contracts were completed by the elders or governors of the place, in the presence of all the people. We had an instance of this before in Abraham's purchase of a sepulchre for his family (xxiii. 11, 18); which was a sacred and religious thing, as well as the rites of marriage; and therefore both of them publici juris, as Cornet. Bertram speaks, part of the public care.

my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

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

24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did I not serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the first-born.

27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he

Ver. 23. In the evening.] At bed-time. Brought her to him.] The modesty of those times made them bring the bride to her husband's bed veiled, and without lights; so that it was the easier for Laban to deceive Jacob by bringing Leah to him; whom he could not hope so readily to dispose in marriage as Rachel, because she was homely.

Ver. 24.] A very poor portion; yet all that he gave to Rachel afterward (ver. 29): which made them say, that he used them as strangers, not as his children; putting them off without any portion (xxxiii. 14, 15).

Ver. 26.] We do not read of any such ancient custom; and, therefore, this seems a mere shift, or a jest; or if it had been true, he should have told it Jacob beforehand.

Ver. 27. Fulfil her week, &c.] Perfect this marriage with Leah, by keeping a seven days' feast (as the custom was), and then thou shalt have Rachel also. For he doth not speak of a week of years, but of days, as Mr. Selden shows out of many authors (lib. v. de Jure N. et G. cap. v), where he hath this plain commentary upon these words:

"Marriages are to be celebrated, according to custom, by a seven days' feast: complete this marriage thou hast begun with Leah, and then, upon condition of another seven years' service, thou shalt marry Rachel also, and keep her wedding-feast seven days."

Ver. 28.] After he had solemnly married Rachel, and bedded her (as we speak), for that he did seven days after his marriage with Leah was accomplished. So this verse begins, "And he went in also unto Rachel," and then began his other seven years' service. There was no positive law, as yet, against such marriages as this (with two sisters), which were afterward expressly condemned; but at present indulged; as the marriage of a man's own sister was in the beginning of the world. Whence that saying of the Jews in the Genara Hierosol. upon the title Sanhedrim, "The world was built by indulgence."

And Jacob, it is very likely, thought there was an unavoidable necessity for his marrying these two sisters.
loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the Lord saw that Leah was hated, he opened her womb: but Rachel was barren.

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

33 And she conceived again, and bare a son; and said, This time will I be happy; therefore called she his name Judah; and left bearing.

For Rachel was his true wife; Leah being imposed upon him by a cheat. But, having known her, he concluded he could not honestly leave her; no more than he could Rachel, to whom he was first contracted.

Ver. 31. Leah was hated.] Comparatively, not absolutely. For Leah having joined with her father to deceive him, he could not love her so well as Rachel; to whom he had engaged his first affection.

Ver. 32. Reuben.] The name of this son, and of all the rest that follow, are derived from the Hebrew tongue: which shows that Laban’s family spake the same language with Abraham’s with some little variation, as appears afterwards, xxxi. 47.

CHAPTER XXX.

1 Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth God and Asher. 13 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desirith to depart. 17 Laban stayeth him on a new covenant. 37 Jacob’s policy, whereby he became rich.

I AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob’s anger was kindled against Rachel: and he said, Am I in God’s stead, who hath withholden from thee the fruit of the womb? 

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

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

7 And Bilhah Rachel’s maid conceived again, and bare Jacob a second son.

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

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah’s maid bare Jacob a son.

11 And Leah said, A troop cometh: and he called his name Gad.

whom I may set upon my knees, as my own. For so it follows.

That I may also have children] Though not by my own body, yet by her. For she being Rachel’s servant, the children that were born of her, were Rachel’s children, not her own.

Ver. 4. She gave him Bilhah.] Of such kind of wives as this and Zilpah, ver. 3, see xxv. 6.

Ver. 6. God hath judged me.] Decided the controversy between me and my sister; and given sentence on my side.

She called his name Dan.] The mothers sometimes gave names to their children (as Leah had done to hers, mentioned in the foregoing chapter); but with the approbation of the father, who sometimes controlled them (xxxv. 16).

Ver. 8. With great wrestlings, &c.] I have struggled exceeding hard (i. e. in incessant, vehement desires, and perhaps in prayers to God) to have another child, before my sister; and have prevailed.

Ver. 9. Took Zilpah her maid.] Imitating her sister, and perhaps out of the same principle; hoping some or other of her children might be the father of the Messiah; and therefore the more children she had, the more likely some of them might be so happy.

Ver. 11. A troop cometh.] The Hebrew writers generally expound it, “Good fortune cometh:” as Mr
13 And Zilpah Leah's maid bare Jacob a second son.

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

15 And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

Selden shows in his Synagoga, de Disis Siris, cap. 1. And the LXX. translate it αἰδερον, "in a lucky hour," and other Greek versions εἰδερον, as in St. Chrysostom (Hom. lvi. on this book), who expounds it εἰδερον τοῦ σώστου, "I have obtained my aim." Others have εἰδερον, which is the same: whence the Latin anciently had it, beata facta, or felix sum, as in St. Austin, Q. xci, in Gen. And this seems to some to be nearer to the Hebrew than any other translation; because, what other way soever we expound the word god, either for a troop, or for fortune, we must make two words of bagad, as the Masorites do, and take 2 to signify as much as σωστος, according as we translate it. A troop cometh, or Good fortune cometh. But I see no necessity of this; for, taking god for a troop, it may be simply translated, With a troop; a troop shall follow this, i.e. a great many more children. And it must be confessed that Jacob in his blessing (xlix. 19), doth allude to this signification of the word, which I doubt not is the truest. For god, or gada, never denotes fortune anywhere but in the Targum of Onkelos and Jonathan, and among the rabbins who follow them: and therefore this may be looked on as a later, not the ancient signification of the word.

Ver. 14. In the days of wheat harvest.] Which began at Pentecost, when the first-fruits of it were offered; as barley harvest began at the passover.

Mandrakes] In the Hebrew the word is dudaim: which here signifies the fruit of a tree or plant (whateverse it be); and in the book of Canticles, vii. 13, it signifies the flowers; and these are the only two places where this word is found in the Bible. Which Job Ludolphus gives many reasons to prove, cannot signify a mandrake: for the flowers of that have a bad smell, and the fruit of it a bad taste. And therefore, after great variety of opinions, he concludes it to be that which in Syria they call mauz: which is a small leprous fruit, growing upon a plant, in the top of which there are great bunches of it like a cucumber. From whence he fancies this fruit was anciently called dudaim; from the Hebrew word dud, which signifies, propinquus, cognatus, amicus; which signifies a neighbour, kinsman, or friend. Such were these dudaim, which he calls cognatos aut patresque ab unus collegit protectos (Vid. Comment. in lib. i. Hister. Ethiop. cap. xix. n. 72).

Ver. 15. Taken my husband?] It seems he had estranged himself, for some time, from Leah's bed, out of his great love to Rachel, or because he took little delight in her. Or Rachel's envy at her having

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Jezabel.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endowed me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

21 And afterwards she bare a daughter, and called her name Dinah.

22 And God remembered Rachel, and God hearkened to her, and opened her womb.

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

24 And she called his name Joseph; and said, The Lord shall add to me another son.

25 And it came to pass, when Rachel had so many children, when she herself had none, made her contrive ways to keep him from Leah.

Ver. 16.] I cannot think of any good reason, either of this contention among Jacob's wives for his company, or their giving him their maids to be his wives, or for Moses's taking such particular notice of all this; but only the earnest desire they had to fulfil the promise made to Abraham, That his seed should be as the stars of heaven; and that in one seed of his (the Messiah) all the nations of the earth should be blessed. It had been below the dignity of such a sacred history as this is, to relate such things, if there had not been something of great consideration in them. And what can that be, but chiefly the birth of the blessed Seed? which was the object of the hopes of all pious people in those days. For it is evident, both by Rachel and her sister, that it was children they desired, and not merely the company of their husbands: as it here follows, ver. 17.

Ver. 17. God hearkened unto Leah,—To her earnest prayer, or vehement desire: and gave her another son.

Ver. 18. Given me my hire,—I purchased my husband's company, and God hath repaid me, by the gifts of another child, for mine, which I had lost; and that in one seed of his (the Messiah) all the nations of the earth should be blessed. It had been below the dignity of such a sacred history as this is, to relate such things, if there had not been something of great consideration in them. And what can that be, but chiefly the birth of the blessed Seed? which was the object of the hopes of all pious people in those days. For it is evident, both by Rachel and her sister, that it was children they desired, and not merely the company of their husbands: as it here follows, ver. 17.

Ver. 19. Conceived again,—The birth of this son begat a greater kindness between them; and made him less a stranger to her bed.

Ver. 20. God hath endowed me with a good dowry,—By restoring her husband to her, and bestowing new fruitfulness upon her: for she had ceased to bear (xxix. ult.)

Ver. 21. Dinah,—No reason is given of her name: but it seems to have the same with that of Rachel's firstborn by Bilhah (ver. 6). For, as if she had now got the better of Rachel, she calls this child by a name implying revenge.

Ver. 22. God remembered Rachel,—He would not have Leah insult over her, nor triumph too much; and therefore blessed Rachel with a son out of her own womb, for that was to remember her.

Ver. 24. Joseph,—His name seems to have been taken both from ending her reproach, which she more in a further reflection; as if this was the reward of her kindness to her husband, in bestowing her maid upon him to be his wife.

Ver. 25. Conceived again,—The birth of this son begat a greater kindness between them; and made him less a stranger to her bed.

The Lord shall add to me another son,—This was a great expression of her faith; more than we find in all the former births.
CHAPTER XVIII.

121 born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: Ver. 25. 

Ver. 25. Send me away.] It is plain, by this, that the seven years' service for Rachel was now finished, just when Joseph was born; and therefore he desires to set off his wages, 'unto mine own house, and to the house of the ancients.' Unto mine own place and unto my country.] i.e. To his father's house in Canaan: which was his country, because he was born there.

Ver. 26. For thou knowest my service.] He appeals to himself whether he had not served him with all diligence and fidelity: and therefore deserved to be rewarded in each long labours.

Ver. 27. I have learned by experience.] Or, as the ancients understood the word nachasst, I have found by division: and Aben Ezra thinks he learnt it by consulting with his Teraphim. But there needed no such advice with them; the thing was plain in itself, that he had brought prosperity along with him into his house.

Ver. 29. Thou knowest how I have served thee.] With how much care and fidelity, as he had admonished him before (ver. 26).

How thy cattle was with me.] How they prospered under my care.

Ver. 30. Blessed thee since my coming.] So St. Jerome explains the Hebrew phrase, at my feet: ever since I cast my foot with, or in thy dwelling, since I entered into thy service. Others expound it, wheresoever I went, or by my leading thy flock. But Maimonides says this phrase, leragli (at my foot) signifies because of me: for my sake. And so he explains the like phrase, xxxiii. 14, par. i. More Nevoch. cap. 28.

Ver. 31. Thou shalt not give me any thing, &c.] I will take nothing of thee at present; but make this following bargain with thee, for the future.

Ver. 32. All the speckled and spotted.] In this place, and in xxxi. 10, there are four distinct words used to express what should be his. The first of them is nakad, which we well translate speckled. For the word signifies little points or pricks, which the Greeks call elphousa: as many have observed; particularly Beochart in his Hierozoic. par. i. lib. ii. cap. 45. The next is talus, which signifies broader and larger spots; which we frequently see in cattle. The next is ekod, which signifies, spotted with divers colours: but most properly spots, or rather circles, or rings about the feet or legs (which we translate ring-straked): so Symmachus renders it. The fourth is onodes, white-footed; and Onkelos and Jonathan, having marks on their feet; rather lists round their legs or feet; for the word de-thing: if thou wilt do this thing for me, I will again feed and keep thy flock:

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

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

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.

36 And he set three days' journey betwixt notes, binding or twisting about any thing. And then the last word barad signifies, whitish spots like hail. For barad, in Hebrew, is hail.

Ver. 33.] This separation being made, it would appear, that if he had any spotted, they were not taken from Laban's flock; but given to him by God out of them, as a reward of his honest diligence.

Ver. 34.] He thought this so good a bargain, that he was not called to any further account. Ver. 35. Into the hand of his sons.] i.e. Of Laban's sons, who were now grown up; though, perhaps, when Jacob first came to him, they were so little as not to be able to look after the flocks; which his daughter therefore fed (xxix. 9); as for Jacob's sons, the eldest of them was scarce seven years old; and therefore could not be fit for such employment. Laban therefore gave all the spotted cattle from the rest; and then, lest Jacob should get any of them to mix with those of one colour, he committed them to his own sons, to be fed apart by themselves. And, as it follows in the next verse, made a distance of three days' journey between the one and the other; that none might be in danger to stray to the flock which was fed by Jacob; unto whose care were committed all that had no spots at all.

Ver. 36. Set three days' journey, &c.] That they might be sure not to come near, so much as to see one another.

Ver. 37. [Of the hazel] The Hebrew word hus signifies an almond: Bochart proves at large, out of a great many authors. And therefore St. Jerome here rightly translates it, virgas amygdalinas. And
himself and Jacob: and Jacob fed the rest of Laban's flocks.

37. And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white stripes in them, and made the white appear which was in the rods.

38. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39. And the flocks conceived before the rods, and brought forth cattle ringsteaded, speckled, and spotted.

40. And Jacob did separate the lambs, and set the heads of the flock towards the ringsteaded, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

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

42. But when the cattle were feeble, he put them not in: so the feebleer were Laban's, and the stronger Jacob's.

43. And the man increased exceedingly, and had much cattle, and maid-servants, and menservants, and camels, and asses.

The Hebrew interpreters, who will have it signify a hazel-tree, confess that herein they depart from the opinion of those that went before them. So Aben Ezra and Kimchi, who both acknowledge that the ancient doctors expound it, almond-rods.

Pilled white stripes in them. He had three artifices to compass this end. The first was this: to peel off their skins before they put them at certain places, till white appeared between the bark, which was of a different colour. And these rods, thus discoloured, he laid in the channels of water, at that time when the cattle were wont to couple (as it follows in the next verse), that their fancies might be painted with such divers colours as they saw in the rods (see ver. 40.)

Ver. 39. The flocks conceived before the rods, &c.] The Greek fathers ascribe this to the miraculous operation of God, as Bochart observes in his Hierozoic. (par. i. lib. ii. cap. 49.) But the Latin fathers, particularly St. Jerome, look upon it as done by the natural operation of the imagination. For which he alleges the like thing done in Spain among horses and mares: and brings Quinectillan and Hippocrates to justify the like concepions in women. Which he backs with a great number of authorities, out of Galen and other writers; who have observed indelible marks to have been impressed upon children, by the objects that were presented to their mother's imagination at the time of her conception.

And St. Austin says, the Egyptians, by the like device with this of Jacob's, had still a new apis, or pied-bull, to succeed that which died: to whom they gave divine honour. But whatsoever power there might be in natural imagination to produce such effects, it must be acknowledged that God gave an extraordinary blessing to this contrivance: as appears by the vision which Jacob says he had, wherein God (who had directed him to this invention) promised to give it success (xxxii. 10—12.) For beasts have very rarely such a strong and vehement imagination as produces such effects; unless it be moved by some unusual passion. And therefore we must confess that God excited and stirred up their imagination; which otherwise would not have wrought in that manner; at least, not in all the cattle. For, let any shepherd now try this device, and he will not find it do what it did then by a divine operation (vide G. Vossius, lib. iii. de Idolol. cap. 29.)

Ver. 40. Jacob did separate the lambs, &c.] One species is put for all; and the meaning is, that those young cattle (whether lambs or kids of the goats, &c.) which were thus brought forth spotted, he did not suffer to remain with the flock of Laban; lest he should say that he did him wrong by letting them mix together, and so bring forth spotted cattle (and perhaps he might also think that they, looking upon Laban's one-coloured cattle, might bring forth young ones like to them). But, instead of this way of ex- tending himself, he had a second artifice; which was to put the spotted cattle (produced by the former device) foremost; so that Laban's flock should always look upon them, and thereby be the more apt to conceive the like. And then it follows, in the end of this verse:

Ver. 41. He put his own flocks by themselves, and put them not unto Laban's cattle.] Which looks like a repetition of what was said in the beginning of the verse: but the meaning is, that those which brought forth spotted, by this second artifice, he also put by themselves; and suffered them not to be mingled with Laban's cattle: as before he had separated those that were brought forth spotted, by looking upon them.

Ver. 42.] This was his third artifice; which is thus expounded by the Chaldee and a great number of other authors (which may be seen in Bochart, par. i. Hierozoic. lib. ii. cap. 46.), that he laid the rods before the cattle only in the spring-time, when the sun was ascending, and the cattle lusty and vigorous; but let them alone when the cattle came together in September, or the declension of the year (for they bred twice a year in those countries), at which time they were become more feeble. If he had always laid the rods before the cattle, there might have been none but spotted, and so Laban have been quite impoverished. Therefore he chose to do it only in their first and prime copulation, which was in the spring-time; and omitted it in the autumn, which was in the fall of the year.

Our famous Mr. Mede follows this interpretation (Discourse xiv. p. 355.) But there is no certainty in it: for Pliny and Columella prefer those begot in autumn to those begot in the spring. And therefore our translation is most proper, which represents Jacob as using this artifice of laying the rods before them, only when the stronger cattle came together, and not when the weaker. And so the LXX. understood the words, without respect to the former or later breed: and so the Hebrew words import, as Bochartus shows in the place before named (p. 541.)

Ver. 43. The man increased exceedingly, &c.] Some have made it a question, whether he got all these riches honestly; because Laban did not think of his using any art, but only of bare casual productions. But as what was not directly against the contract, may be thought to be allowed by it; so it is certain that Jacob might lawfully take what God bestowed upon him; who seems to have directed him by an angel to use this artifice; or, at least, testified his approbation of it: intending to transfer unto Jacob of the riches of the Egyptians to the Israelites. For the world is his, and the fulness thereof: and he may dispose of everything in it as he pleases.

Maid-servants, &c.] To look after his cattle; and after his camels and asses, which he also purchased.
CHAPTER XXXI.

1 And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.
2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.
3 And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.
4 And Jacob sent and called Rachel and Leah to the field unto his flock.
5 And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me.
6 And ye know that with all my power I have served your father.

Ver. 1. He heard the words of Laban's sons.] Who uttered such discontented or threatening speeches, as made him fear they would fall upon him and do him mischief. This was the first cause of his resolved flight.

Hath taken away all that was our father's,] They speak of him as if he had been a thief; which made him suspect they would use him accordingly.

All this glory.] All these riches (ver. 16).

Ver. 2.] This was the second cause of his resolution to be gone; that he saw by Laban's looks things were not likely to go well with him, if he stayed any longer.

Ver. 3.] This was the third cause, the Divine Majesty appeared to him, and bade him be gone. And as he had his warrant, so he sends it with his promise to protect him in his return to his own country.

Ver. 4. Jacob sent and called Rachel.] Rachel is first mentioned as his chief wife; for so she was in his desigual; and so the posterity of Leah afterward acknowledged, naming her first in the blessing of Ruth, iv. 11.

To the field.] That he might discourse with them privately: fearing also, it is likely, that he might be seized by Laban and his sons, if he went to the house.

Ver. 5. God—hath been with me.] Hath appeared to me (ver. 3), and bid me not fear your father.

Ver. 6. With all my power.] I have omitted nothing that I could do to promote his interest.

Ver. 7. Hath deceived me.] Dealt unjustly with me, in not standing to his agreement.

Changed my wages ten times.] i.e. Very often; as many interpret it from the like expression in other places, particularly Levit. xxxvi. 26, where ten women are put for a great number of women. But others think that he really changed his wages just ten times. For he served him six years, after he made the agreement with him, mentioned in the foregoing chapter, ver. 31, &c. And the first year he stood to his bargain; but seeing him thrive exceedingly, he altered the form of their covenants, at the end of that year. And in like manner, every half-year, when the ewes brought forth young ones (which they did twice a-year) and he saw them spotted, he broke his contract, and made a new one, less advantageous to Jacob, sometimes restraining it to one sort of cattle, sometimes; to another, and sometimes not letting him have the whole benefit of his contract. Which is not at all improbable: for Jacob mentions his ill dealing with him in the very same words (ver. 41). And in the next verse to this he relates how Laban would sometimes let him only have the spotted; at another time, none but the ring-straked; and so we may suppose of the rest. See note on ver. 27.

Ver. 8.] God suffered him not to hurt me.] To defraud me of my wages, by these changes which he made in them.

Ver. 9.] He prudently conceals his own artifice, and only relates what hand God had in the business (which indeed was the chief, for without his blessing it could not have prospered), for fear perhaps that they should any way divulge it, and bring him into danger with Laban. For everybody cannot keep a secret (the Hebrews make too severe and foolish reflections on women upon this occasion); and his whole estate depending on this, he thought it best to keep it to himself for the present.

Ver. 10.] To confirm them in their opinion, that the hand of God had transfixed all the riches of their father unto him, he relates what was represented to him in a dream.

The rams that leaped, &c.] He beheld them as he had agreed to have for his hire; and therefore likely to produce others spotted, and streaked, like themselves. According to the common observation of the poet:

"Sic carulos canibus similis, sic matribus hodos."

For in the Hebrew, the words ring-straked and speckled, may be referred to the ewes as well as to the rams. And it is probable he had this vision before he made this agreement with Laban; whereby he was directed to the artifice of which he made use; or else God represented to him afterward that he approved it, and would make it successful.

Grisled. This word (barud) is not used before; but I took notice of it in the foregoing chapter (ver. 32), that it signifies as much as great white or gray spots, like to hailstones. It is just the quite contrary to narkod, speckled or sprinkled with little black spots, which were upon the sheep that were white; as they
12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

13 I am the God of Beth-el, where thou anointedst the pillar, and where thou vowest a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

Ver. 14. And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for we were whithis or grisled spots upon those that were black.

16 [The angel of God spake unto me, &c.] In the name of God, as his ambassador: God being supposed to be present, where his angels, who are his retinue, are said to appear; as I have often noted (see xxviii. 17.)

Ver. 17. Lift up now thine eyes, he said (ver. 10.), that he did lift up his eyes: therefore the meaning here is, as he lifteth up his eyes, what will he see? I have seen all that Laban doeth unto thee, &c.

Taken such notice of it that I will do thee right.

Ver. 18. I am the God of Bethel—It is plain by this, that though the angel only appeared (ver. 11.), yet God himself was present and remembered him, how he had appeared unto him in Bethel (xxviii. 11, 12, &c.), and how Jacob had anointed the pillar, and vowed a vow unto him. So Maimonides explains it: for Jacob, no doubt, saith he, made the vow to God, and not to the angel: and therefore the angel (as he understands it) speaks here in the name of God and not of himself (More Neboch. par. i. cap. 27.). See ch. xxii. 11, 15. But I see no reason why we should not suppose the Divine Majesty himself to have appeared also, as he did at Bethel: when Jacob saw the angels ascending and descending upon the ladder, and the Lord himself standing at the top, and speaking to him, as he doth here. 

For upon a serious consideration of all the circumstances, this vision, here mentioned, seems to me to be distinct from what was represented by an angel in a dream (ver. 11.). For it is not quite evident, at the beginning of his last six years' service: this, at the conclusion of them; and he put them both together, because they belong to the same matter.

And God now remembers his vow, to show him that he was well pleased with it; and to excite him to perform it, when he had brought him (as he assures him he would) to that place again.

Ver. 14. They immediately consented to go along with him; and not so much as to acquaint their father with it; for they knew he would give them nothing.

Is there yet any portion, &c.] We shall get nothing by staying with him: the reason of which follows.

Ver. 15. Are we not counted of his strangers? &c.] He hath not dealt with us as if we were his children: but as if we were of some other family; whom he had bought and sold again.

Sold us, I] Not so much giving us in marriage, as selling us for the price of Jacob's labour.

Quite devoured also our money.] Kept to himself all the money he got by his service; and given us not a farthing of it.

Ver. 16. For all the riches, &c.] God hath but given us that which was our own; and therefore thou mayest lawfully keep it, and go away with it.

Ver. 17. Jacob rose up.] Prepared himself for the journey.

And set his sons] As was but needful: Reuben, his eldest, being scarce fourteen years old; and Joseph, his youngest, scarce six.

Upon camels.] They used to ride upon camels in the east country; especially when they made long journeys (see xxiv. 10.)

Ver. 18. He carried away all his cattle.] But nothing of Laban's, as Josephus, without any reason, fancy.

Ver. 19. Laban went to shear his sheep.] Which gave Jacob the better opportunity to escape, whilst he was busy about that; and feasting, perhaps, his shearsers.

And Rachel had stolen] In all likelihood his wives returned to the house, to fetch what they had left there, when Jacob sent to speak with them in the field (ver. 4.), and then Rachel took away these images.

The images that were her father's.] These images in the Hebrew are called teraphim: of which we read very often afterward, in the Holy Scripture. Mercer and Simeon de Muis take it for an exotic word; but others derive it from the Hebrew word reproph, which signifies, to cure or heal; as if these were looked upon as gods, as they were strangers, or of another race, and not as instruments of divination; as Mr. Selden observes (de Dilis Syris Synagog. i. cap. 2), where he shows, that several of the Hebrew doctors take them to have been figures in human shape (1 Sam. xix. 12), made by astrologers to be capable (as they fancied) of the heavenly influences; either to be a phylactery, or an oracle (see lib. i. Histor. Orient. cap. 8).

But the conjecture of Lud. de Dieu upon this place seems to me far more probable, that they were the representations of some angelical powers (teraphim and seraphim being the very same, by the change only of a letter), who, they imagined, had declared the mind of God by them. For, in those countries where the Shechinah, or presence of the Divine Majesty, did not appear, as it did in Abraham's family, they had at least some tradition of it, and of the angels that were its attendants: the resemblance of which they made, in hope they might by that means have a communica-
Rachel had stolen the images that were her father's.
20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.
21 So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.
22 And it was told Laban on the third day that Jacob was fled.
23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.
24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speakest not to Jacob either good or bad.
25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.
26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?

Ver. 22. On the third day] There was such a distance between Jacob's flock and his (xxxi. 36), that he could not hear sooner; especially when he was taken up with other business (ver. 19), and did not make inquiry.

Ver. 23. Took his brethren] Some of his near kindred.

They overtook him.] The Hebrew word imports, they came close up to him.

Ver. 24. And God came to Laban the Syrian in a dream, &c.] See concerning this expression, xx. 3.

Speak not to Jacob either good or bad.] About his return to the Syrian. Unto which God charges him, he should neither allure him by promises, nor affright him by threats.

Ver. 25. Then Laban overtook Jacob] This is a different word from that in ver. 23, signifying he came near, or approached just to him; so that they might confer one with another.

Now Jacob had pitched his tent, &c.] For Jacob and Laban had both pitched their tents in the same mount; not far from one another. This Josephus thinks they had done in the evening; when Laban came up so close to him, that if the night had not parted them, they might then have discoursed together; which they did next morning, when they came nearer one to another; after God had warned Laban not to stop his journey.

Here Gilead is redundant, as the word Syrian was before in ver. 20, 24.

Ver. 26. As captives taken with the sword?] As prizes in war, which are wont to be carried off with force and violence.

Ver. 28. Thou hast now done foolishly in so doing.] It seems to pretend, that he would have been very kind to him, if they had parted with mutual consent: and would have him think he had lost, by stealing away, not only the music and merriment (beforementioned, ver. 28), but such gifts as he would have bestowed upon him.

Ver. 29. The God of your father spoke unto me, &c.] There is no ground to think that the Shechinah, or Divine Majesty, appeared to him; for we do not read either here or ver. 21 of his seeing any thing, but hearing one speak to him, and that in a dream: who told him, I suppose, that he was the God of Isaac, and of Abraham. Or, if he saw a glorious appearance it was in his sleep only; not when he was awake.


Ver. 31. Because I was afraid.] This is an answer
thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

to the first part of Laban's expostulation (ver. 26, 27, &c.)

Ver. 32. With whomsoever thou findest, &c.] This is an answer to the last part of it. From which some gather, that theft was punished with death in those days. Sacrilege perhaps was.

Ver. 33. Laban went into Jacob's tent, &c.] This shows that men and women had every one of them their distinct tents, apart by themselves: as was noted before, xxiv. ult.

Ver. 34. Camel's furniture.] The saddle upon which they rode, or laid their carriage.

Search all the tents.] Except that place where she sat.

Ver. 35. Let it not displease, &c.] She begs his pardon that she did not stand up to do him reverence, as became a child to her father: and excuses it, by an infirmity which was upon her.

And he searched.] He looked all about the place where she sat.

Ver. 36. Jacob answered and said, &c.] He proceeded farther in his answer; and expostulates with Laban, as he had done with him: setting forth the causelessness of his pursuit, the injustice of charging him with theft, and all his unkind usage of him, from the time he came to him, till his departure; notwithstanding his faithful services, which he represents most admirably.

Ver. 37. Thy eyes and thy she-goats have not cast their young.] I looked so carefully after them, and such was the blessing of God upon my care, none of them miscarried. A most high commendation of his service. Who would not have valued such a servant, for whose sake God bestowed such an unwonted fecundity upon Laban's flock?

The rams of thy flock have I not eaten.] Under rams are comprehended the lambs also: for if he had eaten any of them, it had been no great commendation to abstain from the rams. But he contented himself with pulse, or such-like mean diet, to promote his master's profit.

Ver. 39. That which was torn of beasts, &c.] And that also which was stolen by theft, was not brought to Laban's account; but Jacob made them good. Which was not only an unjust exactation, but an inhuman

38 This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

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

43 ¶ And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

man: for the most careful shepherd in the world could not have his eye everywhere to prevent such things, especially in the dark; as it follows.

Whether stolen by day, or stolen by night.] A most barbarous usage of a nephew and a son-in-law, to make him pay for that which wild beasts devoured, or thieves stole, against his will; when nobody could see their approach in the night. Some question where Jacob got money to pay for them. But it is to be considered, that he did not come quite unprovided from his father's house; with which also, we may reasonably think, he still held some correspondence.

Ver. 40. Thus I was; in the day the drought, &c.] While I served thee, the heat consumed me in the daytime, and the frost appalled me by night. For in these countries shepherds were wont to watch their flocks; especially about the time that ewes were likely to yeat: as we read Luke ii. 8 (see Bochart in his Hierozoic, par. i. lib. ii. cap. 44).

My sleep departed from mine eyes.] Many times he took no rest; being awakened by wild beasts, or by thieves, or kept awake by his great solicitude for his flock.

Ver. 41. Thus have I been twenty years in thy house.] This hath been my manner of life, for no less than twenty years, that I have been a servant in thy family.

Ver. 42. The fear of Isaac.] The God whom Isaac feared; that is, worshipped: as the Chaldee interprets it.

Thou hast sent me away now empty.] Without goods, wives, or children: for he seems to have been so barbarous, that if he had been left to himself, he would have made them all his slaves.

God hath seen mine affliction.] How ill thou hast treated me; and taken care to relieve me. For so the word signifies in many places; particularly xvi. 13.

Ver. 43. These cattle are my cattle, &c.] Because they belonged to his daughters, and their children, therefore he calls them his. That is, now he is in a good mood, and pretends the same care of every thing that Jacob had, as if it were his own. So it follows.

And what can I do this day unto these my daugh-
44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it Jegar-sahadutha: but Jacob called it Galeed.

48 And Laban said, This heap be a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And Mizpah: for he said, The Lord watch between me and thee, when we are absent one from another.

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

ters, &c.] How can I do them any harm, when they are so very dear to me?

Ver. 44. Let us make a covenant, &c.] Enter into a strict league, by some monument or other: that shall remain as a testimony of our friendship.

Ver. 45. Set it up for a pillar.] For a monument of what Laban desired.

Ver. 46. Jacob said unto his brethren, Gather stones, &c.] He prays every one whom Laban had brought with him, to bring a stone; and they did so, and laid them together on a heap; which was flat at the top like a table; so that they did eat upon it the next morning (ver. 54).

Ver. 47. And Laban called it Jegar-sahadutha, &c.] One of them gave it a Syriac name, signifying the heap of testimony: the other a Hebrew, signifying the heap of witness. For gal is a heap in Hebrew, and ed, a witness. These two languages were different; but not so much as that they did not understand one another, as appears by the whole story.

Ver. 48. This heap be a witness between me and thee this day.] It shall remain as a monument, that we agree not to transgress these bounds; as it is explained, ver. 52.

Ver. 49. Mizpah.] A watch-tower. This shows that Laban understood Hebrew as well as Syriac: or, rather, that these were two dialects; which differed in pronunciation, and in many words (as those mentioned ver. 47), but in most had the same common to them both.

The Lord watch between me and thee.] Observe how we behave ourselves, when we cannot see one another. Here he uses the name of Jehovah; which shows he was acquainted with the religion of Jacob, as well as his language: and worshipped, it is likely, the Lord of heaven and earth; though not without some superstitious mixtures.

Ver. 50. If thou shalt afflict my daughters, &c.] It seems to be a short form of speech, importing, God who observes all things will punish thee for it.

If thou shalt take other wives beside my daughters, &c.] Which might have been worse for them and their posterity: and therefore he lays this restraint upon him. No man is with us, &c.] Though here be no man beside ourselves, to be witness of this agreement; yet consider that God (which is infinitely more) knows it, and will punish him that transgresses it.

In these two last verses he discourses very religiously; which revived also his natural affection to his children.

Ver. 52. This heap be witness, and this pillar be

51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee;

52 This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swear by the fear of his father Isaac.

54 Then Jacob offered sacrifices upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them; and Laban departed, and returned unto his place.

witness, &c.] It seems that Laban and his company set up a heap, made of the stones which every one brought; and Jacob set up one single large stone (ver. 15) in the form of a pillar. And it is likely his pillar looked towards the land of Canaan; and their heap towards the land of Haran.

That I will not pass over this heap, &c.] As stones were set in the confines of fields to be boundaries, and landmarks (as we call them) to distinguish men's possessions, and limit them from encroaching one upon another; so were this heap and this pillar intended to be in the nature of such boundaries; beyond which neither of them should pass armed, to offend the other.

Ver. 55. The God of Abraham, and the God of Nahor.] These two were brethren (for he doth not mean, sure, their grandfather, the father of Terah, xi. 24), and before Abraham was called out of Ur, they both worshipped other gods (Jesh. xxiv. 2). But then Abraham renounced these gods, and worshipped only the Creator of heaven and earth; as Nahor, I have formerly conjectured, also did, when he followed him to Haran. Therefore, I think, we need not make a question by which of Abraham's gods Laban now swears: for I take him to have been bred up in the true religion, which made Abraham desire his son should have a wife out of this family; for which reason Isaac also sent Jacob hither.

The God of their father.] As much as to say, by the God of our ancestors; who, after God's appearing to Abraham and calling him out of his own country, became the worshippers of the Lord of heaven and earth alone (see xi. 31). Jacob swears by the fear of his father Isaac.] By Him whom Isaac worshipped (ver. 43). He mentions the fear of Isaac rather than the God of Abraham, to declare more plainly and undoubtedly by what God he swears. For Abraham had been an idolater; but Isaac never was.

Ver. 54. Jacob offered sacrifice.] Peace-offerings (as they were afterward called), part of which were eaten by him that offered them, and by his friends. This further shows they were of the same religion, by their partaking of the same sacrifice; which Jacob no doubt offered to the true God.

Called his brethren to eat bread.] Invited them to feast with him upon that sacrifice; whereby they confirmed the covenant lately made between them.

Ver. 55. Laban—blessed them.] Prayed God to preserve and prosper them.

Returned unto his place.] viz. Haran.
1 And Jacob went on his way, and the angels of God met him.

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

3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

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

5 And I have oxen, and asses, flocks, and menservants, and maidservants: and I have sent to tell my lord, that I may find grace in thy sight.

CHAP. XXXII.

Ver. 1. The angels of God met him.] To encourage and comfort him, with the assurance that God was with him. This is a remarkable passage, showing the singular care God had of him; who, as he appeared to him when he went from Canaan, so now appeared to him again in his return thither, that he might depend upon the promise he then made him (xxviii. 13-15).

Ver. 2. This is God's host.] Which attend upon the Shechinah, or Divine Majesty, to execute his commands.

Mahanaim. i.e. Two hosts, or camps, as it is in the margin. Either, because there were several squadrons (as we speak) of the angels, drawn up like an army, ready for his defence; or, because, besides his own family, which was pitched here in order like a camp, there was that of the angels also. The former seems more probable, because this name relates to God's host, mentioned before; which consisted of several troops of angels.

Ver. 3. And Jacob sent messengers before him, &c.] As he was about to pass over Jordan (ver. 10), he sent some to wait upon his brother.

Unto the land of Seir.] Which Esau, it seems, had conquered in Jacob's absence, according to the blessing of his father (xxviii. 40), "By thy sword shalt thou live." This Jacob thought fit to congratulate to him; and at the same time to try how he stood affected towards himself.

The country of Edom.] So it was called in Moses's time.

Ver. 4. Thus shall ye speak to my lord Esau.] He calls him his lord, that he might mollify his anger, if any remained, by humble language. Which sounded as if he had no thoughts of the birthright he had purchased of him. This also was the style wherein others addressed themselves to Esau, after he had won the principality of Seir.

Thy servant Jacob.] These are submissive words also, showing his inferiority.

I have sojourned with Laban, &c.] This hath the same design with the foregoing words; to insinuate that he was much inferior to Esau; having been a servant a long time to Laban.

Ver. 5. And I have oxen, &c.] Yet he adds this, that he was plentifully provided for, lest Esau should think he came a begging, and might prove a burden to him; so the Hebrews understand it. And Maimonides observes, that he mentions only oxen, asses, and flocks (I. c. x. 21, and Gen. xxv. 29), because these were the common possessions of all men, and in all countries that had any thing. But horses and camels were not ordinary goods, but the possessions of a few great persons, and in some countries only (More Nevochim, par. iii. cap. 39). Jacob indeed had camels (ver. 7, 15, and xxxi. 17); but, it is likely, they were not many, and he had no great breed of them.

Menservants and women servants.] These were a part of their possessions, as oxen and sheep were; which they bought and sold; and were nowhere more plentiful than in Syria (from whence Jacob came), if it were then such a country as it was in aftertimes, when the Roman writers say, they were "servituti natii," born to slavery.

That I may find grace in thy sight.] He courts his friendship, and desires he would favour him, and not hinder him in his passage to their old father.

Ver. 6. We come to thy brother Esau, and also he cometh to meet thee.] They reported, no doubt, what he replied to Jacob's message; and this coming to meet him signifies, that he gave them a civil reception, and pretended, at least, to be glad to hear of his brother's return; and therefore prepared to come and welcome him into his own country.

Four hundred men with him.] Nobly attended; partly to show his greatness, and partly to do honour to Jacob by a public salutation.

Ver. 7. Then Jacob was greatly afraid, &c.] Being conscious to himself what cause Esau had not to love him. If one interpreted his coming to meet him, with such a number, otherwise than it was represented. The vision of angels, indeed, who met him (ver. 1), might have fortified him against all fear of Esau's meeting him; but the first motions of such passions cannot always be prevented.

He divided the people that was with him, &c.] Put his family and all belonging to him in as good a posture as he was able.

Ver. 9. O God of my father Abraham, &c.] As he had prudently disposed of all things for the preservation of his family, at least of some of them, so he addresses himself to God (of whose goodness both Abraham and
10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

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

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau:

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

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

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

Ver. 15. Milch came's] Who had lately foaled: for nothing was more delicious in those countries (as Bochart observes out of Aristotle, Pliny, and many other authors, 1b. lib. ii. cap. 2) than camels' milk.

Ver. 18. It is a present'] With which he hoped to sweeten him; there being a great power in gifts to win men's hearts, even when they are affected as the wise man observes in many places (Prov. xvii. 8, xviii. 16. &c.).

Ver. 21. Lodged that night in the company.] Or, camp, i.e. where he pitched the tents for his family.

Ver. 22. He rose up that night,] Before it was day; in the last watch of the night.

4 His eleven sons,] i.e. All his children: for the daughter is comprehended.

Passed over the ford Jabbok.] This was a little river flowing from the country of the Ammonites, and falling into Jordan, where it comes out of the lake Geneareth. It was in one place fordable; and there Jacob first passed over himself, to try the depth of it.

Ver. 23. Having tried the ford, he returned; and caused them all to pass over; and so (as it follows) was left alone, on the east side of the brook.

Ver. 24. There wrestled a man with him.] He stayed alone, in all likelihood, that he might commence himself and his family to God, by earnest prayer: which seems to be confirmed by the prophet Hosea, xii. 4. And as he was praying, or when he had done, a man encountered him, with whom he grappled; taking him, perhaps, for some of Esau's attendants come to surprise him. For it was so dark, that he could not see what kind of acquaintance he had; or, if he could, angels were sent to appear so like to men, that at the first they did not discern the differ-
25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

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

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of that import (as imports) with God, and with men, &c. That is, hast shown such an heroic spirit (as we speak) in this combat, that thou needest not fear Esau and all his followers: this victory is an assurance that thou shalt get the better of him.

There is nobody skilled in the original language, but easily sees, no other derivation of the name of Israel is to be sought for, but what is contained in this word Scharitha: which gives the reason of it. For sar, as St. Jerome observes, signifies a prince; and the jod in the beginning, is the common note of a proper name. So the meaning of Israel is as much as a prince with God.

Ver. 33. Jacob asked him and said, Tell me, I pray thee, thy name. Jacob having told him his own name, desires him to requite him in the same kind: that thereby he might more certainly know whether he was an angel or a man. For these words seem to demonstrate, he did not think him to be God himself.

Wherefore—dost thou ask after my name?] Do not inquire more into his name. Rashi thinks angels changed their names according to the offices and functions to which they were assigned.

He blessed him there.] Renewed the blessing which God had promised to Abraham and his seed; whereby Jacob was fully satisfied who he was: for he pronounced this blessing in the name of God, from whom he came.

Ver. 30. I have seen God face to face.] Been admitted to the nearest familiarity with him. For he looked upon this angel as a part of the Shechinah; which now also, it is likely, visibly appeared, and made him call this place Peniel, the face of God. Which doth not import that the Shechinah appeared in a human figure (for it never did), but that he looked upon it as a token of the Divine Presence, and that it approached very near him; as when one friend speaks to another face to face, as the ancient phrase was.

My life is preserved.] This is commonly interpreted by the opinion, which was in old time, that if they saw one of the heavenly ministers, they were to be no longer men of this world, but die presently. But it may refer (as Menochius observes) to the principal scope of the combat, which was to confirm Jacob against the fear of Esau: and so the meaning is, I doubt not, I am safe, God will preserve me from any hurt by Esau.

Ver. 31. He halted upon his thigh.] Because the hip-bone was out of its place. Many think this lasted only for a time; and some will have it, that the angel cured him before he got to Esau. But there is no certainty of either of these conjectures.

Ver. 32. The children of Israel eat not of the sinew.] That sinew (or tendon) which fastens the hip-bone in its socket; which comprehends the flesh of that muscle which is composed of it. He that ate of this was to be hewn as the Jewish masters tell us (see Mr. Selden, lib. ii, de Synedriis, p. 552. Hottinger de Leg. Hebr. § 3, Vorstius upon Pirke Eliezer, p. 221).
CHAPTER XXXIII.

1 The kindness of Jacob and Esau at their meeting. 17 Jacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar called Ed-elohe-Israel.

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

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

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

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

Ver. 1. Jacob lifted up his eyes, &c.] Being come to his family (whom he sent before him over the brook, xxxii. 23), and looking about him, he beheld Esau and his train at some distance; and put himself, his wives, and his children, in good order to meet him.

Ver. 2. Joseph hindermost.] As more dear to him than any of the rest: for he did not yet know that the Messiah was to proceed from Judah, one of the sons of Leah.

Ver. 3. He passed over before them.] Put himself in the front of them.

Bowed himself to the ground seven times.] At some distance he began to bow: and so, at every other step, or more, he bowed again (seven times) till he came near to his brother. This was to testify the great honour he had for him: and to take out of Esau's mind all suspicion, that he looked upon himself as the elder brother.

Ver. 4. Esau ran to meet him.] This declares the forwardness of his affection: which would not let him proceed so ceremoniously as Jacob did.

Kissed him.] This word is marked in the Hebrew text (as fourteen other words in the Bible are) with four unusual points over it: to denote, as the Hebrew doctors think, some remarkable thing: which some of them take to be, the sincerity of Esau's reconciliation to his brother. And truly, if he heartily pardoned the injury, which he conceived Jacob had done him, it is much to be noted; and ought to be looked upon as a sign he was become a good man. And so Mart. Bacher, I remember, understood it, in his Commentaries upon the Epistle to the Romans: where he makes this an argument that Esau was not a reprobate, as some are apt to imagine. If it be said that God deterred him from doing his brother any hurt, it is more than can be proved. For it is recorded indeed that God threatened Laban in such a manner, that he durst not meddle with him: but no such thing is said of Esau, though it would have been of more concern to have recorded the same here, if Moses had known of any such Divine appariation to him.

27. (as he called himself ver. 5), so he still honours Esau by the name of his lord.

Ver. 9. I have enough, my brother, &c.] In this he shows himself not to be of a covetous humour: but as free from that vice as from revenge.

Ver. 10. If now I have found grace in thy sight.] If thou lovest me.

As though I had seen the face of God.] For Esau's kind reception of him, he could not but look upon as a token of the Divine favour towards him. Some think by God may be meant an angel, or great man: into whose presence, inferiors, as I said, were wont to approach with presents.

Thou wast pleased with me.] Received me kindly.

Ver. 11. Take—my blessing.] i.e. My present, as we expound it in the margin of 1 Sam. xxv. 27.

I have enough.] It is a larger word in the Hebrew than that used by Esau, ver. 9, signifying that he had

the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched

the hollow of Jacob's thigh in the sinew that shrank.
brought to thee; because God hath dealt graciously with me, and because I have enough.
And he urged him, and he took it.
12 And he said, Let us take our journey, and let us go, and I will go before thee.
13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.
14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle goeth before me and the children be able to endure, until I come unto my lord unto Seir.
15 And Esau said, Let me now leave with thee some of the folk that are with me. And enough to spare of all sorts of things: and therefore Esau needed not fear his impoverishment, by accepting this present.
16 And he said, Let us take our journey, &c.] Esau invites him to go along with him, to the land of Seir, and there refresh himself.
17 I will go before thee.] Show thee the way, and conduct thee.
18. 13. He said unto him, &c.] i.e. Jacob said this in exence, that he could not go so fast as Esau; and therefore desired to follow after by easy journeys.
Children are tender.] Joseph was not above six or seven years old.
Flocks and herds with young.] The Hebrew word aloth (in 1 Sam. vii. 7), signifies kine that had sucking calves. Unto which sense Bochart inclines in this place; and so do Jonathan, Onkelos, and other ancient interpreters (see his Hierozoe. par. i. lib. ii. cap. 30.)
Are with me.] Must be looked after very carefully.
* All the flock will die.] i.e. All that are big with young; or, have newly brought forth young.
19. 14. I will lead on softly.] Follow thee with a gentle pace; such as the flocks and children can bear.
According as the cattle that goeth before me.] It was observed particularly (xxx. 30), that Maimonides interprets this phrase, leregel, for the sake: and so he understands it here, with respect to the cattle and children (More Nevoch. par. i. cap. 28). Or, because of the cattle, &c. that they may not be overdriven.
Until I come unto my lord, unto Seir.] Moses omits this journey to Seir, as he doth his visit to his father; which one cannot think he deferred for so many years, as were between his return to Canaan, and the mention of his coming to Mamre (xxxv. 27). Or, Jacob was hindered, perhaps, by something which he could not foresee, from performing this promise to his brother: of which, no doubt, he gave him an account, that he might not be thought to break his word.
15. Let me now leave with thee, &c.] He would have left some of his followers with Jacob, to show him the way, and to be a guard to him; or honourably attend him.
16. Let me find grace in the sight of my lord.] In this also be so kind as to gratify my desire (xxxiv. 11).
17. Esau returned that day.] The same day they met together; because he would not be a burden to Jacob.
18. Journeyed to Succoth.] After he had been with his brother in Seir, if he did follow him thither; he said, What needest it? let me find grace in the sight of my lord.
19. So Esau returned that day on his way unto Seir.
20. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.
21. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.
22. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.
23. And he erected there an altar, and called it El-eleh-Isralee.
CHAPTER XXXIV.

1 Dinah is ravished by Shechem. 4 He saith to marry her. 13 The sons of Jacob offer the condition of circumcision to the Shechemites. 20 Hamor and Shechem persuade them to accept it. 25 The sons of Jacob upon that advantage slay them, 27 and spoil their city.

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

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

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

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto his father and unto his brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem treating, in came Jacob's sons: who, hearing how their sister had been abused, were very much afflicted, and no less angry.

Wrought folly in Israel? Or, against Israel. Committed a wickedness, highly to the disgrace and injury of Israel's family.

Which thing ought not to be done. Contrary to the law of nations; that a virgin should be violated without punishment. So Rasi.

Ver. 8. Hamor communed with them. With the whole family, Jacob, Leah, and Dinah's brethren.

Longeth. Is extremely in love.

For your daughter. The daughter of Jacob and Leah, unto whom he speaks in the presence of her brethren.

Ver. 9. Make ye marriages with us, &c. Become one people with us (ver. 16).

Ver. 10. Ye shall dwell with us. Settle yourselves among us.

The land shall be before you. In any part of our country.

Dwell. He repeats it again, to beget in them a confidence of a settlement among them; in the enjoyment of all their rights and privileges; as much as if they had been natives.

Trade ye. Exercise what traffic you please upon and down the country, without any let or impediment.

Get you possessions therein. Purchase land.

Ver. 11. Let me find grace in your eyes. Grant this petition, which my father makes in my behalf (xxxiii. 15).

What ye shall say unto me, &c. Make your own terms, I will agree to them.

Ver. 12. Ask me never so much dowry and gift. This shows more fully, that the custom of those times was (as was noted upon xxix. 18) for men to give money for their wives. But there was a greater reason for a dowry now, and a large one too; that he might make compensation for the wrong he had done. For there was a natural equity in those laws of Moses (Exod. xxii. 16; Deut. xxii. 28), by which men were bound to make satisfaction to the fathers;
and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

14 And they said unto him, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us:

15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

if, either by incitement or violence, they had abused their daughters.

**Dowry and gift seem to be distinct things:** the dowry being given to the parents, the gift to the kindred.

**Ver. 13.]** Hence some infer, that, by the custom of those days, the consent of the brethren was required rather than the parents: for the sons of Jacob here make the contract, as Laban had done with Abraham's servant (xxiv. 50). But it is more reasonable to think, that Jacob left it to them to consider what was fit to be done in a matter which required great deliberation, and then to report their opinion to him, who had the greatest interest in her, and right to dispose of her.

**Ver. 14.** *We cannot do this thing.* It is against our religion. Which was partly true; for though Jacob himself had married one whose father was uncircumcised (as Isaac had done before him), yet by degrees this opinion prevailed among them, till it was established by the law of Moses.

**Ver. 15.** *In this will we consent unto you.* They plead honour as well as conscience.

**Ver. 16.** *In this will we consent unto you.* Upon these terms we will agree to the match.

**Ver. 17.** By this it appears they treated in their father's name, as was noted before, ver. 13.

**Ver. 18.** It may seem strange they should so easily consent to be circumcised, till we consider how passionately Shechem loved Dinah, and the great affection Hamor had to Shechem: who was his beloved son (ver. 19). Besides, this was but a poor prince, and his city little and mean: which he thought to enrich and strengthen by Jacob's family (who were very wealthy) being incorporated with them (ver. 22).

**Ver. 19.** *He was more honourable.* In greater esteem with his father, and all the family, than any other belonging to it.

**Ver. 20.** *Came unto the gate of their city.* Where all public affairs were transacted.

And communed with the men of their city. Such great matters could not be concluded without the public consent (see xxiii. 18, xxix. 22).

**Ver. 21.** *These men are peaceable.* They use many arguments to persuade the people to consent: and the first is, that the Israelites had hitherto lived offensively among them.

Let them dwell in the land, and trade therein.] By a public decree, or law.

**For the land—is large enough.** This is the second argument: which was land enough in their country uncultivated, which these men would improve.

**Ver. 23.** This is the greatest argument of all; taken from the profit they should have by them; the gain of no less than all they had. Which is not to be understood as if they intended to overpower them, and seize upon all their stock; but that by intermarriages, their estates would be inherited by them, as much as by the Israelites.

**Ver. 24. All that went out of the gate of his city.** i.e. All the citizens (xxiii. 18) who were met together in the common-hall (or place of public assemblies), and were soon persuaded to yield to the reasons which had persuaded their rulers.

**Ver. 25. On the third day, when they were sore.** And began to be a little feverish. For the greatest pain and anguish, the Jews observe, was upon the third day after circumcision, which very much indisposed them (see Pirke Eliezer, cap. 29, and Vorstius's Annotations, p. 195). And indeed Hippocrates observes the same of all wounds and ulcers; that they are the most inflamed, by a confux of sharp humours in them.

**Two of the sons of Jacob.** &c. With their servants: for they two alone could not destroy a whole city, though but small.

**Slew all the males.** The women and children in those days were always spared in the most deadly wars: as when the Midianites were killed, Numb. xxxi. 7, 9, and the Edomites, 1 Kings xi. 16. And so Moses commanded they should do even with the Canaanites, Deut. xx. 13, 14. See Bochart, par. i. Hierozic. lib. ii. cap. 56; Selden de Jure N. and G. lib. vi. cap. 16, p. 745, and de Synedr. lib. i. p. 81.

**Ver. 26. Took Dinah out of Shechem's house.** Where it seems she remained, after the rape he had committed, in hope of a marriage.

**Went out.** Carried her home.

**Ver. 27. The sons of Jacob.** The rest of his sons
CHAPTER XXXV.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field.

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

(who were able to bear arms) came after the slaughter, and helped to plunder the city. Thus they were all involved in the guilt, which was very great and manifold; as Bonfrerius, and, out, of him, Menochius, have observed.

Because they had defiled] Their prince had defiled her: whose fact, it seems, they did not disapprove: and therefore it is imputed to them all, as the cause of their slaughter.

Ver. 28. They took their sheep, &c.] It is a reasonable conjecture of Bonfrerius, that Jacob caused all these to be restored to the wives and children of the slain, whom he set at liberty.

Spoiled even all that was in the house.] Of Hamor and Shechem: which, perhaps, they kept to themselves, in compensation of the wrong he had done; and none of the family, perhaps, surviving to own them.

Ver. 30. Ye have troubled me.] Disturbed my quiet, and made it unsafe for me to live in this country; where I hoped to have settled.

28 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

Made me to stink, &c.] Made me odious to all the country, as a murderer, a robber, and a breaker of my faith.

Ver. 31. Should he deal with our sister as with a harlot?] As with a common whore, that prostituted herself to his lust? If she had done so, there had been no ground for their quarrel (according to the Hebrew doctors), because Shechem had not then offended against the laws of the sons of Noah (as they speak), i.e. the right of nations: which was not violated by a man's lying with a single woman, by her free consent. But Dinah being forced and violently ravished (as they take the sense of ver. 2 to be), they tell their father they might right themselves by making war upon them. For there was no other way to deal with princes, whom they could not implead in any court; and therefore betook themselves to arms (see Mr. Selden, lib. vii. de Jure N. et G. justa Hebr. cap. 5).

CHAPTER XXXV.

1 God sendeth Jacob to Beth-el. 2 He purgeth his house of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allan-bachuth. 9 God blesseth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben lieth with Bilhah. 23 The sons of Jacob. 27 Jacob cometh to Isaac at Hebron. 28 The age, death, and burial of Isaac.

1 And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

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

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

CHAP. XXXV.

Ver. 1. God said unto Jacob.] There were several ways, as Maimonides observes, whereby God communicated himself to the prophets. Unto whom he is said sometimes, to speak by an angel in a dream, as he did to Jacob, xxxi. 11. Sometimes by an angel, without any mention how it was, whether in a dream or vision, or not: of which he takes this place to be an instance; and verse the tenth of this chapter, and xxxii. 15. Thirdly. In other places there is no mention of an angel, but of God alone speaking; yet in a vision, or dream, xv. 1. And, lastly, God is said to speak absolutely, neither in a dream, nor vision, nor by angel, xii. 1, xxxi. 3 (More Neevechim, parii, cap. 42). In which classes I think he might have put this apporation to Jacob, as well as that last mentioned; for there is no difference between them but this, that in the former place (xxxi. 3) it is said, The Lord said unto Jacob; and here, God said unto Jacob.

Go up to Beth-el, and dwell there.] By this advice God showed he still took care of him; and delivered him from the fear he was in of the Canaanites and Perizzites, who, one would think, detested the fact of Shechem; or, else it may seem strange that they did not immediately cut off Jacob and his family, who had taken such a terrible revenge for it; but let them remove quietly to Bethel. But Moses gives us the true reason of this, ver. 5.

Make there an altar.] Perform a vow which thou madest in that place (xxviii. 20—22). Some wonder Jacob made no more haste to this place, after his return to his own country (for now he had been about nine years in Canaan), and some of the Hebrew doctors fancy God punished him for deferring so long to go thither (where he promised to worship him, if he prospered his journey and brought him back again in safety), by suffering his daughter Dinah to be ravished. But it is more probable that he met with obstructions, which made it not safe for him, as yet, to go thither; or, that he waited till God, who had conducted him hitherto, should direct him to take his journey to that place. For, it is very probable, he inquired of him about his removal.

Ver. 2. Then Jacob said unto his household, &c.] Being to perform a solemn sacrifice to God, he calls upon his family to prepare themselves for it.

All that were with him.] Hired servants who lived with him.
GENESIS.

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

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

6 ¶ So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him.

Put away the strange gods.] Rachel had her father’s teraphim, which now, it is to be supposed, she confessed. And he suspected there might be some among the men-servants and maid-servants he brought with him out of Mesopotamia (xxxii. 5), where there was much superstition; and that in the sacking of Shechem they might bring away some images with them (in Silver and gold) which they kept secretly among them.

Be clean.] Wash your bodies, as Aben Ezra truly interprets it: for this was the ancient rite of cleansing. Wherein he seems to have followed Jonathan, who thus paraphrases it, “Purify yourselves from the pollution of the slain, whom ye have touched;” referring it to the foregoing slaughter of the people of Shechem.

Change your garments.] Put on clean clothes. Which was but a reasonable injunction, being to appear before the Divine Majesty; in whose presence it was rudeness to be seen in sordid raiment; especially in those wherein they had newly defiled themselves by sacrifice. The case is as in our own countries, that there are conspicuous customs, which their godly ancestors had observed, from the beginning of offering solemn sacrifices. It being very unseemly to appear before a great man in dirty apparel, or with a sweaty body. And I do not see why we should not look upon these as an external profession of the like purity in their minds and hearts. All nations retained these usances and solemn raiment, when they performed the solemn offices of religion: which were not derived from idolaters, but from the purest antiquity.

Ver. 4. They gave unto Jacob all the strange gods.] Which, it seems by this expression, were numerous. Their earrings which were in their ears?] In the ears of the idols; for there was no harm in theearing them. Indeed, there is no just reason for doubting that those earrings which were ornaments, there were others worn in the nature of amulets; or for some other superstitious uses, having the effigies of some god or other; or some symbolical notes, in which they fancied there was some power to preserve them from several miscarriages. Maimonides, in his book of Idolatry, cap. 7, mentions such idolatrical rings, as were utterly unlawful to be used; and vessels marked with the image of the sun, the moon, or a dragon: which were symbols of divinity among the heathens; who made marks also in several parts of their bodies.

Jacob hid them.] Buried them in the earth; after he had first broken them in pieces (as some think), or melted them, as Moses and Hezekiah did, Exod. xxxii. 30; 2 Kings xviii. 4. Which, if it be true, it is but a tale which is told of the Samaritans; that they dugged up these idols and worshipped them (see Hohninger, Sogmam Orient. p. 339).

Under the oak which was by Shechem.] It was so usual among them to keep this as a ground for their opinion, who think this was the same oak mentioned in Josh. xxiv. 36. For he intended to abolish the memory of these idols; and therefore hid them where he thought nobody would find them.

7 And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebekah’s nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name is Ja-

It took up some time to do all this; and yet the people of the land did not fall upon Jacob’s family; the providence of God watching over him, as it follows in the next verse.

Ver. 5.] Here is the true reason why the country did not at least fall upon the rea of Jacob’s family, when they marched away; because God made a promise to him, and he desired to live with his wives (which I would guess by this) had an inclination to be revenged for the destruction of Shechem. For though they could not justify the fact of Shechem; yet they might think Jacob’s sons too cruel in the punishment of it: for their own father was of that opinion.

Ver. 6. So Jacob came to Luz.] See xxviii. 19.

Ver. 7.] They were all then together, the national sacrifices of thanksgiving to God, for performing his promise to him, beseeching him still to continue his care of him.

Ver. 8. Deborah, Rebekah’s nurse, died.] She went to attend Rebekah, when she was married to Isaac: which troubled the Jews to give an account how she came here, to Jacob’s family. R. Solomon solves it thus: that Rebekah having promised Jacob when he went away, to send for him (xxvii. 45), she performed this promise by Deborah: whom she sent to Padan-aram to invite him home, and in her return she died here. But it is more reasonable to suppose that Jacob had been at his father’s house before this time; and Rebekah being dead (whether before or after is uncertain); he returned to his family, and his wives, who were her countrywomen: and that her death is here mentioned (though we read nothing of Rebekah’s) to give an account how this oak came by the name of Allon-bachuth, in aftertimes.

Under an oak:] There were many about Bethel, near to which there was a wood, or forest; out of which the bear came which devoured Elisha (2 Kings ii. 23). And under an oak also the old prophet found the man of God sitting, as he went from Bethel (1 Kings xiii. 14).

Ver. 9.] The Shechemiah, or Divine Majesty, who bade him go to Bethel (ver. 1), appeared to him when he came there, in a most glorious manner: as he had done after he had lodged there in his journey to Padan-aram (xxviii. 13).

Ver. 10. Israel shall be thy name.] This is a far more honourable name than that of Jacob: and therefore by it thou shalt be commonly called. For the name of Jacob was given him from the supplanting of his brother, and getting the advantage of him; but this of Israel from his prevalence over the angel of God. He called his name Israel.] He solemnly confirmed that name, which was given him before by his angel (xxxi. 28).

This seems to me to prove that it was no more than an angel who wrestled with Jacob, and told him his name should be changed. For, if it had been God himself, Jacob was as much satisfied when he gave him his name. But I take it, God reserved the declaration of it from his own mouth, till this time: when he ratified what he had before spoken by his angel.
15 And Jacob called the name of the place where God spake with him, Beth-el.
16 ¶ And they journeyed from Beth-el; and there was but a little way to come to Ephrath; and Rachel travailed, and she had hard labour.
17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.
18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.
19 And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.
20 And Jacob set a pillar upon her grave: that is the pillar of Rachel’s grave unto this day.

Ephrath. The Hebrew word for a little is chibzath, whose precise signification is uncertain. Benjamin Tudelenis saith, this place was within half a mile and a little more of Ephrath (see his Itinar. p. 47, and Const. L’Emperour on the place, p. 176).

Ver. 17. Fear not; thou shalt have this son also.] The midwife seems to comfort Rachel with her own prediction (xxx. 24).

Ver. 18. She called his name Benoni.] Rachel seems to give her former hopes of a second son for lost; at least, she expected no comfort from him, being ready to expire. And therefore she called him a son of sorrows; his birth being her death.

But his father called him Benjamin.] To comfort Rachel in her sorrow, and to avert the sinister omen, Jacob immediately changed his name into Benjamin, signifying the son of his right hand or of his strength, as it is commonly interpreted. Though others will have it, the son of years, i. e. of his old age: or, putting both together, the support and stay of his old age.

Names are oftentimes strangely adapted to things; and the presages of parents have anciently been observed to be fulfilled.

Which is in no instance more verified than in this child of Jacob’s, who did not bear either of these names for naught. There being two very different fates of his, Jacob observes in the discourse of his upon St. Matt. ii. 17, 18, answerable to the contrary importance of the names given him by his father and his mother. No tribe in Israel more valuable, yet none so subject to sorrowful disasters as this tribe of Benjamin. It was almost extirpated in the time of the Judges (xx. 25, &c.), and yet before the conclusion of that age, Benjamin became the head of his brethren: the first king of Israel being chosen out of that late desolate tribe: and though that king proved at last but a Benoni; yet this tribe stuck close to Judah, when all the rest revolted to his brother Joseph.

Ver. 20. Jacob set a pillar upon her grave.] After that law was made (Deut. xvi. 22) against erecting pillars, the Jews did not think all pillars unlawful; but only those which were superstitious uses: not those which were in memory of something; as Maimonides’s words are, lib. de Idolol. cap. 6.

Ver. 21. Israel journeyed.] This is the first time that Moses calls him Israel after this name was given him by God, which he repeats twice in the next verse; and then calls him Jacob again, in the latter end of it. It is in vain to search for a reason. Some of the Jews will have it, that he calls him Israel, because he
And Israel journeyed, and spread his tent beyond the tower of Edar.

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

29 The sons of Leah: Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

bare the death of his beloved wife with admirable patience and submission to God's will. But they cannot give so good a reason, why he immediately alters his style, and calls him Jacob again (see ver. 22).

Beyond the tower of Edar.] i. e. The tower of the flock, as some translate it; who think there was such a tower near Jerusalem, because of those words of Micah (iv. 8), "0 tower of the flock, the strong hold of the daughters of Zion." Which, if it be true, it doth not prove there was no tower in Jacob's days called by that name; but rather that in future ages this tower was renewed, in the same or a neighbouring place; and called by the ancient name which it had in the days of Jacob.

Ver. 22. Went and lay with Bilhah] She is called his wife, xxx. 4, and, according to the laws of those times, was truly so; as I have often observed all those called concubines were: though not the principal wives, but of a lower rank (see Mr. Selden, de Jure N. and G. lib. v. cap. 7. p. 570, 571, &c.).

Israel heard it. And highly resented it, as we find xliv. 4. But in this short history Moses passes over Israel's censure of his incest till he came to die; which shows sufficiently how he was affected when the fact was committed. Or perhaps these words, Israel heard it, may signify, that though Reuben thought to have committed this sin so secretly, as to have concealed it from his father, yet he came to the knowledge of it; and gave him such private reproofs, as were not passed to public punishment, to avoid scandal.

CHAPTER XXXVI.

1 Esau's three wives. 6 His removing to Mount Seir.

20 The sons and daughters of Seir. 24 Anak findeth mules. 31 The kings of Edom. 10 The dukes that descended of Esau.

1 Now these are the generations of Esau, who is Edom. 2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite,

9 His sons. 15 The dukes which descended of his sons.

and Atholbhamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And Bashemath Ishmael's daughter, sister of Nebajoth.

but the Divine justice took care of the rest by distinguishing them thus exactly from him; that they might not perish under the name of Amalekites.

Ver. 2. Esau took his wives, &c.] The names of these wives are not the same with those he is said to have married, xxxvi. 34. Therefore it is probable his former wives died without issue: and so he took another daughter of Elon (when Judith was dead) called Adah; and the daughter of a man called Anah; by whom he had such children as here follow.

The daughter of Zibeon. The word daughter here signifies niece; or, she is called Zibeon's daughter,
4 And Adah bare to Esau Eliphaz; and Bas- 

hemath bare Reuel; 

5 And Aholibamah bare Jeush, and Jaalam, 

and Korah: these are the sons of Esau, which 

were born unto him in the land of Canaan. 

6 And Esau took his wives, and his sons, and 

his daughters, and all the persons of his house, 

and his cattle, and all his beasts, and all his sub-

stance, which he had got in the land of Canaan; 

and went into the country from the face of his 

brother Jacob. 

7 For their riches were more than that they 

might dwell together; and the land wherein 

they were strangers could not bear them be-

cause of their cattle. 

8 Thus dwell Esau in mount Seir: Esau is 

Edom. 

9 ¶ And these are the generations of Esau the 

father of the Edomites in mount Seir: 

10 These are the names of Esau’s sons; Eli-

phaz the son of Adah the wife of Esau, Reuel 

the son of Basemath the wife of Esau. 

11 And the sons of Eliphaz were Teman, 

Omar, Zepho, and Gatam, and Kenaz. 

12 And Timna was concubine to Eliphaz Esau’s 

son; and she bare to Eliphaz Amalek: these 

were the sons of Adah Esau’s wife. 

13 And these are the sons of Reuel; Nahath, 

because he bred her; as the children of Michal are 

mentioned (2 Sam. xxi. 8), though she had none at 

all; but only educated the children of her sister, as 

Zibeon, perhaps, did his brother Anah’s daughter (ver. 20).

Ver. 3. Bushemath, Ishmael’s daughter.] She is 
called by another name, xxxviii. 9. But it is likely 
Esau changed her name from Mahalath, which signifies 
sickly and infirm, into this of Bushemath, which signi-
fies aromatic and fragrant: either because the name 
better pleased him, or he thought would better please his 
father: or, she grew more healthy after marriage; or 
perhaps she had two names given her at first.

Ver. 6. Ent into the country from the face of his 
brother Jacob.] Into another country out of the land of 
Canaan: into which he lately came to bury his father, 
as we read in the latter end of the last chapter. 
Which being done, he and Jacob, no doubt, agreed 
about the division of Isaac’s estate, out of which a 
large share came to Esau: who had something also 
of his own there before (all his sons before mentioned 
being born to him in Canaan, ver. 5), besides what he 
had in Seir. 

His brother Jacob.] He knew of no other name his 
brother had; that of Israel, it is likely, being not yet 
published and commonly used.

Ver. 7. There was not room enough in the land of 
Canaan (where they were but sojourners, and could 
have no more than the present possessors would let 
them) for such a vast stock as they had between them; 
and therefore were constrained to separate, as Abra-
ham, for the same reason, had done from Lot (xiii. 6, 
&c.). And Esau having begun before to settle in 
Seir, did not think fit to bring what he had there 
hither: but carried what his father left him thither. 
Where he had enlarged his dominion, since Jacob’s 
return to Canaan.

Ver. 8. Thus dwelt Esau in Mount Seir:] It is a question 
how he could be said to have gone to dwell in 
Seir, upon this occasion; seeing we find him there 
before, when Jacob came out of Mesopotamia (xxxii. 
3). But the answer is easy, that then he had only 
some part of the country, and not the best of it 
neither; and therefore, perhaps, had some of his estate 
still in Canaan, while the rest of it was in Seir. And 
it seems remarkable to me, that he is not said till now 
to dwell in Mount Seir, but only in the land of Seir, 
or barely in Seir, to which he invited Jacob at his 
return (xxxii. 3, xxxiii. 14, 16). This mountainous 
country, which was richer than the other, he got into 
his possession after that time.

Esau is Edom.] The father of the Edomites, as it 
follows, ver. 9.

Ver. 12. She bare to Eliphaz Amalek:] This was 
necessary to be set down (as I observed on ver. 11), 
that there might be a distinction between the Amalek-
ites, who were to be destroyed, and the rest of the 
potesty of Esau: concerning whom it is said, “Thou 
shalt not abhor an Edomite, because he is thy brother” (Deut. xxxii. 7). Thus Joseph Albo. For though 
they made a distinct people from the Edomites, and 
lived in a neighbouring country; yet they possessed 
that part of Mount Seir which was near Kadesh Bar-
nea, as may be gathered from Num. xiii. 29, and xiv. 43.

Ver. 15. These were dukes:] The word alloukaph, 
if we may believe R. Solomon Jarchi, signifies heads, 
chiefs, or rulers of families, who may be called princes; 
though their government was not yet regal, but a kind of an-
stocracy in the beginning.

Ver. 16. Duke Korah.] He is not reckoned among 
the sons of Eliphaz (ver. 11), but called the son of 
Aholibamah (ver. 14), and accordingly said to rule 
over a family descended from hers (ver. 18). We 
must suppose, therefore, there were two Korahs; one 
the son of Aholibamah, the other a nephew of Eliphaz, 
by some of his sons or grandsons; who came to be a 
great ruler, and to get the government of some of 
these families: and according to the style of Scripture 
is reckoned for Eliphaz’s son.

Ver. 20. These are the sons of Seir the Horite.] From 
this Seir the country had its name: but from whom 
he descended is not recorded.
21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hor and Heman; and Lotan’s sister was Timna.

23 And the children of Shobal were these: Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the children of Zibeon: both Ajah, and Anah: this was Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah were these: Dishon, and Aholibamah the daughter of Anah.

26 And these are the children of Dishon: Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer are these: Bilhan, and Zaavan, and Akan.

Who inhabited the land: Who were the ancient inhabitants of this country before Esau conquered it, and perhaps were the first that possessed it after the flood; whose genealogy, I suppose, is here mentioned, because Esau’s posterity married with some of them; particularly his eldest son Eliphaz took Timna, sister of Alvan (ver. 22), and his second son Reuel (ver. 22). Yea, Esau himself seems to have married one of this family, viz. Aholibamah, whose father and uncle are said to be Hitites (ver. 2), but here plainly called Horites; being descended from Seir the Horrite, though dwelling then among the Hitites.

Ver. 21. These are the dukes of the Horites. The headmen or rulers who governed the country before Esau and his posterity dispossessed them; and settled themselves in the same form of government which they found among these Horites.

In the land of Edom. So it was called in the days of Moses.

Ver. 24. This was Anah that found the mules in the wilderness. Not by accident, but by his art and industry he invented (as we speak) this mixture, and produced this kind of creature. So it is commonly interpreted. But the word found, though used four hundred times in Scripture, never signifies (as Bochart hath observed, par. 1. Hierozoic. lib. cap. 21), the invention of that which was not before; but the finding on a sudden (already in some sense) signifies possesses in Scripture; and therefore others have read the Hebrew word as if it had been written jamin (as St. Jerome observes), imaginating that as Anah fed his father’s asses, he found a great collection of waters (see Vossius, lib. iii. de Idolol. cap. 75), which some fancy to have been hot water, or baths, as the Vulgar Latin interprets it. But then we must read the Hebrew quite otherwise than we do now: and Bochart gives other reasons against this interpretation; and endeavours to establish another opinion: That by jamin we are to understand emin, a gigantic sort of people, mentioned in Scripture, and next neighbours to the Horites. These Anah is said to find, i.e. to meet withal and encounter: or, rather, to have fallen upon a sudden and unexpectedly; as this phrase he shows signifies in Scripture. The Chaldeans both confirmed with a great many reasons; to which another late learned writer (Wagensell) thinks an answer may be given: though he inclines to it, if one thing were not in the way; which makes him think, here is rather meant some herb or plant, called jamus, which word the LXX. retain, not knowing how to translate it, and thus many interpreters of the Scripture have understood it; which seems to be the most probable conjecture of all others

28 The children of Dishan are these: Uz, and Aram.

29 These are the dukes that came of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah.

30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hor, among their dukes in the land of Seir.

31 ¶ And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of (see Wagensell in his Annot. upon that title of the Talmud called Sots. p. 217, 218, &c.). He fed the asses of Zibeon his father. The sons of princes were wont to follow this employment in ancient times, as Bochart shows out of many authors, particularly the scholiast upon Homer’s Odyssey. The sons of Esau (xxxv. Hierozoic. par. i. lib. ii. cap. 44).

Ver. 28. The children of Dishan are these: Uz, &c. From this man the whole country, or a great part of it, is called by the name of Uz (Lament. iv. 31), which was in Arabia Petraea, in the borders of the land of Canaan.

Ver. 30. These are the dukes that came of Hor. This Hor was the ancestor of Seir, by whom this country was first planted.

Among their dukes. Or according to their families, or principalities.

Ver. 31. These are the kings that reigned in the land of Edom. It appears by this, that after several dukes (as we translate it) had ruled the country, the Edomites changed their government into a monarchy. And here follows a catalogue of their kings. For I can find no ground for the opinion of the Hebrew doctors, that allph, a duke, differed in nothing from melakah, a king; but that the latter was crowned, the former not crowned.

Before the king reigned any king. Moses having a little before this (xxxv. 11), mentioned the promise of God to Jacob, that “kings should come out of his loins;” observes, it is a thing remarkable, being a great exercise of their faith, that Esau’s posterity should have so many kings: and there was as yet no king in Israel when he wrote this book, not (as it is commonly interpreted) a long time after. This Moses might well write without a spirit of prophecy; nor is there any reason to say, this passage was inserted by somebody else after the death of Moses. We might rather affirm, if it were needful, that Moses’s meaning is, “All these were kings in Edom, before his own time;” who was the first king in Israel (Dent. xxxiii. 5). For he truly exercised royal authority over them, as Mr. Selden observes, lib. ii. de Synedr. cap. 1, 2.

Ver. 32. The name of his city was Dinhabah. Of which he was governor, perhaps, before he was made king; and wherein he reigned.

Ver. 33. Of Bozrah. Which was afterward the principal city of the whole country; as we read in the prophet Isaiah, xxxxi. 6, and Jeremiah xlix. 3, and Amos i. 2. It seems, by this list of their kings, that the kingdom at this time was elective; for the son did not
CHAPTER XXXVII.

Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

36 And Hadad died, and Samlah of Masrekhah reigned in his stead.
37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.
38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.
39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,
41 Duke Aholibamah, duke Elah, duke Pinon,
42 Duke Kenaz, duke Teman, duke Mizhar,
43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.

Ver. 38. Baal-hanan.] This name is the reverse (as I may call it) of Hani-ball.
Ver. 39. His wife's name was Mehetabel, &c.] None of their wives, much less their pedigree, are named besides this alone: which shows she was an eminent woman in those times and that country; either for wisdom, or parentage, or estate, or some other excellence.
Ver. 40. These are—the dukes that came of Esau.] They seem now to have returned to their first constitution; and kings were laid aside for some time. But in future ages we find they changed again, and then kings reigned successively, the son after the father, as they did in Israel. Some think, these were the great men, who ruled in Edom, in Moses's time.

According to their families, &c.] They were the heads of different families, and lived in different places; and, perhaps, reigned at the same time, in several parts of the country: so the words seem to import.

Ver. 43. In the land of their possession.] In their own country; whilst the seed of Jacob sojourned in a strange country, and possessed no land of their own.
He is Esau, &c.] He ends as he began. This is the account of Esau, the father of the people who are now called Edomites.

CHAPTER XXXVII.

2 Joseph is hated of his brethren. 5 His two dreams. 13 Jacob sendeth him to visit his brethren. 18 His brethren conspire his death. 21 Reuben saveth him. 26 They sell him to the Ishmeelites. 31 His father, deceived by the bloody coat, mourneth for him. 36 He is sold to Potiphar in Egypt.

1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.
2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

There called a child, ver. 39), with the sons of Bilhah, &c. Which last words are an explication of the former, showing with which of his brethren he was. Not with the sons of Leah, but with the sons of Jacob's handmaids: particularly with Bilhah's, whom we may look upon as a mother to him now Rachel was dead, having waited upon her. And Zilpah's sons are also mentioned in the second place, as those, it is likely, who were thought to have less emulation to him than the sons of Leah. But we see by this, how much our greatest prudence often fails: for Reuben and Judah, the children of Leah, had more kindness for Joseph than any of the rest.

Their evil report.] What evil lives they led.
Ver. 5. Because he was the son of his old age.] Benjamin was more so than he; and the rest were born not many years before him. But he is so called because he had been married a good while to Rachel before he had him: and he was the greatest comfort
3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and of his old age; Benjamin not being yet grown up to give any proof of his future worth.

A coat of many colours.] It is commonly thought to signify a garment wrought with threads of divers colours; or made up of pieces of silk or stuff, which had much variety in them; or wrought, as some think, with figures of fruit, or other things (see Salmasius, De Flam. Vopiscus, p. 396). But Braunius (de Vestub. Sacerd. Hebr. lib. i. cap. 17) hath proved, I think, that the Hebrew word passim here signifies a long garment down to the heels or ankles, and with long sleeves down to the wrists; which had a border at the bottom, and a facing (as we speak) at the hands, of another colour, different from the garment (see ver. 29).

Ver. 4. Could not speak peaceably unto him.] In a kind and friendly manner; but churlishly, and with evident signs of hatred. Aben Ezra fancies they would not so much as salute him, or wish him peace (as the phrase then was, Peace be to thee), or ask him how he did, as our custom is.

Ver. 5. Joseph dreamed a dream.] This was usual among the patriarchs, and others also, as appears by Elisha: who shows that all dreams were not illusions of evil spirits (Job xxxiii. 14, 15, &c.). And long before his time Abimelech was warned by God in a dream, chapter xx. of this book, ver. 3, 6, 7.

Upon which consideration (as Dr. Jackson well observes) we should not mistrust the reports of several ancient historians, who tell us how princes and fathers of families have had forewarnings of future events; either concerning themselves, their kingdoms, or posterity (book i. upon the Creed, chap. 9).

He told—his brethren.] This argues his great innocence and simplicity; that he had not yet understanding enough, to consider how ill this dream might be expounded: or not prudence enough to conceal what might be ill interpreted by them.

They hated him yet the more.] The first ground of their hatred was their father's great love to him; and then, his informing their father of their bad behaviour; which was still increased by the fine clothes his father bestowed on him; and now most of all by this dream, which they interpreted to signify his superiority over them.

Ver. 7. Your sheaves stood round about.] Or, gathered round about mine: which was fulfilled when they came for corn into Egypt; of which these sheaves, some think, were an apt representation.

Ver. 8. Shalt thou indeed reign over us?] It seems they could readily interpret the meaning of a dream, which shows how common they were in those days.

Ver. 9. He dreamed yet another dream.] Which confirmed the former; by repeating the same thing under different figures. For as the former was taken from the earth, so this from heaven; and is more comprehensive than the former; for it concerns his father, as well as his brethren.

Behold, the sun and the moon, &c.] They seemed to descend to him, or he to be carried up to them; where they bowed, and lay at his feet.

Ver. 10. His father rebuked him.] Gave him a check; that Joseph might not grow conceited of himself, and his brethren might not be provoked to hate him.

What is this dream that thou hast dreamed?] What an idle dream is this!

Shall I, and thy mother, and thy brethren, &c.] Who can believe this? Thy mother is dead (which is sufficient to show the vanity of this dream), and thy father sure is not to truce unto thee; no, nor thy elder brethren.

Ver. 11. His brethren envied him.] Though Jacob seemed to slight what he said, it incensed his brethren against him.

But his father observed the saying.] He did not look upon it as a mere fancy; but thought there might be something in it. And therefore, though he thought fit publicly to slight it, yet he took such notice of it privately, that he preserved it in mind, and laid it up in his heart, as the Scripture elsewhere speaks.

And it really was fulfilled, when he went down into Egypt: for no doubt, showed that respect which was due to the viceroy of the country; and so did his mother Bilhah, and all his brethren.

Ver. 12. As their flocks increased, so they enlarged their pasture; and they often removed to find fresh pasture. Besides, he had made a purchase in this place; where they fed his flocks in his own ground.

Ver. 13. Come, and I will send thee unto them.] Make thyself ready, that I may send thee to inquire of thy brethren's welfare. About which he was now the more solicitous, because they were gone to a place where they had, some years ago, given great provocation to the country by their barbarous cruelty.
with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And Reuben heard it; and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to pass, when Joseph was come unto his brethren, that they strained Joseph out of his coat, his coat of many colours that was on him;

24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

28 Then there passed by Midianites merchants: and they drew and lifted up Joseph out of the pit, and sold him to the Ishmeelites for twenty piece of silver:

Ver. 15. A certain man found him.] Some take this to have been an angel, who took care of him, when he was at a loss which way to go. So Maimonides, and others. Aschachim, cap. 42, where he makes this passage the very same with that xvi. 7, “The angel of the Lord found her,” &c.

Ver. 18. They conspired against him.] The Hebrew word signifies, they took subtle and crafty counsel against him to slay him. Laid their heads together (as we now speak) to kill him, so that the murder might be concealed from their father.

Ver. 19. Behold, this dreamer cometh.] In the Hebrew, This master of dreams, or a frequent dreamer; one that hath dreams at command.

Ver. 20. Cast him into some pit.] Which they were wont to dig frequently in those countries, to hold rain-water for their cattle, when they could not find a spring; or were no river.

Ver. 21. He delivered him out of their hands.] Preserved him from being murdered by them, as they intended; which he did by the following counsel, which seemed to have something of humanity in it, and yet would effect what they resolved.

Ver. 22. Cast him into this pit.] That he might perish with hunger.

Lev. no hand upon him, &c.] Let us not kill him. This he said that he might save his life, intending secretly to draw him out of the pit, and restore him safe to his father. By which piece of good service, Reuben, perhaps, hoped to reconcile his father to him, who was justly angry with him for defiling his bed (xxxv. 25).

Ver. 23. His coat of many colours.] By this it seems he was distinguished from the rest of his brethren; being not yet grown up to such laborious employments as they followed abroad; and therefore indulged to wear a richer sort of garment with his father at home. For, according to the common notion, it was wrought, or embroidered, with flowers; which was accounted noble, as well as beautiful, in ancient times. As appears by Plato, who, comma-}
of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver; and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of many colours, and they brought it to their father; and said, This have we found: now know whether it be thy son's coat or no.

Ver. 28, Midianites.] They are called Ishmaelites just before (ver. 25), and so they are immediately in this very verse [Sold Joseph to the Ishmeelites]; for they were very near neighbours, and joined together in trade, making now one caravan, with a joint stock, as this story intimates. Read Judg. viii. 1, 3, 22, 23, 24, 26, and it will appear the Scripture speaks of them as one and the same people, in aftertimes.

For twenty pieces of silver.] Most understand so many shekels, which was a very small price; but therefore, demanded, and no more, that the bargain might be clapped up the sooner.

Ver. 29. Reuben returned unto the pit;] He, pretending some business, had withdrawn himself from the company, with an intention, when his brethren were gone from the pit, to come privately and take Joseph out, and carry him to his father. Upon that design:

Rent his clothes.] As they used to do, when they mourned for the dead; whereby he expressed his real grief for his brother.

Ver. 30. The child is not;] He is dead, as this phrase commonly signifies.

Whither shall I go?] I know not whither to flee, to hide myself from my father's anger: who might justly expect the eldest son should take the greatest care of him.

Ver. 31.] His brethren it seems persuaded Reuben also to join with them, in concealing the sale of Joseph; and making their old father believe he was deceased by some wild beast.

Ver. 32.] They first sent it by a messenger; and immediately followed themselves, with the tale which is here related.

Ver. 33. An evil beast;] Some wild beast, of which there were great stores in those countries (such as lions and bears), for he could not suspect his brethren would kill him.

Ver. 34. Rent his clothes, and put sackcloth upon his head;] This was the highest degree of mourning in those days. We read often of putting on sackcloth in future ages, upon such sad occasions; but this is the first time we meet with it, which shows the great antiquity of such customs.

Mourned for his son many days.] Beyond the ordinary time of mourning. Many years (as the word days sometimes signifies); perhaps, till he heard he was alive. So the following verse seems to denote; that he resolved not to cease mourning for him as long as he lived.

Ver. 35. All his sons and all his daughters;] He had but one daughter: therefore the meaning is, his sons' wives, or their daughters.

I will go down into the grave, &c.] If sheol here be expounded grave, then the next words must be thus translated, mourning for my son; as R. Solomon interprets them. For Joseph was not buried in a grave; and therefore he could not think of going down to him this Pharaoh's, and therefore the translation of the dead body, and particularly Isaiah xiv. (where the King of Babylon is expressly denounced the honour of a grave, ver. 19, 20), sheol is said to be moved for him, and to meet him, and to stir up the dead for him (ver. 9).

Thus his father wept for him.] Continued his mourning: not only by wearing sackcloth, but in such passionate expressions for these.

Ver. 36. The Midianites.] In the Hebrew the word is Medanim (a distinct name from those ver. 38), who were a people derived from Medan, one of the sons of Keturah, and brother to Midian (xxv. 2). They and the Midianites lived near together in Arabia, not far from the Ishmaelites: who all joined together in this caravan, and made one society of merchants; consisting of Midianites, Medanim, and Ishmeelites.

Officer] The Hebrew word sars, oftentimes signifies an eunuch, by whom the eastern queens were attended. But it likewise signifies all the great courtiers (as the Chaldee here translates it), such as the bed-chamber-men, the lord chamberlain (as we now speak), and such-like officers of state: and therefore rightly translated here, as Pharaoh had a wife. The truth is, this was the prime signification of the word; till, in aftertimes, the depravation of manners, and the jealousy of the eastern kings, made them set none but slaves, who were castrated, to attend their queens; by whom they were preferred to great officers, and so came to enjoy this name.

Pharaoh's;] This was a common name to all the kings of Egypt (see xli. 15).

Captain of the guard.] The LXX. translate it, master cook; and so Epiphanius calls his wife. Τὸν ἀρχιμαγείουν (Heres. xxxvi. n. 17). Our margin hath it, chief of the slaughter-men, or executioners. But the word tebahem may better be translated soldiery, than butchers or executioners; and here, some think, may denote him whom we call the provost-marshals; others well it have the master of the horse. But I see no more proper translation than ours, captain of the guard; or, rather, chief commander of the king's guard; such an one as Nebuzaradan was (2 Kings xxv. 20); for sohar is more than one whom we now call a captain (see xl. 3). This phrase sohar-kata-bachim is explained by Hottinger, out of the Ethiopic tongue (see Smegmas Orient. p. 56).
CHAPTER XXXVIII.

1 Judah begetteth Er, Onan, and Shelah. 7 Er marrieth Tamar. 8 The trespass of Onan. 11 Tamar slayeth for Shelah. 13 She deceiveth Judah. 27 She beareth twins, Pharez and Zarah.

1 And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.
2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuaah; and he took her, and went in unto her.
3 And she conceived, and bare a son; and he called his name Er.
4 And she conceived again, and bare a son; and she called his name Onan.
5 And she yet again conceived, and bare a son; and he called his name Shelah: and he was at Chezib, when she bare him.
6 And Judah took a wife for Er his firstborn, whose name was Tamar.

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Ver. 1. At that time] It is uncertain whether he mean at the time Joseph was sold (which is just before mentioned), or at the time Jacob returned from Mesopotamia to live in Canaan (xxxxii. 18), or when he went to settle with his father at Mamre (xxxv. 27).

Adullamite. A citizen of Adullam; which was a famous town, or city, that fell afterwards to the tribe of Judah, whose king was slain by Joshua (xii. 19), and where there was a famous cave, in which David hid himself (I Sam. xxii. 1).

Ver. 2. Judah saw there So as to fall in love with her. For, according to the old saying, 'Ex tavo opinio tue ipsa.'

Daughter of a certain Canaanite. It was not so bad for a man circumsed to marry the daughter of one uncircumcised, as it was to give their daughters in marriage to an uncircumcised husband (xxxiv. 14).

For an uncircumcised man was accounted unclean, though he had renounced idolatry: but a woman born of uncircumcised parents was not so accounted, if she embraced the worship of the true God. Wherefore, while that custom was observed among the Jews, Rahab was her name.

Whose name was Shuaah.] Her father's name was Shua (ver. 19).

He took her.] To be his wife (ver. 19).

Ver. 5. He was at Chezib when she bare him. Some think this town the same with Achzib, belonging to Judah (Josh. xv. 44). But why Moses mentions his absence when this child was born, and why he sets down the place where he then was, we cannot give an account; though there was, no doubt, some special reason for it. Perhaps it is to shew, why she gave the name to this and her former son (whereas he himself named the first, ver. 3), because he was not at home when they were born.

7 And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him.
8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.
9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.
10 And the thing which he did displeased the Lord: wherefore he slew him also.
11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did.

Ver. 6. Tamar.] She seems also to have been a woman of Canaan; but not an idolater.

Ver. 2. Was wicked] i.e. Exceeding impious; and that notoriously (see Gen. x. 9). What particular sins he was guilty of is but conjectured. Some fancy they were of the same nature with his next brother's (see Benferrre, or Menochius out of him).

The Lord with him.] Cut him off suddenly, by some unusual stroke.

Ver. 8. Go in unto thy brother's wife, &c.] This (say the Hebrew doctors) was an ancient custom, in force before the law of Moses, which only enacted what had been formerly practised (Maimon. par. iii. cap. 49, More Nevoch.,) that when a man died without issue, his next brother should marry his wife (Deut. xxv. 5). Which custom afterwards extended to the next cousin, if no brother remained.

Raise up seed to thy brother.] Preserve thy brother's name and family; by begetting a child, which may be accounted his, and inherit his estate. For so the law was; that the firstborn of such a match was not to be looked upon as the child of him that begat him; but as his brother's, who was the mother's first husband. All the following children were to be his own.

Ver. 9. Onan knew that the seed should not be his.] i.e. The firstborn should be reputed his brother's child.

Levst that he should give seed to his brother.] Or, lest a child should be born in the name of his brother, as the Vulgar Latin interprets it very exactly, according to the opinion of the Hebrerous: as Mr. Selden observes (lib. vii. de Jure N. et G. cap. 3).

Ver. 10. The thing which he did displeased the Lord.] This made his sin the more heinous, that he acted against the Divine promise made to Abram, concerning the multiplying of his seed especially against the belief of the promise of the Messiah; that seed for which all God's covenants (ver. 12) were

Ver. 11. Remain a widow at thy father's house, &c.] It seems the contract of marriage at first was so understood in those days, that if the husband died without issue, the woman must marry his next brother; and as long as any of his brethren remained, they were bound to marry his wife, and preserve their brother's memory; or else solemnly to excuse her, to their great infamy and disgrace. This was so well known, that there is nothing in the law that enjoins any new solemn contract in such a case: because the first husband being dead, she and the next brother...
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And Tamar went and dwelt in her father's house.

12 And in process of time the daughter of Shuaah Judah's wife died; and Judah was comforted, and went up and unto his sheep sheers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

were man and wife, without any further agreement, by virtue of the original law: until he renounced her. Yet, by the constitutions afterwards made by their elders, it was ordained, that he should espouse and endow her solemnly before witnesses: as Mr. Selden shows in his Uxor Hebr. l. i. cap. 13, and lib. ii. cap. 2 and 10.

But Judah thought Sheelah was too young to perform this contract, and therefore desired her to stay till he was grown up, and to abide in her own father's house rather than in his; that Sheelah might not think of marriage too soon.

For he said, Last peradventure he die also.] This seems to make an argument that he never intended to give her his son. But it is more agreeable to ver. 24, and 26, to think that, according to the custom of those days, he could not refuse it. And therefore he thought it was their youthful folly which made his two other sons perish: which made him resolve to keep this till he had more discretion, and was better instructed in his duty. Or, if we imagine their sin was known to none but Tamar, the meaning may be, that he thought their marrying too young was the cause of their death. And therefore he determined to keep this only remaining son till he was of a riper age.

Ver. 12. In process of time the words are, the days were multiplied, i. e. after some years.

To Timnath, A town not far from Adullam, it is probable, for it was also within the lot of the tribe of Judah (Josh. xv. 57).

He went up to Timnath. Some have made a difficulty about this phrase: for Samson is said to have gone down to Timnath (Judg. xiv. 5). But the three following lines are all connected with Timnath (par. i. Hierozoie, lib. iii. cap. 4), that these were two different places, one called Timnah, the other Timnathah: this in the tribe of Judah, the other in the tribe of Dan. To this they went up, because it was in a mountainous country; to that they went down, because it was in a valley.

To his shea-keepers. It was the custom at such times to make a feast (as we do now), and to invite their kindred and friends to it (as he doth his friend Hirah), which appears sufficiently from the story of Absalom (2 Sam. xiii. 23). For in those countries, where they had vast flocks, sheep shearing was a kind of harvest, which made that time to be observed with such joy as there used to be in harvest: whence it is said, that they were come to him on a good day; for he was shearing sheep (1 Sam. xxv. 8). Accordingly Judah, having finished the time of mourning for his wife, went to recreate himself, with his friends, at this festival season.

Ver. 11. She put her widow's garments off. In which, it seems, such persons continued, till they were married to the next brother. But she, at this time, laid them aside, that he might not have the least suspicion she was the person whom he courted.

Covered her with a vail. As all women did, in the eastern countries, when they went abroad: and there

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be a harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto you. And sat in an open place. Where two ways met, as the Hebrew words seem to import: unless we take it for a proper name, as it is in the margin of our Bibles. Either way it signifies in a public place, where everybody might see her. It is commonly noted, that there was so much modesty left in those ancient days, that harlots both went veiled, and also sat without the cities (see Origen, lib. iv. contra Celsam, p. 206). But, however the latter part of this observation be, the former part of it is not true. For, as Bochart observs (par. i. Hierozoie, lib. ii. cap. 46), Proprium fuit meritum non velari, sed revelari, "it was proper to harlots not to be covered, but to go barefaced;" as appears from Isa. xlvii. 5; Nahum iii. 5, &c. All that can be answered to this is, that it might be otherwise in very ancient times. Which I do not take to be true: for all women, as I observed before, were covered; and therefore harlots were distinguished only by their sitting in the highways, not by their veils.

For she saw that Shelah was grown, and she was not given, &c. She resolved, if she could, to have a child by one of this family: and hoped, perhaps, that Sheelah might come along with his father, and have the same desires his father had; and in those days (as I noted before) there were no such solemnities required, as the Jews afterwards used (though the law did not enjoin it) to the making a marriage with one's brother's wife. Which was to be contracted, they say, before both the parties had given a piece of money, or any writing: but this was ordained only by their elders, not by the original law (see ver. 11). And therefore she thought if she could have sought Shelah by this device, it would have been held lawful; but this plot failing her, she so far transgressed as to admit Judah himself to lie with her.

Ver. 15. Because she had covered her face. This is not the reason why he took her for a harlot: but why he did not know her to be his daughter-in-law (as Mr. Selden observes in the place before named, ver. 14), because he could not see her face; and he thought her to be a harlot, because she sat in trivio, in the highway; where she publicly exposed herself.

Ver. 16. Let me come in unto thee. This was an express law, that there should be no kedeshah (or whore) among the daughters of Israel, i. e. none who should prostitute her body without marriage (Deut. xxii. 18; Levit. xii. 29). But before the giving of the law (saith Maimonides), if a man found a single woman in a public place, and they agreed on certain terms to lie together without being married, they were not punished (see Mr. Selden, lib. v. de Juro N. et G. cap. 4).

What wilt thou give me. That which made such facts not to be punished, was (saith the same Maimonides) because of the contract which passed between
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unto And but as till even (for the ter was his tion, of she declared, in him. was longed. family her, Ruth. impiety vails) as ivometi-priests nun-priests He Hebrew 20 18 Wilt Ver. 20.

17 And he said, And And thou mayest come in unto me! And and said, What wilt thou give me, the flock. And she said, Wilt thou give me a pledge, till thou send it? And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy stuff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.

23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she was brought forth, she sent to xxiii. 7, made all whombe called kedischim, which was the name for those devoted to such impure minis- (see Mr. Selden, de Dis Syris, Synyg. i. cap. 5, trics (see Mr. Selden, de Dis Syris, Synyg. i. cap. 5, and Synag. ii. cap. 2). But such beastly idolatry, surely, was not so old as the days of Jacob: and it seems more reasonable to me to think, that the original word signifying separation, was applied either to those who were separated unto holiness, or unto uncleanness, as harlots were.

They said, there was no harlot in this place.] They knew of none that publicly professed to be a prostitute: nor had they seen any one sit publicly to invite customers.

Ver. 23. Let her take it to her.] Keep the pledge to herself.

Lest we be shamed.] Though the fact he had committed was in those days lawful (saith Maimonides), that is, was not punished by the judges; yet men did not publicly boast of it, nor were willing to own it; but were ashamed it should be known (which was a sign they were sensible there was a moral turpitude in it), and therefore endeavoured to hide and conceal it; even with the loss of those goods which were of greatest value. For the sense, saith he, of Judah's words, is this: "It is better to lose what she hath of ours, than, by inquisition after it, to divulse the business, and increase our shame?" (More Nevochim, par. iii. cap. 49). Where he bids his reader observe, that it is the natural vice which characterizes the history, together with justice and equity: which appears in his performing the agreement he made of sending a kid; of which he desires his friend to be a witness, that he might not lie under any suspicion of having offered violence to her.

Ver. 24. Bring her forth.] Out of her father's house, into the place of judgment; where he would have her sentenced to the severest punishment.

Let her be burnt.] Not presently (for that had been the highest injustice and cruelty, to burn the child in her belly), but after she was delivered; till which time he would have kept her in such safe custody, that this execution might be done upon her. Some think burning was the punishment for adultery in those days. Others think a separation, was applied either to the will of the supreme governor, whosoever he was; whom some also take to have been Judah himself; as chief in his own family: and that he was so severe against her because she had disgraced his family, and he was glad to be rid of her, that he might not give his son Shelah to her. But there are those, who think by burning is meant no violence done to her, but that he would have her to be a whore (see Mr. Selden, lib. vii. de Jure N. et G. cap. 5). If Judah did mean burning her at a stake (as we now speak), it was a punishment

them. This reward which he gave the harlot for the use of her body, being like the dowry a man gave his wife when he put her away; which being paid, it was thought he did her no wrong (More Nevoch, par. iii. cap. 49). They that would now have their wicked practices warranted by such examples, should consider that every thing not punished by men was not allowed by God: and that we now live under another dispensation, which expressly forbids such uncleanness; and declares, that not only adulterers, but whoremongers, God will judge, i. e. punish (Heb. xiii. 4. See ver. 23).

Ver. 17. A kid from the flock.] Which was looked upon as a valuable present in those days; as I have observed before (xxvii. 9).

Ver. 18. Thy signet] His ring, whereby he sealed.

Thy bracelets.] The Hebrews generally understand by this word his cloak, or some such garment; others, his girdle.

Thy stuff, &c.] Which, it is likely, had something in it to distinguish it from other men's stuffs. And she asks so many things, that by some or other of them (if not by all) it might be certain who was the father, if she proved with child.

He came in unto her.] Not publicly; but in some bye-place, to which they retired.

She conceived by him.] He conceiveth in whom he did not know her. She conceived which aggravated her crime, and made it incest in her, though only fornication in him. Unto which, one would think, she was tempted, by her vehement desire to have a child by one of this family; unto which the promise of the Messiah belonged. For though she seems to have been one of the seed of Canaan (as I said before, ver. 8), yet embracing the religion of Jacob, she renounced the idolatry of the Canaanites: and so is mentioned in the genealogy of our Saviour, as well as Rahab and Ruth.

Ver. 19. Laid by her vail from her, &c.] Retired into her father's house (for within doors they did not wear vails) where she clothed herself again like a widow.

Ver. 21. Where is the harlot?] By this it is apparent that the word harlot signifies a concubina whore (as we speak), who publicly prostituted herself for hire; as the Hebrew doctors observe upon this place, and upon Deut. xxii. 17. But whence this name should be given to harlots is a great doubt; it coming from a root, which signifies that which is sacred. Which hath inclined some learned men to think, that the custom is given to the service of Baalpeor, or Priapus, were no better than whose: and the men-priests who served Ashteroth, mentioned 2 Kings
her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose these, the signet, and bracelets, and staff.

26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

27 ¶ And it came to pass in the time of her travail, that, behold, twins were in her womb.

28 And it came to pass, when she travailed, not then commonly used, but inflicted (as his words are, lib. iii. Uxor. Hebr. cap. 12), ex more seu legu aliqua singulari; “by some singular custom or law.”

All this proceeds upon a supposition, that she really was Shelah’s wife, though not solemnly married (as the Jews pretend it was necessary, after the law was given), by virtue of the first contract with his eldest brother: which was the reason of her being kept at her father’s house; that nobody else might pretend to her, but she be reserved for him; otherwise there could have been no ground for proceeding against her as an adulteress.

Ver. 26. She hath been more righteous than I;) These words do not signify that she had in this matter commonly loved him (for she had committed a greater), but that in another matter, which was the occasion of this, he had broken his word with her, when she had, till now, kept her faith with him; and lived a widow honestly in expectation of his son. Besides, she committed this fact out of desire to have a child; he, to satisfy his lust.

He knew her again no more. Which some have translated quite the contrary, and he ceased not to know her, i.e. he solemnly married her, and took her to be his wife: which was unlawful after the law of Moses was given, but as lawful before, as many other things which they practised. And two of the Chaldean paraphrases have feigned a bath-coll to have come from heaven, to countenance the fact (see Mr. Sewell, lib. v. de Juris N. et G. cap. 3, and lib. vii. cap. 5). But it is not likely he would take his son’s wife to be his own. And likewise having known her, though by an error, most think Shelah himself afterward had her not to wife; but she rather did penance (as we now speak) in widowhood all her days. For Shelah, we find, had children by another (Num. xxvi. 19).

Ver. 29. This came out first. Perceiving there were twins struggling in her womb, the midwife, to distinguish this from the other, as the first-born, bound this thread about his wrist.

Ver. 29. How hast thou broken forth?] What is the cause of this? Or, what a violence is this? Speaking as one astonished at his eruption. For it was without example; and therefore the novelty of the thing made the breach the more unpopular. Though, if it be true which a learned anatomist affirms, that where twins are of the same sex, they are wrapped in the very same secundines, as they call them (whereas those that are of a different, are separated by distinct enclosures), the other son being stronger and more vigorous, might force his way the more readily, when his brother was nearer to the birth (Fernellius, lib. vii. Physiolog, cap. 12).

This breach be upon thee. Take thy name from this breach. Be thou ever called eruption or breach; as Bochart interprets it (Hieroz. par. i. lib. ii. cap. 30).

Ver. 30. Called Zarah.] Which most think signifies as much as he ariseth (being used commonly of the sun’s rising), because this child appeared first, by putting out his hand before the other.

CHAPTER XXXIX.

1 Joseph advanced in Potiphar’s house. 7 He resisteth his mistress’s temptation. 13 He is falsely accused. 20 He is cast in prison. 21 God is with him there.

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

And Joseph found grace in his sight, and he

Ver. 3. His master saw that the Lord was with him, &c.] Found by observation and experience that he was an extraordinary person. It is not likely that Potiphar knew God by the name of Jehovah; but the meaning is, he observed the happy fruits of Joseph’s service; which Moses, not he, ascribes to the Lord’s peculiar blessing.

Ver. 4. He served him.] Found such favour with his master, that he took him to wait upon his person.

He made him overseer.] In time he advanced him to a higher station, to be (as they now speak) his major slave, though he did not make the servants in the family were to be obedient.

All that he had he put into his hand.] Committed all

CHAP. XXXIX.

Ver. 1. Joseph] Having ended this story of Judah, he returns to that of Joseph, which he had begun before in the thirty-sixth chapter; repeating, where he left off, how he was sold to Potiphar.

Brought down] It is a descent from Judea to Egypt: which lies very low.

Ver. 2. The Lord was with Joseph.] To guide him in his deportment, and in the management of all affairs committed to him: so, that, as it follows, “he was a prosperous man.”

He was in the house of his master.] One of his domestic servants.
served him: and he made him overseer over his house, and all that he had he put into his hand.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he heartened not unto her, to lie by her, or to be with her.

11 And it came to pass about this time, that Joseph went into the house to do his business: and there was none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house and spake unto them, saying, See, he has brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master

To do his business. To cast up his accounts, saith the Chaldee interpreters. None of the men—within. In that part of the house where he was.

Ver. 12. Left his garment in her hand. If he had struggled to get the garment away from her, the accusation might have been more specious, that he went about to ravish her. Epiphanius hath made a good reflection upon this example. Kαταλαμασας τον υματος, και το σωμα σω τω φωτις, &c. (vid. Hier. lxxix. n. 9, “He left his garment, that he might not lose his body; and shunned the place, that he might not fall into the snare.”) And indeed it was dangerous to adventure himself in her company; much more to touch her, lest he should fall into temptation.

Ver. 11. She called unto the men. Cried to them who were in their apartment to come and help her.

He hath brought in. In her rage she reflects upon her husband, as accessory to her danger, that she might the more incite him against Joseph. There is something like this in Apuleius’s story, (ib. x. Metamorph.) of the step-mother’s love to her son-in-law, which was turned into hatred, and made her contrive just such a lie as this, when he would not yield to her.

To mock us. To abuse our family.

I cried with a loud voice. An improbable story (for nobody excepted a servant; whom they all, perhaps, envied. If she pretended it was done in Joseph’s apartment, the question might have been asked her, What she did there?

Ver. 17. Came—to mock me. To offer violence to me (as the Hebrew phrase signifies), and rob me of my chastity.

Ver. 18. He left his garment with me. Philo observes, that this was an argument rather that she laid hands on him: for he could have easily taken his garment from her, if he had not fled hastily from her importunity. But her husband’s jealousy made him credulous.
hearing the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

21 ¶ But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

Ver. 20. Joseph's master took him, &c.] Caused him to be apprehended, and carried to prison. During his anger he would not hearken to the apology, which we cannot but think he offered to make for himself. Unless we suppose (which is not unlikely) that his master would not so much as see him, but ordered him immediately to be hurried to the jail.

A place where the king's prisoners were bound:] Where the king himself caused those who had offended him to be committed. This shows Potiphar was a great man (see xl. 3), and that he looked upon the crime as very great: for this prison, we must think, was most strictly guarded, that they who were thrown into it might not escape punishment. And it appears by what the Psalmist says (vs. 18), that the prisoners were hardly used; and that Joseph (xl. 15) was thrust into the lowest part of the prison, which was the most dismal, as well as of greatest difficulty to make an escape out of it.

CHAPTER XL.

1 The butler and baker of Pharaoh in prison. 4 Joseph hath charge of them. 5 He interpreteth their dreams.

20 They came to pass according to his interpretation. 23 The ingratitude of the butler.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morn-

CHAP. XL.

Ver. 1. Had offended their lord] In the Hebrew is a word of the plural number for lord, viz. adonim, "a raionite dignitatis," saith Bochart; because of his high authority. And so it is used not only when he speaks of the king, but of great men; particularly of Joseph's master (xxxix. 2). Interpreters do but guess at their offence; which might as well be an effort upon his life (by poison, or other ways), as any thing else.

Ver. 2. Wrath against two of his officers.] They are called the chief of the butlers (viz. sortis) which we met withal before (xxxvii. 36). For in all courts such officers had a principal place (see ver. 4).

Chief of the butlers] Or, cup-bearer to the king, (ver. 13). He simply named the butler and baker in the foregoing verse: but now the scher (as the Hebrew word is), which in the next verse we translate baker, i.e. the principal officer of those kinds, which would incline one to think, that some under butler and baker were accused of a great fault for which the head butler and baker were to answer: who, perhaps, were discovered to have ordered them to do what they did.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison: and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

He was there in the prison.] His master proceeded no further against him, but there he left him. Perhaps Joseph found means to let him know the truth; which made him not form any process to take away his life, or inflict any other punishment on him: and yet, to save his wife's credit, he let him lie in the prison.

Ver. 21. The Lord was with Joseph.] The same wisdom and virtue appeared in him, now, he was in prison, that his master discerned, when he came first into his house (ver. 2).

Gave him favour] So that he had more liberty than the rest, after some short confinement. 

Keeper of the prison.] The under-keeper it appears from xl. 4.

Ver. 22.] His favour increased so much (as it had done in his master's house, ver. 4) that he, in effect, was the keeper of the prison, not a prisoner.

Chief of the baker's.] Who took care of all baked meats and confections, &c. (ver. 17).

Ver. 3. He put them in ward, &c.] To be kept close prisoners.

In the house of the captain of the guard, &c.] In that prison, of which Potiphar had the chief custody. Who by this appears to have been such an officer as we call lieutenant of the Tower.

The place where Joseph was bound.] Into that very place where Joseph had been bound. For now he was at liberty, in the prison.

Ver. 4. The captain of the guard charged Joseph, &c.] By this it appears Potiphar's anger was mitigated towards him (having heard the truth, it is likely, before this time), and was of the same mind with the under-keeper of the prison: who intrusted all in Joseph's hand.

He served them.] Attended upon them (which shows they were great persons) to provide them what they wanted, &c.

They continued a season.] The Hebrew word is, ja-
im, i.e. days: which frequently signifies a year; as hath been observed before (xiv. 55).

Ver. 5. Each man according to the interpretation of his dream,] Suitable to the office which he had.

He serv'd them.] They were dealt with in proportion to the magnitude of their dreams.
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ing, and looked upon them, and, behold, they were sad.

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

10 And in the vine were three branches: and it was as though it budded, and her blossoms forth set forth ripe grapes:

11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's hand.

Exod. xxxi. 13). For there being a roll, or catalogue of all the officers of the court, with their several salaries, they were all called over on some certain day (it would seem before the festivals, and when the king was present) and summoned to give their attendance. And then such as the king was offended withal, were struck out, and punished according to their deserts; or pardoned and graciously restored to their places. This exposition best agrees with the event (ver. 20), where the heads of both these officers are said to be lifted up: though one of them only was advanced to his former station.

Ver. 14. But think on me, &c. When my prediction is come to pass, I ask no other reward of thee, but that thou wilt be an instrument of delivering me from my imprisonment. Joseph was not only grown expert in interpreting dreams (which he was not before he came into Egypt, xxxvii. 6, &c.), but fully assured he knew the right meaning of them: as appears by this passage. And such kinds of predictions by dreams were frequently in ancient times, among the heathen as well as among the Hebrews: though in after ages they grew rare in both. For (as Dr. Jackson admirably speaks, in the place before named) the increase of wickedness in the world; multiplicity of businesses; some family matters; and the pride of men, and men's too much depending on politic devices to accomplish their ends; caused the defect of true dreams, and of other Divine admonitions, for the welfare of mankind.

Ver. 15. I was stolen] Carried away by violence, without the knowledge of my father: and sold for a slave. His brethren, in selling him, committed that crime, which the Latins call plagium. For, "Qui hominem liberum vendit, plagiator est." Out of the land of the Hebrews: Some men would have it thought, that these words were added by Joshua, or some other, after Moses's time: because Canaan was not called the land of the Hebrews in his days, much less in Joseph's. But they should have depended, that Joseph did not call all the land of Canaan by this name; but only that part of it where Abraham, Isaac, and Jacob had very long lived, viz., about Hebron. There Abraham (who was the first that is called a Hebrew) settled with his family when he came out of Chaldea (xiii. 17, 18). There Isaac dwelt also (xxxv. 27), and Jacob (xxxvii. 1, 4), where he first said, indeed, they were strangers or sojourners, in this country: but they were strangers of great note and name (as Jacobus Altingius hath well observed), who were treated as princes (xxiii. 6), lived by their own laws; made leagues, not only with private men,
16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:

17 And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgot him.

but with cities and with kings (xxii. 22, 22, xxvi. 28, xxxiv. 4), and the fame of them could not but be spread abroad, both by the victory which Abraham got in a battle, over several kings; and by the sacking of Shechem, which the neighbours durst not revenge. All which might well make that part of the country wherein they had resided for three generations be called the land of the Hebrews: where they were at first planted by the consent of the natives: who were confederated with Abraham (xiv. 13).

That they should put me into the dungeon. Into which he was thrown at the first, as a great malefactor; for this was the lowest and darkest place in the prison, being under ground. So the Hebrew word commonly signifies, a pit either with or without water in it; and thence, this part of a prison; which Bochartus well translates cryptam subterraneam; and sometimes signifies a grave (Psalm xxxviii. 1; Hierozol. par. i. lib. iii. cap. 4).

Ver. 16. The chief baker saw that the interpretation was good.] It was well the chief butler propounded his dream first, which had a good significatio: for it this man had spoken first, the other, it is likely, would not have proposed his dream.

Three white baskets.] Or, as we now speak, three wicker baskets, and (as the margin hath it) the twigs so twisted, that they were full of holes; as ours many times are wrought.

Ver. 17. In the uppermost basket. They were set one upon another: in the lowernest of which, we may suppose, was bread; in the middlemost pieces; and in the highest, the finer sort of pastes of all sorts, biscuit, tarts, &c.

Ver. 19. Lift up thy head. The same phrase, which was used of the other (ver. 13), but with this addition, from off thee. To signify, that his name should be called for another purpose; that he might not only have his name struck out of the roll, but his head struck off from his body. Though there is no necessity so to understand it; but only simply, that he should lose his life.

Shall hang thee on a tree?] They that fancy his head was first cut off, will have the body only hanged on a gibbet. But it is more likely he was hanged by the neck, as malefactors are now among us upon a gallows.

The birds shall eat thy flesh.] He was left there, to be devoured by birds of prey.

Ver. 20. Pharaoh's birthday. Either the day on which he was born, or the day on which he came to the crown: which was natalis imperii, the birthday of his empire. Both of them were wont to be celebrated with rejoicing and great feasts, in ancient times as well as now (see the commentators upon Matt. xiv. 6).

Ver. 31. He gave the cup. His fault, we may suppose, was of a smaller nature; or, there was not evi dent proof against him; or, he had better friends, who interceded for him: so that he was not only pardoned, but restored to his office.

Ver. 32. But he hanged the chief baker.] Ordered him to be hanged, being found guilty of what he was accused, &c.

Ver. 33. Yet did not the chief butler remember Joseph. He repeats it, to show how very unmindful he was of him; after the manner of those vain courtiers, who have no value for wisdom or virtue, but are wholly given up to their pleasures. It would have cost him nothing to mention Joseph to Pharaoh; but he seems to have been one of those who will spend their interest, as we now speak, for nobody but themselves. Or, as it may be interpreted, he did not, as soon as he came to his place, call him to mind, who foretold his good fortune; and so, in process of time, he quite forgot him.

CHAPTER XLI.

1 Pharaoh's two dreams. 25 Joseph interpreteth them. 50 He begetteth Manasseh and Ephraim. 54 The famine beginneth.

1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

Pharaoh dreamed.] Had an extraordinary dream, sent from God.

He stood by the river.] Where they were wont to recreate themselves; especially in hot weather, and when they expected its rise to such a degree, as to give hopes of a plentiful year.

Ver. 2. Behold, there came up out of the river.] This
And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.

And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled: and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: 10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker.

And we dreamed each man according to the interpretation of his dream.

And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams.

In Hebrew (or rather Chaldee) for magicians, had a bad signification in aftertimes; but what kind of men they were now, we do not know: whether they professed to interpret dreams and i., by natural observations; or such rules as are now found in the books of Oracolocritics; or by consulting demons; or only by the foolish art of astrology, to which they were much addicted in future ages.

Our learned Nie. Fuller (lib. v. Miscell. Sacr. cap. 11,) thinks the Hebrew word chartummut imports, such as dividing by certain superstitious characters, pictures, images, and figures; which they engraved with magical rites and ceremonies.

All the wise men thereof: these were the same, I suppose, with those who were called philosophers in Greece; from whence several great men went to learn of the Egyptian priests, who were famous for wisdom before it came among the Jews.

Told them his dream: he told them both his dreams, as appears from what follows; but Moses speaks in the singular number, because they were, in effect, but one and the same dream.

But there was none that could interpret them: either they were amazed, and did not attempt an exposition, as beyond their skill; or what they said gave no satisfaction to the king: the seven kine and the seven ears, it is likely, they thought had a great mystery in them; if the worship of the planets was then among them. Which they invoked with secret or unutterable invocation, karies dekstitoys (as the oracle mentioned by Porphyry speaks) which were invented by that most excellent of all magicians (saith the same oracle), the king of the seven sounds, whom all men know," i.e. Ostanes, or Hostanes.

As epe Mavm oX arpeos
Ekopopontou Basileus en pontes isapai.

By which seven sounds (of which he was the inventor and governor,) Mr. Selden think he meant the harmony, which the ancients supposed the seven planets to make; whom these magicians called upon eptakaphao, with seven invocations to each planet, upon its proper day. As he shows, lib. iii. de Jure Nat. et G. cap. 19. But the more they laboured to find out this mystery, the more they were puzzled and perplexed in their thoughts: nor could their prayers (if they went that way to work) help them to disclose the secret.

Call to mind the offences I committed against Pharaoh: or, as some will have it, my ingratitude to one, who was in prison with me.

Each man according: just according to the event was each of our dreams.

As he interpreted to us, so it was: Re-
dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself; and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill favoured kine did eat up the first seven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

peals the thing often, to show how exactly Joseph hit the truth in his interpretation.

Me he restored unto mine office, &c.] He told me, that on such a day I should be restored to my office; and he told the other he should be hanged.

Ver. 14. Brought him hastily.] With all speed; that Pharaoh might not continue in suspense.

Out of the dungeon.] It is reasonable to think, that, though he was thrown into the dungeon at the first (xl. 15), he did not continue there, when he looked after all the prisoners, and did the whole business of a keeper (xxxix. 23, 24). This part therefore, as it is usual, is put for the whole; signifying no more, than that the brought him out of prison, where he had been in the dungeon.

He shaved himself, &c.] It was the custom in most countries, when men were in a mournful condition, to neglect their hair, both of the head and the beard; and not to shift their clothes, as in prosperity; but to continue in a mean dress, whereby they expressed the sense they had of their calamity.

Ver. 16. It is not in me.] A modest answer. I do not pretend to more wisdom than those thou hast already consulted.

God shall give Pharaoh an answer of peace.] But God, I doubt not, will direct me to give the king a satisfactory answer: may, an answer that shall be serviceable to him and to his kingdom.

Ver. 17. Well suppose that Joseph desired to know the dream: which Pharaoh repeats in this and the following verses something more fully than it is set down before.

Ver. 21.] An emblem of a very grievous famine, which is represented, not only by the lean kine devouring the fat (as much as to say, the barren years consuming all the growth of the fertile), but by their remaining lean, as if they had eaten nothing: which represents what often happens in famine, that men eat greedily, but are not satisfied, because God breaks the staff of bread (Lev. xxvi. 26): i.e. takes away its nourishing virtue; as Bochart expounds it, Hierozoic. par. i. lib. ii. cap. 41. But this seems to be a straining of that phrase, break the staff of bread, which signifies no more, than want of bread to support man's life. And all that can be gathered from this part of the dream, is, that there should be such exceeding great scarcity, that men should have but just enough to keep them alive.

Ver. 25. The dream of Pharaoh is one.] One and the same thing is represented by two several figures.

God hath shewed Pharaoh what he is about to do.] God hath in these dreams revealed to Pharaoh, what he intends shortly to bring to pass.

Ver. 26.] He represents in this, and in the following verse, how one thing is signified by two dreams. Seven good kine, and seven good ears, representing seven years of plenty; and seven lean kine, and seven empty ears, as many years of scarcity.

Ver. 28.] I have told the king in short, what the Divine providence is about to effect.

Ver. 29.] I will repeat it more at large. Take notice then that, in the next seven years to this, there shall be very great crops of corn, everywhere, throughout the whole country.

Ver. 30. And immediately after they are ended, shall follow seven years as barren as the former were fruitful, the earth bringing forth little or no corn; which will make so great a famine, that there shall be no memory of the foregoing plenty; for there shall be no corn left, but all eaten up, throughout all the land of Egypt.

Ver. 31.] I say, there shall be no mark remaining of the foregoing plenty; by reason of the extreme scarcity in the following years, which will be very heavy.
Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

32 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

33 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

34 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

35 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

Ver. 32. The dream was doubled, &c.] The repetition of the dream signifies the certainty of what I say: God having so determined; who will shortly justify the truth of my predictions. Both here and in the foregoing discourse (ver. 25, 28), he directs Pharaoh to look up unto God, as the author of all these events: and, that, not in an ordinary, but extraordinary manner. For such fertility and such famine did not proceed from mere natural causes; but from an overruling Providence. It is observed by Pliny (lib. v. Nat. Hist. cap. 9), that when Nile rose only twelve cubits, a famine followed: when thirteen, a great scarcity: when fourteen, they had a good year; when fifteen, a very good: and if it rose sixteen, it made delicia, luxuriant plenty; and the greatest increase they ever knew, was to eighteen cubits. Now that this dream was doubled, and Pharaoh was bid to double his exercise, both in laying up corn, and in appointing officers, it is therefore a certain thing, to be sure, that God had foretold it, and that he should have it. Therefore, (ver. 33) he is commanded to lay in corn, and to appoint officers; (ver. 34) in order to provide for famine.

Ver. 33. Look out a man discreet and wise.] One fit to manage so great an affair. He that could foretell such events, was fit to advise what was to be done upon the foresight of them; but, it is probable, he did not presume to give such directions, till he was asked his advice.

Ver. 34. Let Pharaoh do this. When this is done. Let him appoint officers.] Let that chief ruler appoint officers under him, in the several provinces of the kingdom: such as the Romans called prefecros, annona.

Take up the fifth part.] Some have asked, why not the half, since there were to be as many years of famine as of plenty. To which such answers as these have been given by interpreters:—that the greater and richer sort were wont in time of plenty to fill their storehouses: as a provision against a scarcher year, which sometimes happened. And, secondly, that, in time of famine, men are wont to live more frugally; and not spend so much as they do in better times. And, thirdly, that even in those years of great plenty, they might be bound to, or at least near the banks of Nile. But the plainest answer is, that ten parts being the tribute due to kings in many countries, and it is likely here (as I observed upon xxviii. ult.) Pharaoh was advised to double this charge, in the years of extraordinary plenty: when the fifth part was not more than the tenth in other years. Or, (as others rather to be supposed from a good king and a good counselor,) to buy as much more as was his tribute; which he might do at an easy rate, when vast plenty made corn very cheap.

Ver. 25. Gather all the food.] The fifth part of the growth of the next seven years.

Lay up corn.] In places provided for that purpose. Under the hand of Pharaoh.] Not to be meddled withal, but kept by Pharaoh's order, to be dispensed hereafter, as need shall require.

Let them keep food in the cities.] Let this food be reserved in the several cities of the kingdom.

Ver. 26. That food shall be for store.] Shall not be spent; but laid up and preserved against the time of famine.

That the land.] The people of the land do not perish.

Ver. 37.] The king and all the court were pleased with this advice. But some may wonder that Pharaoh and his ministers should so readily believe a young man, and a stranger; of a nation whom they did not converse withal, and lately accused of a great crime. But they may be satisfied by considering, that Joseph had cleared himself in the opinion of the keeper of the prison; where he had been known already to have interpreted dreams exactly according to the events in two notorious cases, which the chief butler had reported (ver. 12, 13). And besides, his exposition in the figure which Pharaoh saw in his dream, was so natural, that it was apt to beget belief, if he had not been an expounder of dreams before. And above all it is to be considered, that God who sent the dreams, and made them stick in Pharaoh's thoughts, disposed his mind also to receive the interpretation, with a deep sense of its truth.

Ver. 38. Pharaoh said unto his servants.] The great ministers of the kingdom and officers of the court, who stood about him.

In whom the Spirit of God is?] Without which he could not foresee and foretell such things.

Ver. 39. Pharaoh said unto Joseph.] It seems all his servants were of Pharaoh's mind, and consented to what he said, being amazed at the wisdom which appeared in Joseph.

Forasmuch as God hath shewed thee all this.] God wrought in him the highest opinion of Joseph, as a man divinely inspired.

There is none so discreet—] Thou thyself art the only person, whom thou advisest me to set over the land (ver. 33).

Ver. 40. Take care of my house.] Be the chief minister in my court: for that is meant by his house.

According unto thy word:] As thou shalt give orders.

Shall all my people be ruled.] The margin translates it armed; as if he put the whole militia of the kingdom into his hands: but this seems too narrow a sense; nor was there any thoughts of war at this time, but of the government of the kingdom in times of peace. And therefore we also translate it kiss, i.e. obey, as the LXX. and Vulgar well translate it; and as it signifies in Psalm ii. ult. Kiss the Son, i.e. submit to him, and obey him.
41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 
42 And Pharaoh took off his ring from his hand, and put it upon Joseph’s hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 
43 And he made him to ride in the second chariot which he had; and they cried before him,

Bow the knee: and he made him ruler over all the land of Egypt. 
44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. 
45 And Pharaoh called Joseph’s name Zaphnath-paaneach; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. 

Only in the throne will I be greater than thou.] Thou shalt have no superior, but only myself. 

Ver. 41.] He had advised Pharaoh only to set a man over the chief inspector of the stores of corn, ver. 33 (for which Pharaoh thought none so fit as Joseph himself, ver. 39), but now he constitutes him chief governor, under him, in all affairs of the whole country. 

Ver. 42. Took off his ring, &c.] This is well explained by Vossius (lib. i. de Orig. et Progr. Idolol. cap. 9), in these words: ‘Tum ut symbolum dignitatis, tum ad literas et diplomata publica nomine signandas, “both in token of the dignity to which he was preferred, and that he might seal letters and patents in the king’s name.” 

Vestures of fine linen,] So the Hebrew word sechesh signifies, rather than silk (as it is translated in the margin), though not the common linen, but that which was more expensive and finer. In such vestures did Solomon, 1 Kings i. 46, and the king of Babylon, 2 Kings ii. 11, dress Pharaoh’s princes, and the Levites signified, Lev. xvi. 40, a sort of linen, very pure, and soft; and very dear; because it did not grow everywhere. Linum tenuissimum et pretiosissimum, as Brunius shows (lib. i. de Vestib. Sacerdot. Hebr. cap. 6). In garments made of this, great men only, not the vulgar people were clothed: kings themselves, it appears by Genesis 41. 42, were not such vestsures. 

Put a gold chain about his neck: ] Another token of the highest dignity. 

Ver. 43. Made him to ride in the second chariot.] In the best of the king’s coaches (as we now speak) except one, which Pharaoh reserved for himself; and attended, no doubt, with a suitable equipage, of footmen and horsemen, perhaps, for a guard to his person. 

Bow the knee:] They that went before his chariot, to make way for him, required all to do him such reverence as they did to the king himself, when he appeared: which was by bowing their knees or their body. The word they used to this purpose, as they went along, was abreh; which we translate bow the knee, deriving it from the Hebrew word barach, which hath that signification. Though others will have it to signify the father of the king: for rach, in the Syrian language, signifies a king, if we may believe R. Solomon. Others translate it, a tender father, of the country which he had preserved (see Vossius, lib. i. de Idol. cap. 29). And Hottinger will have it as much as God save the king, &c.; A blessing light on you (solution, p. 191). But unless we understand the old Egyptian language, I think we had as good rest in the Hebrew derivation as in any other: according to our own translation. He made him ruler over all the land of Egypt.] After this manner he constituted him supreme governor of the whole country, under himself; according to his resolution, ver. 41. 

Ver. 44. I am Pharaoh.] This is my will and pleasure; who am king of Egypt. 

Without thee shall no man lift up his hand or foot, &c.] A proverbial speech. Let no man presume to do the smallest thing, in public affairs, without thy order. 

Ver. 45. Pharaoh called Joseph’s name] He gave him a new name; partly, because he was a foreigner; and partly, to honour him; and yet to denote him to be his subject, though ruler of everybody else. We find Nebuchadnezzar did the same in Babylon (Dan. i. 7), and he alluded to the ancient eastern countries; where the Mogul never advances any man, but he gives him a new name; and that significant of something belonging to him. As, not long ago, he called his brother-in-law Aushp-Chan, the gathering, or the rich lord; and his physician Muero Chan, the lord of my health, &c., as Peter de la Valle relates in his travels, p. 465, where he observes the same of his wives, p. 470. 

Zaphnath-paaneach; ] Which St. Jerome interprets, the Saviour of the world. But the whole stream of interpreters carry it for another signification, which is, the interpreter of secrets, or the revealer of future things. See Sixt. Amama, and Athan. Kircher’s Prodro- mus, cap. 5, and our countryman, J. Gregory, cap. i. of his Observ. If he interprets this word, “On颇有帕娜依之义” (Observ. Sacr. lib. i. cap. 5), an interpreter of dreams, and a finder out of things hidden. But as Jacobides observes upon Daniel i. 7, that the Egyptian and Persian kings gave names, for honour and glory (in token of their supreme greatness and authority), so it was most for their glory, to give them out of their own language. And therefore if this be the meaning of Zaphnath-paaneach, the Egyptian tongue and the Hebrew had a great affinity one to the other. 

He gave him to wife] Either the king then disposed of the great noblemen’s daughters, when their parents were dead (as our kings lately did of their wards), or Asenath was of Pharaoh’s kindred, and so he provided her a husband, and gave her a portion. And the meaning simply is, he made this match for him.

The daughter of Poti-pherah] This is a different name from his who was captain of the guard; and was of a different quality. And therefore there is no reason, from some likeness in their names, to think that Joseph married the daughter of him who had been his master: for he would have abhorred to match with one that was born of so low a woman as his mistress; as Vossius well observes in the place forenamed.

Priest of On.] Or, prince of On (as the margin hath it); for the word cohen signifies both priest and prince (see 2 Sam. vii. ult.), priests being anciently the prime men of the kingdom; for kings themselves were priests. 

On was a famous city in Egypt, called afterwards Heliopolis, which gave name to one of the Nume, i.e. provinces of Egypt; whereof this Poti-pherah was governor, or lieutenant. Concerning which province, and Asenath, and Poti-pherah, see Mr. Selden, lib. iii. de Synedris, p. 406. 

Joseph went out over all the land of Egypt, ] To see what places were fittest for stores.
And Joseph went out over all the land of Egypt.

46 § And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfulls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him.

51 And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.

52 And the name of the second he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Ver. 46. Joseph was thirty years old] So he had been out of his country thirteen years; for he was but seventeen years old (xxxvii. 2), when he was sold into Egypt. In which time, we may well think, he had learned the language of that country, and gained much experience; but never sent to his father; in which there is visibly a special providence of God; for his father might have used means for his deliverance, and then he had never come to this greatness.

When he stood before Pharaoh] When Pharaoh made him his prime minister. For the great counsellors and ministers alone were admitted into the king's presence (in the eastern countries, and it is likely, the same state was kept here), and are said to stand before the king (Dan. i. 19), and to see the king's face (Esther i. 14).

And went throughout all the land] He seems to have only taken a general view of the country before (ver. 45), but now a more particular; to give orders for the building of storehouses, against the plenteous years came.

Ver. 47. Brought forth by handfulls.] Such large ears that a few of them would make a sheaf: which our translation seems here to mean by handfulls: for sheaves are bound up with men's hands. And so it may be interpreted, it brought forth sheaves, or heaps; or, it is truly a handfull, i.e. vast abundance. Some conceive the corn was laid up in sheaves, heaped up very high: and not threshed out: for so it would keep the longer.

Ver. 48. He gathered up all the food.] The fifth part, as he had proposed (ver. 34), i.e. he bought it: which he might do at a small price, when there was unusual plenty.

Laid up the food in the cities.] It is very probable he laid it up, as it was gathered, unharvested: that there might be food for the cattle also. So the Vulgar, "In manipulos reducte segetes congregato sunt in horren." And what was laid up in the first year of plenty, it is reasonable to think was dispensed in the first year of famine, &c.

Building about every city.] This was very wisely ordered: for it was less charge to Pharaoh for the present, and more easy to the country when they wanted provision.

Ver. 49.] The following words explain this hyperbolical expression. And the reason of his heaping up so much was, that there might be sufficient to supply the necessities of other countries, as well as of Egypt.

Ver. 50. God—hath made me forget all my toil.] The great affliction and hard labour he endured in prison.

All my father's house.] The unkindness of his brethren, who were the cause of all his trouble. By imposing this name on his firstborn, he admonished himself in the midst of his prosperity of his former adversity, which he now thought of with pleasure.

Ver. 52. In the land of my affliction.] In the country where I have suffered much affliction.

Ver. 53.] It was beside the intention of Moses to relate any of the affairs of that country, but what belonged to this matter; and therefore he passes over all other transactions of these seven years; as he doth all the things that happened in Jacob's family, over since Joseph came from it.

Ver. 54. The dearth was in all lands.] In all the countries thereabouts, Canaan, Syria, &c. It seems there was a general want of rain.

But in—Egypt there was bread.] They did not feel the famine presently, because they had much to spare from the former years of plenty.

Ver. 55. When all the land—was famished.] When they had eaten up all their own stores, which, we may suppose, failed in two years' time.

The people cried to Pharaoh, &c.] Made earnest petitions to the king, for relief of their necessities.

Ver. 56. The famine was over all—the earth.] Grew still greater in all the neighbouring countries. The famine waxed sore in the land of Egypt.] For the Egyptians themselves, having spent all their own stores, were sorely pinched.

Ver. 57. All the countries came—to buy corn, &c.] i.e. The neighbouring countries, as was said before (ver. 54). For if the most distant had come, the storehouses had been soon emptied.

Because that the famine was so sore.] It increased more and more, in those countries before named, which were grievously afflicted by it.
CHAPTER XLII.

1 Jacob sendeth his ten sons to buy corn in Egypt. 16 They are imprisoned by Joseph for spies. 18 They are set at liberty, on condition to bring Benjamin. 21 They have remorse for Joseph. 14 Simeon is kept for a pledge. 25 They return with corn, and their money. 29 Their relation to Jacob. 36 Jacob refuseth to send Benjamin.

1 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? 2 And he said, Behold, I have heard that there is corn in Egypt; get ye down thither, and buy for us from thence; that we may live, and not die. 3 ¶ And Joseph's ten brethren went down to buy corn in Egypt. 4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mishief befal him. 5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. 6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. 8 And Joseph knew his brethren, but they knew not him. 9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. 10 And they said unto him, Nay, my lord, but to buy food are thy servants come. 11 We are all one man's sons; we are true men, thy servants are no spies. 12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

CHAP. XLII.

Ver. 1. When Jacob saw that there was corn in Egypt, &c. He saw, perhaps, some pass by laden with corn, which they had bought there. Or, one sense (as is frequent in Scripture) is put for another: seeing for hearing; as it is expressed, ver. 2. Why do ye look one upon another? As idle people use to do, while none of them will stir to seek relief. Or, rather, as men that know not what course to take, expecting who would begin to advise for their preservation.

Ver. 2.] He excites them to make no further delay, by the great necessity wherein they were; no less than danger of perishing.

Ver. 4.] He being, as yet, but young, and not used to travel, Jacob was afraid the journey might be hazardous to him. Besides, he could not but desire to have sure to see his company: though this was not his principal reason.

Ver. 5.] People came from all parts thereabout, upon the same business; and Jacob's sons among others; whom, perhaps, they met withal upon the road.

Ver. 6. Joseph was the governor.] The Hebrew word signifies, sometimes, one that hath absolute power: and seems to be used here to set forth the high authority which Joseph exercised under Pharaoh.

It it was that sold to all the people.] Appointed at what rates corn should be sold, in every part of the country. For it is not to be supposed that he in person could treat with every man that came to buy; but he by his deputies, who observed his orders.

Joseph's brethren came.] It should seem by this, that all foreigners were ordered to come to him; in the royal city, where he resided; or, at least, their names were brought to him, that he might speak with such as he thought fit; and thereby get the better intelligence of the state of their several countries; and bow to his brethren, who, he knew, would be constrained to come thither.

Bowed down themselves before him.] Unwittingly fulfilled his dream. This seems to have been done after the manner of their own and other eastern coun-tries; not of Egypt, where they only bowed the knee (xli. 40).

Ver. 7. Spake roughly unto them.] Gave them hard words, as we speak. Or, spake in a harsh tone to them, and with a stern countenance.

Ver. 8. But they knew not him.] They had not seen him in twenty years: in which time a youth alters far more than grown men do; so that though he knew them, they might not know him; who appeared also in such pomp and state, that it made them, not think of him; and he spake also to them by an interpreter (ver. 25), which represented him as a stranger to them.

Ver. 9. Ye are spies.] He did not think they were such persons, but said this to provoke them, to give an account of themselves, and of his father. Nor is there any reason to look upon this as a lie. For they are not words of affirmation, but of probation or trial: such as judges use, when they examine suspected persons, or inquire into a crime, of which men are accused. And therefore have the force of an interrogation: Are ye not spies? or, I must take you for spies till you prove the contrary.

To see the nakedness of the land.] The weak places of the country, which are least defensible. Or, as others will have it, the secrets of the land; for it is the same word that is used to express the privy parts.

Ver. 11. We are all one man's sons.] There needed no more than this to take off his suspicions. For no man would have sent his sons, but rather his servants, if they had come upon an ill design: or, at least, not all his sons: or not all of them together in a company: but dispersed them rather about the country. Nor was it probable, that one man could have a design upon Egypt; but all the great men of Canaan must have joined in it: and then they would have sent men of different families, not all of one alone.

We are true men.] This was a good argument that they said, when they told him (ver. 10), they had no other business in Egypt but to buy corn.

Ver. 12.] Unless you have better arguments than this, I must take you for spies. He slights their argument, as great men sometimes do, when they know
CHAPTER XLII.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with ourfather, and one is not.

14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16Send one of you, and let him fetch your brother, and ye shall be held in prison, lest your words be verified, and ye shall be put to death. So it shall be that, when we hear that your words are verily true, and that ye are in good faith,

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; for I fear God:

not presently how to answer it. He had a mind also to have them give a further account of their family, that he might be informed what was become of his brother Benjamin.

Ver. 13.] They enforce their former argument, by redescribing the case more fully and distinctly. But still it amounts to no more than this; that it was not likely a parent would venture all his children, in such a design, as they were suspected to come about.

The youngest is this day with our father.] This was the thing he desired to know.

One is not.] Is dead. So they thought, because they had heard nothing of him in twenty years' space.

Ver. 14.] This confirms what I said, and justifies me just ground for suspicion, that ye are spies; because you pretend to have another brother, which is not likely; for why should not your father send all, as well as so many! This was but a cavil; but served to compass his end, which was to see his brother.

Ver. 15. Hereby ye shall be proved.] By this very thing shall you be tried: whether you be honest men, or no.

By the life of Pharaoh, &c.] As sure as Pharaoh lives; or, in salvo sit, so let Pharaoh be safe and in health, as I will keep you here, till I see your younger brother. Others expound it, If Pharaoh have any authority here, i.e. be king of this country, you shall not have the old you came hither on. But take it for an oath: the original of which is well explained by Mr. Selden, in his Titles of Honour, p. 45, where he observes, that the name of gods being given to kings very early, de deos invocationes (as Aristotle speaks, lib. vi. Ethic. cap. 1), from the excellence of their heroic virtue, which made them anciently great benefactors to mankind, thence arose the custom of swearing by them, which Aben Ezra saith continued in his time (about 1170) when Egypt was governed by caliphs. If any man swore by the king's head, and was found to have sworn falsely, he was punished capitally. And when Sennach Ismael, the first sothi, got the Persian empire, no oath was held so sacred (as Leunelavius reports), as to swear by his head, i.e. in a view of his life.

But St. Basil will not have this to be an oath: but a solemn asservation, to persuade belief. For saith he (tom. 1. Hom. in Ps. xv. p. 155), Ecce tenuis lingua scrutatorius, et vocis, et voce dei et umtis &c. “There are certain speeches which have the fashion of oaths, and yet are not oaths!’ But Scripture saith, that any condition only to perjure the auditors.” Such he takes this to be; and that of St. Paul, Nè òntopathan xaiçutiv, by our rejoicing, 1 Cor. xv. 31, where he saith the apostle was not unmindful of the evangelical commandment, not to swear; but by a speech, in form of an oath, he would have them believe that his glorying in them (or rather in Christ) was dearer to him than anything else. And the truth is, Judah seems to have taken these words of Joseph only for a solemn protestation (xliii. 3), wherein he expressed the fear of Pharaoh (which was most dear to him) unto execution, if he was not equal to his word. So G. Calixtus understands it.

Ver. 16.] At first he proposed that only one of them should return home, to bring their brother to him; and all the rest remain, in the mean time, prisoners in Egypt.

Ver. 17. He put them all together into ward.] That they might consult one with another, which of them should go to fetch Benjamin; about which, it seems, they could not agree; every one fearing to be the messenger of such sad tidings to their father; who might suspect they were all lost.

Ver. 18.] I have no mind to destroy you: for I know there is a God, who will punish all injustice and cruelty. Therefore I make this new proposition to you.

Ver. 19.] This shall be the proof of your honesty. Instead of sending one of you to your father, you shall all go but one, who shall remain bound in prison, till you bring your younger brother; and in the mean time carry provision for your families.

Ver. 20.] Fail not to let me see your youngest brother: and when you have justified yourselves to be no spies; and suffer nothing.

They did so.] They consented to this proposal.

Ver. 21. They said one to another.] They that had the chief hand in the conspiracy against Joseph, began upon this occasion to make the following reflections on it.

We are verily guilty.] See the power of conscience, which flies in their face, and reproaches them for a fact committed above twenty years ago.

In that we saw the anguish of his soul.] We would have no pity, when he besought us with tears; and now nothing that we can say will move this man. They observe their guilt in their punishment. For, as they had thrown Joseph into a pit, so they had then thrown him into prison themselves; and as nothing he could say would incline them to spare him, so now they found Joseph inexorable to them. This anguish of his soul and his entreaties are not mentioned before (chap. xxxvii.), but could not but be supposed, if they had not been mentioned here.

Ver. 22. Reuben answered them, &c.] You should have hearkened unto me, and then you had not come into this distress.

His blood is required.] You killed him, and now you must pay for it with the loss of your lives. For he thought him to be dead.
And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

And he said unto his brethren, My money is restored: and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

And we said unto him, We are true men: we are no spies:

This shows the Egyptian tongue and the Hebrew were different; though in some words they might agree.

Ver. 24. He turned himself about from them.] And went into some other room.

And wept.] Natural affection was too strong for the person he put on: and would not suffer him to comterfeit any longer.

When he had vented his passion, and composed himself to his former temper, he repeated to them what he had told them before: but added withal, that if they brought Benjamin with them, they might traffic in the land (ver. 34).

Who, the Hebrews say, was an old man, and lay in the pit: and therefore was now served in his kind. This, I think, may be fairly conjectured, that Reuben being resolved to save him, and Judah also inclined to favour him, if Simeon had joined with them, their authority might have prevailed to deliver him.

Bound him before their eyes.] Caused him to be bound in their presence; to strike the greater terror into them.

Ver. 25. To give them provision for the way.] That they might carry what they bought entire, for the use of their families.

Thus did he unto them.] Thus the person, to whom Joseph gave that command, did unto them.

Ver. 26.] It is not said how many asses they laded; but one would guess, by what follows, only each man one. For they went only to fetch a present supply: not thinking of providing against a long famine.

Wherein was their provision for the way (ver. 25).

Ver. 28. He said unto his brethren, &c.] Who all presently opened their sacks and found their money there. For so the story is told by Judah at their return into Egypt (xliii. 21). And both by that place and this, it appears this happened to them when they came unto their inn, to rest themselves, in their first day's journey.

Ver. 27. As one of them opened his sack, &c.] Their guilt made them so afraid; otherwise they would have rejoiced. But all things terrify an evil conscience: which made them think some design was laid to undo them all.

Ver. 32. We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

And he said, My son shall not go down afraid; otherwise they would have rejoiced. But all things terrify an evil conscience: which made them think some design was laid to undo them all.

What is this that God hath done unto us?] Now God was in all their thoughts, as the chief governor of all things: whoseover was the instrument.

Ver. 30. Who is the lord of the land.] By this it appears Joseph was little less than a king, i.e. in his authority and sway, which he bare in that country.

Ver. 31. Took us for spies.] In the Hebrew it is, he gave us, i.e. treated us as spies; by delivering us to be put in prison.

Ver. 34. Ye shall traffic in the land.] Buy corn, or any thing else the country affords; without any let or impediment.

Ver. 35. When both they and their father saw the bundles of money, &c.] They had seen the same before: therefore this is set down to express the fear which Jacob himself was in, at the sight of the money; though we may well suppose their fear was increased, when they perceived him to have the same apprehensions which they had, of some design that might be laid against their lives, when they returned to Egypt, though they brought their younger brother with them.

Ver. 36. Simeon is not.] He looked upon him as dead; being in the power of so rough a man, as they described the lord of the land to be, especially if he did not send Benjamin thither; as, for the present, he was resolved not to do.

Ver. 37. All these things are against me.] Or, upon me, as the Hebrew words carry it. These are heavy burdens which lie upon me, not upon you; who can be content to have Benjamin go, after I have lost two of my sons already.

Ver. 38. Slay my two sons if I bring him not to thee.] Nothing could be more foolishly said; for what good things are done to Jacob (may what an increase of his affliction would it have been), to lose two grandchildren, after he had lost another son? But it was spoken out of a passionate desire to redeem Simeon, and to make more provision for their family: being confident that Joseph (who professed to fear God, ver. 18) would be as good as his word.
with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the

Ver. 39. He is left alone] The only child of his mother.

which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Bring down my gray hairs] You will make me, who am worn away already, die with grief.

CHAPTER XLIII.

1 And the famine was sore in the land.
2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.
3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.
4 If thou wilt send our brother with us, we will go down and buy thee food:
5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.
6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?
7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your

CHAP. XLIII.

Ver. 1. The famine was sore, &c.] Still increased to a greater scarcity.
Ver. 2. When they had eaten up the corn] So that they had nothing to live upon but only the poor crop that their own country produced, which could not long sustain them.
Buy us a little food.] He hoped, it is likely, the next year would be better; and so only desired a supply of their present necessity.
Ver. 3. And Judah spake unto him.] Reuben had spoken to him in vain (xlii. 37, 38), and Levi, perhaps, had not recovered his interest in him, since the barbarous action at Shechem: and therefore Judah took upon him to persuade his father; being next in birth, and of no small authority among his brethren.
Ye shall not see my face, &c.] But be taken for spies; and so lose their lives.
Ver. 5. We will not go down.] Because it would not only have been of no purpose, but also endangered their lives.
Ver. 6.] It was unkindly done of you, to tell him of another brother. For what need was there to say any thing of one who was not with you?
Ver. 7.] They having told him, they were all one man's sons (xlii. 11), he might well ask them, what man's? And whether there were any more of them? And whether their father and brother were yet living?
We told him according to the tenor of these words:] Answered every question as truth required.
Ver. 8. Send the lad with me.] Trust him with me. He calls him lad, because he was the youngest of them all; and one, of whom his father was as tender as if he had been a little child, though indeed he had children of his own (xlii. 21).
That we may live, &c.] These were very moving arguments; the preservation of a whole family, Benjamin and all; who, if he went, might return in

father yet alive? have ye another brother? and we told him according to the tenor of these words; could we certainly know that he would say, Bring your brother down?
8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live and not die, both we, and thou, and also our little ones.
9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, set him before thee, then let me bear the blame for ever:
10 For except we had lingered, surely now we had returned this second time.
11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds:

safety; but, if he stayed at home, must perish with all the rest.

Ver. 9. I will be surety for him.] Be bound in what penalty thou pleasest, to bring him back.
Of my hand shalt thou require him.] Punish me (who will be answerable for him) if he miscarry.

Bear the blame for ever:] Lie under thy displeasure, as long as I live. All this signifies only, that he would do his utmost to secure him: and rather suffer the heaviest thing himself, than lose Benjamin.
Ver. 10. If thou hadst not hindered us by these scruples about Benjamin, we had been there and at home again, by this time.

Ver. 11. Take of the best fruits] The Hebrew word mazzimrath signifies of the most praised; or, as Bochart more literally interprets it, que in hae terra sunt maxime decantata (par. ii. Hierozol. lib. v. cap. 9), "those fruits which are most celebrated in the land of Canaan:" which was as famous for the things following, as Egypt was for corn. And it seems at this time did not want them; which might make them more acceptable in Egypt, where they grew at no time. For Egypt being a low and plain country, and Canaan a hilly, it made their products very different.

Balm.] Rather resin, as was observed on xxxvii. 25.
Honey.] For which this country was famous; especially in some parts of it, about Tekoa, as Bochart also observes. And therefore was a fit present for a king, as we see in the story of David (2 Sam. xiii. 29). And was carried from hence to the marts of Tyre (Ezek. xxxvii. 17).

Spices.] The word necoth signifies storax; as was also observed before (xxxvii. 25).

Myrrh.] Which Bochart translates mastich.

Nuts.] He also proves, by many arguments, the word botnith signifies those nuts we call tachinos; which may well be numbered among the best fruits of the land: being very friendly
12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:
13 Take also your brother, and arise, go again unto the man:
14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.
15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.
16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.
17 And the man did as Joseph bade; and the man brought the men into Joseph's house.
18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.
19 ¶ And they came near to the steward of Joseph's house, and they communed with him at the door of the house,
20 And said, Sir, we came indeed down at the first time to buy food:
21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.
22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.
23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.
24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.
25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.
26 ¶ And when Joseph came home, he brought him the present which was in their hand into the house, and bowed themselves to him to the earth.
27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?
28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.
29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.
30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

God be gracious unto thee, my son.] He blessed him, as superiors were wont to do those below them: whom they called their sons, with respect to themselves, as fathers of the country.

Ver. 30. His bowels did yearn.] He felt a great comotion within himself, which he was not able to keep from him, but therefore he made haste out of the room where they were, as if some other business called him away.

Ver. 31. Set on bread.] Set the dinner upon the table.

Ver. 32. And they set on for him by himself, &c.] There seems to have been three tables. One where he sat alone in state, another where his brethren sat, and a third where the great men of Egypt were entertained.

Because the Egyptians might not eat bread with the Hebrews, &c.] Because the Hebrews (saith Jonathan) did eat those beasts which the Egyptians worshipped. And to the same purpose writes Onkelus. In which regard the Egyptians were as scrupulous to eat with a Greek in aftertimes, as now with a Hebrew. So Bochart observes out of Athenaeus, lib. viii. Deipnos, where Annastridues, a comedian, jeers the Egyptians for worshipping an eel, as a great god, whom we, saith he, think to be most excellent meat. And out of Herodotus, who, in his Euterpe (cap. 41), saith, no Egyptian man or woman would kiss the mouth of a Greek; nor make use of a knife, a spit, or a pot, belonging to them; nor take a bit of beef cut with a Greek's knife (see Bochart's Hierozoic, par. vi. lib. ii. cap. 53. And Dr. Spencer, de Rit. Heb. p. 125). But though it appear by such passages, that, in the time of Herodotus and other forenamed writers, several animals were held so sacred among the Egyptians that they would not eat them, yet it may well be questioned, whether it were so in the days of Joseph.

For there is not the least sign of it in this story; much less of their worshipping such creatures: the worship of the famous ox, called Apis, being a much later invention, as many learned men have demonstrated: and some of them having given probable reasons that Joseph himself was the person at first represented by that figure under the name of Ab, i. e. Father of his country (see Ger. Vossius, lib. i. de Idol. cap. 29).

Therefore it is most likely, that this abhorrence is to be resolved only into the very different manners of the Hebrews from the Egyptians: particularly at their meals, in the way of dressing their meat, or in their eating. For we know some of the Jews themselves afterwards scrupled to eat with those who had unclean hands; and several nations have avoided such familiarity with others, merely on the account of their different customs; of which the Egyptians were exceeding tenacious, as Herodotus himself informs us, particularly in their eating. For he concludes his discourse about their feasts with this observation (in his book before mentioned, cap. 29). 'Haraqon et poenae negator, ab eo, quod non comedunt, &c. Nor the use of their own country customs, they receive no other. And in the ninety-first chapter of the same book he saith, that as they would use no Greek customs, so (to speak all in a word) μηδε διαυτα μηδειμα, &c. "Neither would they use the customs of any other men in the world whatsoever." Nay, one part of Egypt differed extremely from another: for in the Theban province they abstained from sheep, and sacrificed goats; but, in the Mendesian, quite contrary, they abstained from goats, and sacrificed sheep: as he tells us in his Euterpe (cap. 42). And the wisest of them were so nicely superstitious, that some of them thought it unclean to eat the head of a way not living creature; others the shoulder-blade; others of some like part. So Sextus Empiricus tells us (lib. iii. Pyrrh. Hypot. cap. 21). "Αιγυπτιοι δι' των σωφρων εμοι τομε- μενων, α μεν μεσημδων ζων φοροντες αμερος εννουμενοι, &c. Upon which score I do not know but such kind of people might be so whimsical as to refuse to eat with one another.

Ver. 33. They sat before him.] For that was the custom before the way of lying upon beds was invented (see xxvii. 19, xxxvii. 25).

The men marvelled one at another.] That they should be so exactly disposed, according to the order of their birth: and so kindly treated by one that had lately used them very roughly.

Ver. 34. They took and sent messes, &c.] Ordered those that waited to take and carry messes from his own table unto theirs. For such was the ancient custom, for great men to honour such as were in their favour, by sending dishes to them, which were first served up to themselves: from whence they were called missa, messes, things sent. The ancient way of eating also is to be observed, which was not like ours: as appears by Plutarch in his Symsops. lib. ii. Q. ult., where he disputes, which was the better custom, to eat out of one common dish, or every one to have a dish to himself, as the manner was in old time; when, all the meat being set on the table, the master of the feast distributed to every one his portion.

Benjamin's mess was five loaves of bread (see much.) He had five dishes to their one: which was intended as a peculiar respect to him. Or, as others understand it, there was five times as much meat in his mess, as in one of theirs. Which might well be part of the cause of their wonder (ver. 35).

They drank.] After they had dined, plenty of wine was brought in, for every one to drink as much as he pleased. For such is the custom of the Abyssines at this day, not to drink or talk at dinner, but after the meat is taken away; as Ludolphus assures us from Telezus; who takes it to have been the ancient custom among other nations, particularly the Romans; for which he alleges those verses of Virgil, Æneid. i.

"Postquam prima quæs quis epulis, mensaque remotae, Craterus magnus attintat, et vina coram." I mention wine here in Egypt: for though Herodotus saith in his days they had no vines, but used drink made of barley, i. e. such as ours (lib. ii. cap. 77), yet in the time of Joseph it seems to have been otherwise. For it is not likely the chief butler would have dreamed of a mess of grapes, and pressing them into Pharaoh's cup (xl. 9, 10, 11), if he had never seen them in Egypt.

They were merry with him.] So we well translate the last words of this chapter; which signify their drinking plentifully; more liberally than at home: not till they were drunk (as R. Solomon saith some
34 And he took and sent messes unto them from before him: but Benjamin’s mess was
used to abuse this place, to countenance that vice), but till they were very cheerful. For they could not
be so senseless, as, before so great a man in a strange
place, where they were also full of fear, to make
themselves drunk.

CHAPTER XLIV.

1 Joseph’s policy to stay his brethren. 14 Judah’s humble supplication to Joseph.

1 And he commanded the steward of his house, saying, Fill the men’s sacks with food, as much as they can carry, and put every man’s money in his sack’s mouth.
2 And put my cup, the silver cup, in the sack’s mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.
3 As soon as the morning was light, the men were sent away, they and their asses.
4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?
5 Is not this it in which my lord drinketh, and whereby he doth divineth? ye have done evil in so doing.

CHAP. XLIV.

Ver. 1. Fill the men’s sacks with food, as much as they can carry: that seems to be an order to load them more liberally than at their first coming (xlii. 23).
Ver. 2. Put my cup, &c.] The Hebrew word ga’bîah signifies an embossed cup (as we now speak), or a bowl; or goblet with a great belly: which St. Jerome translates scyphus. This he ordered his steward to put in Benjamin’s sack, that he might make a trial of his brethren’s concern for him, and affection both to him and to their father: and whether they would discover any envy to Benjamin, because of his extraordinary kindness to him.
Ver. 3. The men were sent away.] Had a pass, we may suppose, from Joseph; to carry so much corn out of the country, as their asses were loaded withal.
Ver. 4. Wherefore have ye rewarded evil for good?] Being entertained so kindly at my master’s table, why have ye stolen his cup?
Ver. 5. Is not this it in which my lord drinketh?] Did you not think this would be presently inquired after?
Whereby indeed he divineth?] The Hebrew word nachash, which we translate divine, it is very likely was anciently of an indifferent signification. And therefore Grotius thinks that Joseph meant by this speech, that he used this cup in his drink-offerings; when he sacrificed to prepare himself to receive Divine presages. But, I think, we had better say, there was a kind of divination by cups (though we know not what it was), as we are certain there was by many other things among the Greeks (who borrowed much of their religion from the Egyptians), than give this or other such-like interpretation of these words: particularly, their observing the sparkling of the wine in their libations. For it seems plain to me, that Joseph speaks of the cup he used at his own table; and it is not probable that he used the same in sacrifices to God. Such vessels as were used in Divine service

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:
8 Behold, the money, which we found in our sacks’ mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord’s house silver or gold?
9 With this moreover of thy servants it be found, both let him die, and we also will be my lord’s bondmen.
10 And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.
11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

were not used in their own: being held sacred; and therefore separated from common use; and kept so safe, no doubt, that it was not easy to steal them. 

Ye have done evil?] You have rendered yourselves very criminal by this fact. Or, you have done very foolishly in stealing a thing of this nature; which being in continual use, would be soon missed.

Ver. 7.] They disclaim the charge, with the greatest vehemence.

Ver. 8.] And bring a very good proof of their honesty.

Ver. 9.] Sometimes innocence makes men too confident; and less cautious than, in prudence, they ought to be. For their money having been put into their sacks, they knew not how, it was reasonable to have suspected this also might prove true.

Ver. 10. Now also let it be according unto your words, &c.] I desire not so much; but only that he with whom the cup is found be my bondman, as you proposed.

My servant:] He speaks in the name and place of
And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin’s sack.

Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph’s house; for he was yet there: and they fell before him on the ground.

And Joseph said unto them, What shall we do? wot ye not that such a man as I can certainly divine?

And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord’s servants, both we, and he also with whom the cup is found.

And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord’s ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

My lord asked his servants, saying, Have ye a father, or a brother?

And we said unto our lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin’s sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 And Judah and his brethren came to Joseph’s house; for he was yet there: and they fell before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord’s servants, both we, and he also with whom the cup is found.

17 And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord’s ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto our lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

Ver. 11.] They were desirous to have their innocence cleared, without delay.

Ver. 13. • Rent their clothes.] As the manner was, when any sad thing befell them (xxxvi. 29, 34).

Ver. 14. Judah and his brethren came, &c.] He is mentioned by name, though not the eldest son; because he was chiefly concerned for Benjamin (xliii. 9); and, as the Jews fancy, stood to him in this distress, when the rest would have delivered him up as a bondman: resolving either to set him free, or to be a bondman with him.

For he was yet there.] Not gone from home, since he gave order to his steward to pursue them.

They fell before him on the ground.] The dream of Joseph was again fulfilled (see xlii. 6).

Ver. 15. Wot ye not that such a man as I can certainly divine?] Could not I who foretold this grievous famine discover such a theft as this, which you have committed?

Ver. 16. Judah said,] He standing bound, as I said (ver. 14), for Benjamin to his father, took upon him to plead his cause; which Benjamin, being young, could not do so well himself. And indeed Judah seems to have been a man of the best sense, courage, and eloquence, among them.

What shall we say to my lord? what shall we speak? or how, &c.] A most pithetical beginning, and very apt to move compassion!

God hath found out the iniquity of thy servants, &c.] Having made some pause, after those words, How shall we clear ourselves? he proceeds to an ingenious acknowledgment, that he and his brethren had been guilty of many sins; for which God had now brought them hither to suffer the punishment of them. Yet he neither confesses this particular guilt, nor denies it, nor excuses it: but, acknowledging God’s justice, cast himself and his brethren upon Joseph’s mercy.

Ver. 18. Then Judah came near unto him.] The equity which appeared in Joseph (expressed in the words foregoing) emboldened Judah to approach nearer to him. For he seems to have spoken the former words as soon as he entered the room: when he and his brethren cast themselves down on the ground (ver. 14).

Speak a word in my lord’s ears,] Have a favourable audience for a few words more. For he doth not mean to speak to him privately: and by a word he means all the following speech, which he makes as short as it was possible.

Let not thine anger burn against thy servant.] And be pleased to hear me out, with patience.

For thou art even as Pharaoh.] I know before whom I speak: and therefore will not impertinently trouble thee; but barely lay the state of our case before thee.

Ver. 20. A little one.] So Benjamin was, in comparison with themselves.

He alone is left of his mother, &c.] We do not read, that they had said this to Joseph before; but only that the youngest was with their father (xliii. 13, 32). But no doubt, Judah remembers him now of nothing, but what had been then delivered; but related more briefly than it is here.

Ver. 27. My wife bare me two sons.] He called Rachel his wife, as if he had no other, because she was the only person he designed to marry, and was by consequence his principal wife.
CHAPTER XLV.

1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him: for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

1 Joseph made himself known to his brethren. 5 He comforteth them in God's providence. 9 He sendeth for his father. 16 Pharaoh confirmeth it. 21 Joseph furnisheth them for their journey, and exhorteth them to concord. 25 Jacob is retrieved with the news.

CHAP. XLV.

Ver. 1. Could not refrain himself] Tears began to run down his cheeks; or, were ready to burst out with such violence that he could not hinder them. Cause every man to go out] He would not have the Egyptians to be witnesses of his brethren's guilt; nor did it become his dignity to be seen by them in such a passion; and therefore he commanded those that attended him to leave him alone with his brethren.

Ver. 2. He wept aloud.] Which we express very properly in our language, he cried. For tears having been long suppressed, are wont, when they break out, to be accompanied with some noise.

The Egyptians and the house of Pharaoh heard.] They whom he sent forth, being in the next rooms, heard him cry, and reported what a passion he was in to the whole court.

Ver. 3. I am Joseph.] This word made them start; as appears by the next verse.

Doth my father yet live?] May I believe what you have told me? (xlii. 28.) He saith not this because he doubted of it: but to express his joy at that good news. His brethren could not answer him.] Being astonished, as it follows, at his presence. For they could not but reflect upon their cruel usage of him: and now saw him in full power to punish them.

Ver. 4. Come near to me.] This, I think, signifies, that they had started back, as men affrighted: and therefore he invites them kindly to approach him. I am Joseph your brother.] This word brother, added to what he said before (ver. 3), was a comfort to them. For it showed that his greatness did not make him forget his relation. Whom ye sold into Egypt.] Nor their unkindness alienated his affection from them.

Ver. 5. Now therefore be not grieved, &c.] Do not afflict yourselves too much for your sin, because God hath turned it into good. God did send me before you, &c. When you thought only to be rid of me, God intended another thing,
8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants;

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff; for the good of all the land of Egypt is your's.

21 And the children of Israel did so: and Joseph

which is now come to pass. For he hath made me an instrument of preserving all your lives. Almost happy event of a most wicked deed!

Ver. 6. Neither be earing nor harvest. Or, no ploughing, sowing, or harvest. For to what purpose should they sow, when they knew, (if they believed Joseph,) that nothing would come of it?

Ver. 7. God sent me before you, &c.] He repeats what he had said (ver. 3), concerning the hand of God in this business; that, by fixing their thoughts upon his providence, they might be less oppressed with the weight of their own guilt.

To save your lives by a great deliverance. In a wonderful manner.

Ver. 8. It was not you,—but God, &c.] He mentions this a third time, that they might see he did not think so much on their unkindness, as on God's great goodness; and therefore be confident, he would not remember what they had done to him; but what God had done for them all.

Hath made me a father to Pharaoh.] Given me the authority of a father with him; so that he honours me, and doth nothing without my advice and counsel. And this he does with a reason, for his wisdom was so great and experienced, Ut non ab homine sed Dea responsa daria viderentur (as Trogus, an ancient historian among the heathen, observes), "that his answers seemed not to be given by a man, but by God." Which made him regi percharum, "very dear to the king," as the same author relates, who tells also the story of his being sold by his brethren, who envied his excellent wit (see Justin, lib. xxxvi. cap. 9). Lord! The principal person in his court.

A ruler.] Chief governor of the whole country, in which were several provinces, which had distinct governors, who were all under the government of Joseph.

Ver. 10. Land of Goshen.] This was that part of the lower Egypt which lay next to Africa and Palestine, abounding with fair pastures, being watered by many streams from the Nile. Certain it is, it lay next to Canaan; for Jacob went directly thither when he came into Egypt, and stayed there till Joseph came to him (xli. 25).

Thou shalt be near unto me.] Therefore the royal city, where Joseph resided, that he might be always near to Pharaoh, was at this time in the lowest Egypt, at Zoan (Ps. lxviii. 43), which other authors call Tanis; which was situated not far from that mouth of the Nile which Plutarch calls rursum orium. For that part of Egypt is called the higher Nile, because Nile runs only in one stream; that the lower where it divides into many; and from its triangular form is called by the Greeks Διπλα. In the eastern part of which, or very near it, towards the Red Sea, was this country, called the land of Goshen.

This argues the great authority of Joseph, that he makes such promises as these, before he had asked the consent of Pharaoh.

Ver. 12. Behold, your eyes see, &c.] You cannot but be convinced, by the lineaments you see in my face, and by the language which I speak, and by all the things which I have related concerning the state of our family, that indeed it is your brother Joseph who speaks to you. Or, more simply, you have it not by hearsay, which might deceive you; but are eye-witnesses that I am alive, and say these things to you.

Ver. 13. Tell my father of all my glory.] Of the great honour which is done me in Egypt.

Ver. 15. After their fright was over, and he had so affectionately embraced them, they conversed freely and familiarly with him; acknowledging, it is likely, their error, and repenting for it; and overlooking what had passed in their family since they committed it.

Ver. 16. All the court rang (as we speak) with the news of Joseph's brethren being come; and that they were to fetch their father and settle in Egypt. For Joseph (it appears by the next verse) went and acquainted Pharaoh with his desire.

It pleased Pharaoh well, and his servants.] No wonder that Pharaoh, who had raised Joseph so high, was pleased to be kind to his father and family; and the court follows the pleasure of the king.

Ver. 17. Pharaoh said unto Joseph, &c.] This no doubt was the answer Pharaoh made to Joseph's petition wherein he grants him not only what he asked, but all concerning it.

It pleased Pharaoh well, and his servants.] That Pharaoh, who had raised Joseph so high, was pleased to be kind to his father and family; and the court follows the pleasure of the king.

Ver. 19. Now thou art commanded.] Now that thou hast my warrant for it, go about it presently.

Ver. 20. Regard not your stuff.] If there be not wagons enough to bring all your stuff, do not matter it; you shall have better here. But the Vulgar seems to take it in a quite contrary sense, as if he had said, Leave nothing behind you; but bring all you have with
seph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this manner; ten ass laden with the good things of Egypt, and ten she ass laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall out by the way.

you, if you think good: though whatsoever the land of Egypt affords is all yours.

The good of all the land] You shall not want when you come hither, if it be to be had in Egypt.

Ver. 21. Gave them wagons.] And horses, no doubt, to draw them; with which Egypt abounded.

Ver. 22. To each man changes of raiment.] Two vestas, or robes, as St. Jerome translates it; otherwise there would not have been a change. These were part of the ancient riches, as much as money.

Ver. 23. After this manner.] The Hebrew word εικος signifies, according to that which he had given to Benjamin, i. e. money, and several changes of raiment: besides what follows, “ten ass laden with the good things of Egypt,” &c.

Bread and meat] i. e. All manner of provision.

Ver. 24. See that ye fall not out, &c.] About what you have formerly done to me, or any thing else that I have said to you. But when you reflect upon your selling me, adore the providence of God, which by that means brought about your happiness and mine.

CHAPTER XLVI.

1 Jacob is comforted by God at Beer-sheba: 5 Then he with his company goeth into Egypt. 8 The number of his family that went into Egypt. 28 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer to Pharaoh.

1 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

3 And he said, I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

his attention; and he calls him Jacob rather than Israel (as he is called in the beginning of the verse), to remember him what he was originally, and that by his favour he was made Israel.

Ver. 3. Fear not to go down into Egypt.] He was afraid, perhaps, that if Joseph should die, his family might be made slaves; for which he had some reason, from what was said to Abraham, in a like vision (xx. 13).

I will there make of thee a great nation.] He reneweth the promise, which at the same time was made to Abraham, that his seed should be as numerous as the stars of heaven (xx. 5).

Ver. 4. I will go down with thee, &c.] Take care of thee in thy journey, that no evil shall befall thee; and preserve thee and thy family there.

Bring thee up again.] i. e. His posterity, who should multiply there: for the Scripture speaks of parents and children as one person.
CHAPTER XLVI.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of Levi; Gershon, Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shedah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

Put his hands upon thine eyes.] Be with thee when thou leav'st this world; and take care of thy funeral, when thou art dead. For this was the first thing that was done, when one expired, to close his eyes; which was performed by some among the Egyptians (as many authors inform us) by the nearest relations, or dearest friends (see Mr. Selden, lib. ii. de Synod. cap. 7. n. 12; and Menochius de Repub. Heb. lib. viii. cap. 4. qu. xi.).

In short, by these words God assures him that Joseph should not die while he lived (as Mr. Selden observes out of Baal-haturim, in his additions to the forenamed chapter, p. 737), and that he should die in peace, having his children about him.

Ver. 7. His daughters.] He had but one daughter, and therefore the plural number is used for the singular (as ver. 23, sons is put for son) or, else he includes his granddaughter, who in Scripture language is called the daughter of her grandfather. But the first sense seems to be that of what is said ver. 13, he considered. Where the whole number of his descendants from Leah being summed up, Dinah (under the name of daughters) must be taken in, to make up three-and-thirty; reckoning Jacob himself also for one of them.

Ver. 9. Hanoch.] From whom came the family of the Hanochites, as we read Numb. xxvi. 5. Phallu.] From whom, in like manner, sprung the family of the Phalluites, as Moses there notes; and says the same of the rest of Reuben's sons, that they were the fathers of families, when they came into Egypt.

Ver. 10. Jemuel.] This son of Simeon is called Nemuil in Numb. xxvi. 12, and 1 Chron. iv. 24, where he is both among the sons of Simeon, when Moses was sent to bring them out of Egypt (Exod. vi. 15). But either he had no posterity, or they were extinct: for shortly after there is no mention of him, in Numb. xxvi. 12. Nor is he to be found among his sons in 1 Chron. iv. 24.

Jachin.] Is called Jarib in 1 Chron. iv. 24, and is thought by some to have been the grandfather of Zimri, whom Phinehas slew in his combination with the Midianitish woman.

Ver. 12. Er and Onan died in the land of Canaan.]

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13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

16 ¶ And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Archi.

17 ¶ And the sons of Asher; Jemini, and Ishuah, and Isuah, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.

19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

20 ¶ And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

21 ¶ And the sons of Benjamin of Belah, And therefore are not to be numbered among them that went down into Egypt; but, instead of them, the two sons of Pharez are set down, though, perhaps, not now born; to supply the place of Er and Onan.

The sons of Pharez were Hezron and Hamul.] When Jacob went down into Egypt, Pharez was so young, that one can scarce think he had two sons at that time; but they were born soon after, before Jacob died. And St. Austin seems to have truly judged, that Jacob's descent into Egypt comprehends all the seventeen years which he lived after it. Or, we may conceive it possible, that their mother was with child of them when Jacob went down into Egypt. For then Pharez is thought to have been fourteen years old; at which age it is so far from being incredible that he might have two sons, that, in these later ages, some have begotten a child when they were younger. Jul. Scaliger, a man of unquestionable credit, assures us that in his memory there was a boy, not quite twelve years old, who had a daughter by a cousin of his, who was not quite ten. Rem nonam maro, et curus memoria adhuc recens est in Aquitania. "This was a known thing, the memory of which was then fresh in Aquitania."

Ver. 13. The sons of Issachar; Tola.] Some have wondered that he should give his eldest son a name that signifies a worm. Perhaps it was (as Bochart conjectures) because he was a poor shrivelled child when he was born, not likely to live. And yet it pleased God, that he became a great man, from whom sprung a numerous offspring (Numb. xxvi. 23), and so fruitful, that in the days of David, there were numbered above two-and-twenty thousand of them (1 Chron. vi. 2), who were men of might and valour.

Ver. 15. Which she bare unto Jacob in Padan-aram.] She bare the fathers of them there; but the children were born in Canaan.

All the souls, &c.] See ver. 7.

Ver. 19. Rachel, Jacob's wife.] She was his only choice, as was noted before, on xliv. 27.

Ver. 21. The sons of Benjamin.] He being now but about twenty-four years old, we cannot well think he had all these sons when he went down into Egypt: but some of them were born afterward, be-
of the house of Jacob, which came into Egypt, were threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me:

fore Jacob died, as was said before (ver. 13). Yet they are all here mentioned, because they were most of them now born, and all became the heads of families in their tribe. It is possible he might begin so early as to have made all these before they went into Egypt (see ver. 19).

Ver. 26. Came out of his loins.] In the Hebrew, out of his thigh. A modest expression: the parts serving for the propagation of mankind being placed between the thighs.

All the souls were threescore and six:] i. e. Leaving out Joseph and his two sons (who did not come with Jacob into Egypt, but were there already) and Jacob himself (who could not be said to come out of his own loins), they made just this number.

Ver. 27. All the souls—which came into Egypt, were threescore and ten.] There is a remarkable difference between this verse and the foregoing. There (ver. 26), they only are numbered who came with Jacob into Egypt: which were no more than threescore and six. But here are numbered all that came into Egypt (viz. first and last), which plainly comprehend Jacob, Joseph, and his two sons; and make up threescore and ten.

Ver. 28. He sent Judah before him.] Who seems by the whole story to have been the most eminent among Jacob's children before Joseph was gone; as was named before (xlv. 14).

To direct his face, &c.] To give Joseph notice of his coming; and to receive directions from him, in what part of Goshen he should expect him.

They came into the land of Goshen.] Into that part of it which Joseph had appointed.

Ver. 29. Presented himself unto him;] With such reverence as a son owes to his father, who embraced him most tenderly. For some refer the next words to Jacob, he fell on his neck, &c.; which expresses the highest affection.

Wipt on his neck a good while.] We read before how Joseph fell upon Benjamin's neck, and wept; which was answered by the like endearments on Benjamin's part (xlv. 1). But the Shew, who has where Joseph embraced Jacob (as Maimonides understands it), or (as R. Solomon Jarchi) Joseph embraced his father, far surpassed that. For they continued longer enfolded in one another's arms; where tears of joy flowed so fast, that for a good while they could not speak.

Ver. 30. Israel said unto Joseph.] Some make this an argument that it was Joseph, who, lighting out of his chariot, threw himself into his father's arms and wept, &c., which made Moses now more distinctly mention who said the following words.

Now let me die, &c.] These words signify that he now enjoyed the utmost happiness he could desire on earth; which therefore he was willing to leave, because nothing could he added to it. These were the first thoughts which his passion suggested to him; though to Joseph it was, And when Joseph had communed with his brethren, and informed them of his father's last words, &c., his conversation, was far more than barely to see his face.

Ver. 32. The men are shepherds, &c.] He seems to have been afraid, lest Pharaoh should have preferred his brethren, and made them courtiers, or commanders in the army, &c., which might have procured them the envy of the Egyptians: and, besides, have separated them one from another. Wherefore, by explaining themselves shepherds, and traders in cattle, they kept all together in a body, separate from the Egyptians. Which two reasons are suggested by Josephus.

Ver. 33. What is your occupation?] Your way of living: for men did not live idly in those days.

Ver. 34.] He tells them to justify what he told them he would inform Pharaoh.

That ye may dwell in the land of Goshen:] A rich country, abounding with pastureage, and also next adjoining to Canaan (as was noted before, xlv. 10), unto which, when the time came, they might the more easily return.

For every shepherd] Not universally, without limitation, but every foreign shepherd. For a considerable part of the Egyptians were shepherds. And therefore, Siculo tells us (lib. i. § 2, p. 17, edit. Steph.), where he saith, the country being divided into three parts, the priests had one, their king a second, and the soldiers a third: and there were three other ranks of men under these, viz. shepherds, husbandmen, and artificers. The husbandmen, he saith, served their king, and priests, and military men, in tilling their ground, for small wages, and spent all their time in it. And the like account, he saith, is given of their shepherds, who, from their forefathers, followed that way of living. Which makes it plain they could not abominate those who were so serviceable to them: though they might condemn them as mean people, who never rose to any higher employment. But we need not go to him for the proof of this: it being apparent from this very book, that the Egyptians had sheep and oxen, as well as horses and asses, which they sold to Joseph for corn in the time of famine (xlvii. 17), and that Pharaoh spake to Joseph to make such of his brethren as were men of skill, rulers over his flocks (xlvii. 6), which is a demonstration they bred cattel as well as other nations. And therefore, if we will understand this to be true of all shepherds, without exception, then, by Egyptians (to whom shepherds are said to be an abomination), we must not understand all the people of the country of Egypt (shepherds being a part of them), but only the courtiers
32 And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

and great men, as in xlv. 2, the Egyptians are said to have Joseph weep, i.e. those that belonged to the court: who, it is likely, despised shepherds (as Ru- pertus Tuitionensis long ago expounded this passage); but that is far short of abominating them, which the Hebrew word imports. But after all this, I do not see how they could be contemptible, if it be true which the same Diodorus said, p. 86. That when they buried their dead, and made the funeral ceremonies, they then mentioned the parentage of the deceased; 

†σαλαµαδινας ὀφυσας δυοσευς εν γενεις ενδει χους κατ' Ἀγγελον, “making account that all the people of Egypt were alike well-born.”

We must confine therefore this assertion to foreign shepherds; and it is not easy to give the reason why they were an abomination to the Egyptians, who were shepherds themselves. One for Jos. and Jonathan, with many great others, think that they would not converse (for that is meant by abomination) with the Hebrew shepherds; because they had no greater regard to those creatures which the Egyptians worshipped, than to breed them up to be eaten. But there is no good proof that they worshipped sheep or oxen in those days; and that which seems to be the case was by the Egyptians in the time of Herodotus, and Diodorus Siculus, that they sacrificed such creatures in their days, and also ate of the sacrifices when they had done (see Herodot. in Euterpe, cap. 40, 41). And therefore the reason given by others for this abhorrence is not solid; that the Egyptians did eat no flesh, and upon that score could not endure those that did. For the case in which Aben Ezra gives of this matter; who fancies they did not like the sight of these domingo, who abominated shepherds, because they drank milk; contrary to their manners, who tasted nothing that came from any living creature. But, as it cannot be proved that this superstition was so old as Jacob’s time: so the contrary is evident from this very book (xlii. 16), where Joseph bids his steward go home and shepherd the cattle; and he did not intend to entertain after the Hebrew, but after the Egyptian fashion; that he might not be known by them. And so Herodotus informs us, that in his days, though they abstained from some animals, yet they ate of others, both fish and birds (Euterpe, cap. 78). And Diodorus, giving an account after what manner the Egyptians were robbed, tells us how they did in their day, as we read of now, eating veal and geese, &c. (lib. i. p. 45, edit. Steph.). Jos. Scaliger therefore thinks this sort of men were abominable, because they had often raised rebellion in Egypt, and made a king of their own; who erected that which is called the pastoral kingdom. This is embraced by many great men, who have only the authority of Manetho for it; who says, these were Phenician shepherds (as Joseph Scaliger, lib. i. conjectures); whom who reigned in Egypt, burnt their cities, and threw down their temples; in short, omitted no sort of cruelty. Upon this account the famous Bochartus (lib. iv. Canaan, cap. 4) thinks it possible the Egyptians hated shepherds, who had done so much mischief; and, I may add, the Hebrew shepherds Joseph might think would be more abominable, because they came out of that very country, from whence those Phenician rovers made their invasion. But as it doth not appear that they who did the forenamed mischief, were all foreigners; so the time which is assigned for this pastoral kingdom doth not agree with the Scripture story. For it is said to have been in the one thousand one hundred and twelfth year before the Israelites going out of Egypt; in the fifteenth

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

34 That ye shall say, Thy servants’ trade
hath been about cattle from our youth even until now, both we, and also our fathers: that ye
the Egyptians, who were a more civilized people,
habiting certain and known places, &c. Which
shows that their manners were very different; which
easily bred hatred. Which appears by what Plutarch
saith (in his book de Isid, et Osir.) that the Egyptians
avoided the conversation of black people; which was
the complexion of the Ethiopians. And for some such
reason, he saith, in the same book, they avoided all
mariners (of other nations, that is), as here Moses
says they did shepherds, upon some or other of the
accounts before mentioned.

CHAPTER XLVII.

1 Joseph presenteth five of his brethren, 7 and his father, before Pharaoh. 11 He giveth them habitation and
maintenance. 13 He geteth all the Egyptians’ money, 16 their cattle, 18 their lands to Pharaoh. 22 The
priests’ land was not bought. 25 He leteth the land to them for a fitful part. 29 Jacob’s age. 33 He
sweareth Joseph to bury him with his fathers.

1 Then Joseph came and told Pharaoh, and
said, My father and my brethren, and their
flocks, and their herds, and all that they have,
are come out of the land of Canaan; and,
behold, they are in the land of Goshen. 2 And he took some of his brethren, even
five men, and presented them unto Pharaoh. 3 And Pharaoh said unto his brethren, What
is your occupation? And they said unto
Pharaoh, Thy servants are shepherds, both
we, and also our fathers. 4 They said moreover unto Pharaoh, For to
may dwell in the land of Goshen; for every
shepherd is an abomination unto the Egyptians.

It looks like a piece of great generosity in Joseph,
ot to conceal from Pharaoh the quality of his family:
though such kinds of men were under a very ill
character. He hoped they would distinguish them-
selves from such vile shepherds as had made
the name odious: and if they did not gain the
love of the Egyptians, they would be the more
secured in the love of God, by not learning their
evil manners and superstitions: from which they
would be preserved by having no conversation with
them.

CHAP. XLVII.

Ver. 1. Joseph came and told Pharaoh, &c.] He had
his warrant some time ago, to send for his father and
his family (xv. 17, &c.) But it was good manners
to acquaint him they were come; and to know his
pleasure, how he should dispose of them.

Behold, they are in the land of Goshen.] They stop
there (which was the entrance of Egypt) till they
know their pleasure.

Ver. 2. He took some of his brethren, &c.] The He-
brew word mikhto (which we translate some) signifies
in common language, de extremitate, from the fag-
end, as we speak, of his brethren: which hath made
some imagine, he presented the meanest of his brethren
to Pharaoh; that he might neither be afraid of them,
nor think of advancing them to employments in the
court or camp. But this is a mere fancy; the word
here denoting only, that he took from among all his
brethren five of them: as Bochart observes, who
translates it, ex omnibus fratribus suis; taking it to be
like that phrase (xix. 4), where we translate it from
all quarters (par. i. Hierozoic. lib. ii. cap. 31).

Ver. 3. Both we, and also our fathers.] It is not an
employment we have lately taken up, but were bred
to it by our ancestors; who followed the same profes-
sion. For this was the most ancient way of living, as
Columella observes in his preface. In rusticatone anti-
quissima est ratio pascedendi, eademque quaedam suscisimissim.

In country business, the most ancient, as well
as most gainful, is the way of feeding cattle.” From
whence he thinks came the name of pecunita for
money, and peculum, for riches, a pecoribus, from
cattle; because the ancients had no other possessions,
sojourn in the land are we come; for thy ser-
vants have no pasture for their flocks; for the famine
is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell
in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying,
Thy father and thy brethren are come unto thee:
6 The land of Egypt is before thee; in the
best of the land make thy father and brethren
to dwell; in the land of Goshen let them dwell:
and if thou knowest any men of activity among
them, then make them rulers over my cattle.

Et adhuc apud quasdam gentes unum hoc reperitur
divitiarum genus. “And to this day (saith he),
there is no other riches to be found among some
nations.” Which is still true of the Abyssines,
especially of the Bekleness, as Ludolphus assures us (lib. i.
Hist. Ethip. cap. 10, § 5, and Comment in Histor.
lib. iv. cap. 4, n. 13).

Ver. 4. To sojourn] We do not desire to settle,
but only to sojourn here, during the famine.

For the famine is sore in the land of Canaan.] It
was a high country, in comparison with Egypt; and
the grass sooner burnt up there than in Goshen,
which being a very low country, they found some
pasture in it for their flocks, and therefore besought
him to suffer them to dwell there. For, as St. Austin
observes, from those that knew the country, there
was more grass in the marshes and fenny parts of
Egypt, when the Nile did not overflow enough to
make plenty of corn (Quest. cl. in Gen.).

Ver. 6. The land of Egypt is before thee.] It is all
in thy power: dispose of them as thou pleasest.

Any men of activity.] Vigorous and industrious;
and that understand their business.

Make them rulers over my cattle.] Such as Doeg
was to Saul (1 Sam. xxii. 7), and those great officers,
mentioned i Chron. xxvii. 29, 30, 31, were to king
David. For the eastern kings raised part of their
revenue from cattle; and so did the Egyptian (it ap-
pears by this place) who had some prime officers, to
oversee the lower sort of shepherds. This shows that
all shepherds were not an abomination to the Egypti-
ans, but only those of other neighbouring nations
(the Arabians, Phenicians, and Ethiopians), who
were either an ill sort of people, or forbidden by the
CHAPTER XLVII.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old art thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

13 ¶ And there was no bread in all the land; for the famine was very sore, so that the land of Egypt, and all the land of Canaan, was fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence, for the money faileth.

16 And Joseph said, Give ye your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from our lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy we and our land for bread; and we and our land shall be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

law of Egypt (which abounded with cattle) to traffic with the same.

Ver. 7. Jacob blessed Pharaoh.] Gave him thanks for his favour; and prayed for his health and safety: for that is the blessing of an inferior to a superior. Thus Naaman prays Elisha, "Take a blessing of thy servant," i.e. an acknowledgment of my obligations to thee.

Ver. 9. Pilgrimage.] So good men are wont to call their life; though they never stir from their native soil: looking upon it as a passage, not a settlement. But Jacob had reason to call his life so more literally: having been tossed from place to place, ever since he went from his father's house in Mesopotamia, and returned from thence into Canaan: where he dwelt a while at Succoth; and then at Shechem; and after that removed to Bethel; and so to Hebron unto his father Isaac; from whence he was now come into Egypt.

Few and evil have the days, &c.] They had been few, in comparison with his forefathers; and evil, because full of labour and care, grief and sorrow, upon many occasions.

Ver. 10. Jacob blessed Pharaoh.] At meeting and at parting. Their salutations were usual (see ver. 7).

Ver. 11. In the land of Rameses.] In that part of Goshen which in the days of Moses was called Rameses; from the name of the city which the Hebrews built there for Pharaoh. Unless, perhaps, the city was called so from the country of Rameses, wherein it stood.

Ver. 12. Joseph nourished his father, &c.] Though there was some pasture in this country for their cattle, yet not food enough for themselves; which Joseph therefore took care to supply them with.

According to their families.] According as their children were more or fewer, so he proportioned their allowance.

Ver. 13. There was no bread in all the land; &c.] This was the third year of the famine (xliv. 6), in which all the corn, which men had stored up in their several families, was wholly exhausted.

Ver. 14. Joseph bought up all the money, &c.] As long as the Egyptians had any money left, they bought corn of Joseph, which supported them all the third, and, it is probable, the fourth and fifth years of the famine.

Joseph brought the money into Pharaoh's house.] Into the treasury; which he filled, and not his own coffers, as Philo observes.

Ver. 15. And when money failed] This, we may probably conceive, was in the sixth year of the famine, when they were forced to sell their cattle for food.

Ver. 18. They came—the second year,] i.e. the next year after the sale of their cattle; which was the last of the famine, as appears from the next verse.

Ver. 19. Wherefore shall we die—&c.] The land is said to die (as Bochart observes, in the beginning of his Hierozoicon), cum inculsus jacet et desolata, "when it lies untillled and desolate:" as he shows by examples out of some poets.

We and our land will be servants unto Pharaoh.] We that were free will become the king's bondmen: and our land, which was our own, we will hold of him.

Ver. 21. As for the people, he removed them to cities.] Remote from those wherein they had formerly dwelt. Under the word cities, are comprehended all the villages about them.

From one end of the borders of Egypt, &c.] Trans-
22 Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought this land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of our lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me: bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their

Ver. 23.] We owe our very lives to thee: and therefore let us but have thy favour, and we shall willingly submit to be thy servants. This is a high expression of their thankfulness, for such good terms as he offered them; which they readily accepted, with professions of their obligations to be Pharaoh's bondmen.

Ver. 26. Joseph made it a law.] By his advice this law was enacted; whereby the power of the Egyptian kings was mightily increased; for we read not of the like consent at any previous occasion. Thus the Scripture indeed relates that the people of Attica paid to Pisistratus the twentieth part of their corn; and Appianus Alexander, says, the old Romans paid the tenth of their corn, and the fifth of their fruit: but it was the peculiar prerogative of the Egyptian kings to have the fifth of all the increase of the field: which Joseph procured them by his admirable management.

Ver. 27. Israel dwelt in the land, &c.] Ver. 11. They had possessions therein.] They could have no land of their own (for all the country was become Pharaoh's), but the meaning is, they farmed (as we speak) land of the king, to whom they became tenants, and grew, and multiplied exceedingly. And consequently enlarged their habitation beyond the territory they first possessed, into other parts of Goshen. Which we must not fancy to have been a country now empty of people: for though, perhaps, about Rameses there might be some vacant ground, sufficient for Jacob's family, when they came first to plant there; yet, when they increased very much, no doubt they lived among the Egyptians, where they could find admission. This plainly appears from their going from thence (Exod. xii. 32, 33), where God commands them to sprinkle their doorsposts with the blood of the paschal lamb, to secure them from the destruction which was coming upon their neighbours, who wanted this mark of safety.

Ver. 29. If now I have found grace in thy sight.] This is a phrase used by a little more than a fifth, in a little different sense. For there it signifies the favour shown to another: but here is as much as, If thou love me.

Put—thy hand under my thigh.] i. e. Swear to me, as it is explained in ver. 31 (see xxiv. 2).

Deal kindly.] Show me true kindness, in promising and performing what I desire (see xxiv. 27, 40).

Ver. 30. I will lie with my fathers, &c.] So all men naturally desire to do: but he had a peculiar reason for it. Which was his belief that the country where their bodies lay, was his in reversion; and that God, in due time, would put his children into possession of it. For which time they could not but the more earnestly
buri"ng-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he  

swore unto him. And Israel bowed himself  

upon the bed's head.

signifies also to fall down upon the earth; and there-  
fore might be here translated lie down. But the apostle,  
as I said, hath overruled all such conceits, if we  

suppose him to translate this passage, Heb. xi. 21.  
Which to me indeed doth not seem evident. For  
the apostle is there speaking of another thing; not of  
what Jacob did now, when Joseph sware to him; but of  
what he did after these things (xlviii. 1), when he  
blessed Joseph his sons. Then the apostle says, “he  
worshiped upon the top of his staff.” Which is not the  
translation of Moses’s words in this place; but words  
of his own, whereby he explains the following story;  
and shows how strong his faith was, when his body  
was so weak that he was not able to bow himself and  
worship without the help of his staff. This clearly  
removes all the difficulty, which interpreters have  
done, about making the words of Moses here in  
this verse, to the apostle’s words in that.

But however this be, Jacob’s bowing here, I doubt  
not, signifies worshipping; as the Vulgar Latin takes  
it; where the word God is added (which is not in  
the Hebrew), and these words thus translated, Israel  
worshiped God, turning himself to the bed’s head.

CHAPTER XLVIII.

1 Joseph with his sons visiteth his sick father.  2 Jacob strengtheneth himself to bless them.  3 He repeateth the promise.  5 He taketh Ephraim and Manasseh as his own.  7 He taketh Joseph of his mother’s grave.  9 He blesseth Ephraim and Manasseh.  17 He preferreth the younger before the elder.  31 He propheseth their return to Canaan.

1 And it came to pass after these things, that  
one told Joseph, Behold, thy father is sick: and  
he took with him his two sons, Manasseh and  
Ephraim.

2 And one told Jacob, and said, Behold, thy  
son Joseph cometh unto thee: and Israel  
strengtheneth himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty  
appeared unto me at Luz in the land of Canaan,  
and blessed me.

CHAP. XLVIII.

Ver. 1. After these things.] Some time after, though  
not long (for Jacob was nigh his end, when he sent  
for Joseph to make him swear he would bury him  
with his fathers), he grew so weak, that he concluded  
he could not live long.

One told Joseph.] A messenger was sent from his  
father’s house, to acquaint Joseph with his weak  
condition. So the next verse teaches us to understand it.  
He took with him.] Immediately he went to  
receive his blessing, and took with him his two sons,  
that he might bless them also.

Ver. 2.] Joseph sent a messenger before him, to  
let his father know he was coming to visit him.

Israel strengthened himself.] This message revived  
him; and made him stir up all his spirits to receive  
him cheerfully.

And sat upon the bed.] Leaning, it is likely, upon  
his staff, for the support of his feeble body (see  
xlvi. ult.).

Ver. 3.] Appeared unto me at Luz.] He appeared  
twice to him in this place. First, when he went to  
Padan-aram (xlviii. 13), upon which he gave this  
place the name of Bethel (ver. 19), and when he re-
6 And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

8 And Israel beheld Joseph's sons, and said, Who are these?

9 And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

10 Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

15 ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel which redeemed me from all his legs hanging down, they kneeled between his knees: from whence Joseph took them. And then seems to have placed himself in the same posture, "showing himself with his face to the earth" (as the following words seem to give his father thanks for his kindness to his children. Or, rather, we may conceive, that while Jacob embraced them in his arms, and kissed them with more than ordinary affectation, Joseph was afraid that they might lie too long, or press too hard, upon his father's breast, and create some trouble to a feeble old man: and therefore he withdrew them from thence, and dispossessed them to receive his blessing.

Ver. 13. Joseph took them both, &c. Made them kneel down by himself, before Jacob; placing Ephraim toward Jacob's left hand, &c.

Ver. 14. Stretched out his right hand, and laid it upon Ephraim's head.] Laying hands on the head of any person, was always used in this nation in giving blessings, and designing men to any office; and in the consecration of public and solemn sacrifices. This is the first time we meet with the mention of it; but in aftertimes we often read of it; particularly when Moses constituted Joshua to be his successor, God orders him to do it by laying his hands on him (Numb. 27. 28. 29.); Deut. xxxiv. 9. When children were brought to our blessed Saviour, that he might lay his hands on them and bless them; and so he did (Matt. xix. 13, 15). And the right hand being the stronger, and that wherewith we commonly perform every thing, the laying on that Ephraim's head was giving him the pre-eminence.

Ver. 15. He blessed Joseph.] It is observed by Theodoret upon 1 Sam. xvi., that God was wont from the beginning to prefer the younger before the elder; as Abel before Cain; Shem before Japheth; Isaac before Ishmael; Jacob before Esau; Judah and Joseph before Reuben; and here Ephraim before Manasseh, as afterwards Moses before Aaron; and David, the youngest of all, before his elder brethren. Which was to show that the Divine blessing was not tied to the order of nature; but dispensed freely according to God's most wise goodness.

Guiding his hands wittingly.] He did not mistake by reason of his blindness; but foreseeing, by the spirit of his prophecy, how much Ephraim would excel the other, he designedly and on purpose thus laid his hands on the head of the eldest, and therefore placed the right hand upon the head of Ephraim, who was next to his left, &c.
17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

All my life long] The Hebrew word meho dét signifies à sed quod ego sumus (as Bochart interprets it, Hierozoic. par. i. lib. ii. cap. 14), "ever since I had a being." Ver. 16. The Angel which redeemed me] Who, by God's order, and as his minister, preserved me in all the dangers wherein I have been. Many of the ancient fathers (as Athanasius, lib. iv. contra Arianos, Cyril upon this place, Procopius Gazeus, &c.) understand hereby an uncreated angel, viz. the Second Person, as God and himself by me, and hence it is concerning the sending of the Son of God in our flesh to redeem mankind, but only concerning the preservation and prosperity of one man; and therefore I do not know whether it be safe to call him an angel, i.e. a minister or messenger, lest we detract from his Divinity. For in conferring blessings, he is not a messenger of one, but a principal agent and co-operate together with the Father. They are the words of that famous divine, Georg. Calixtus, who follows St. Chrysostom: who takes this angel to be one properly so called: and thence proves the heavenly ministers take care of pious people. And so doth St. Basil in no less than three places of his works: which show it was his settled opinion (but it did not enter into their thoughts that Jacob here prayed to an angel; but only wished these children might have the angelic protection, by the special favour of God to them. For it is just such an expression as that of David, to a contrary purpose (Psalm xxxv. 6), "Let the angel of the Lord persecute them," where nobody will say he prays to an angel; though his words are exactly like these of Jacob.

Let my name be named on them.] Here he plainly adopts them to be his children, as he said before he would (ver. 5). For to be called by one's name (which is the same with having his name named on them), is as much as to be one's children. For thus they are said to be called by God's name, became his peculiar people. Therefore Tostatus well interprets it, Sint duo capita tribuum inter filios Jacob: "Let them be the heads of two tribes among the sons of Jacob." But none so plainly as David Chytraeus, whose words are these, Vera et simplicissima sententia haec est; Isti pueri a me adoptati, &c. "The true and most simple sense is, These youths, Manasseh and Ephraim, were adopted by me, so that not only after they may be called the sons of Joseph, but my sons; and he beirs, and, in the division of the inheritance of the land of Canaan, receive an equal portion with my sons."

Grow into a multitude] The Hebrew word, as Onkelos interprets it, signifies increase like fishes (as we also in the margin translate it), which are the most fruitful of all creatures, as authors commonly observe (see Bochart, par. i. lib. i. cap. 6, Hierozoic). Ver. 19. His younger brother shall be greater than he.] His family multiplied faster, according to the signification of his name: as appears from Numb. i. 33, 35. And the kingdom was afterwards established in him: and all the ten tribes called by the name of Ephraim.

Shall become a multitude of nations.] In the Hebrew, the words are fulness of nations, i.e. of families. As much as to say, his seed shall replenish the country with numerous families: for that which replenishes the earth, is called "the fulness of the earth" (Psalm xxiv. 1), and that which replenishes the sea, "the fulness of the sea" (Psalm xcvii. 11; Isa. xlvii. 14). See xlvii. 14.

Ver. 20.] He concluded with a solemn benediction upon them both: and when he pronounced it, worshipped God (as the apostle tells us, Heb. xi. 21), leaping upon the top of his staff. Whereby he was supported from falling: of which he would have been in danger, when he bowed, if he had not leaned on it. In this short discourse, viz. his benediction, after his postyery would wish all happiness to others, they shall use this form of speech; God make you like Ephraim and Manasseh. Which continues, they say, among the Jews to this day.

Ver. 21.] Bring you again unto the land of your fathers.] Where your fathers sojourned: and which God bestowed upon them in reversion.

Ver. 22.] Which I took out of the hand of the Amorite, &c.] He doth not mean the city of Shechem; which his sons took unjustly and cruelly (and not from the Amorites, but the Hivites), without his knowledge, and contrary to his will: but that piece of land which he bought of Hamor the father of Shechem (Gen. xxxiii. 19, compared with St. John iv. 5). Which he was to be possessed of, which was really his, be buried in his own ground, given him by his father (Josh. xxiv. 32), and not in the cave of Machpelah. The only difficulty is, how he could say, that he took this land from the Amorite by his sword and by his bow (which comprehend all warlike instruments), when he bought it for a hundred pieces of silver of Hamor the Hivite. It is to be supposed therefore that he bought it, i.e. recovered it from the Amorites, who had seized on it, after his removal to another part of Canaan; and would not restore it, but constrained him to drive them out by force. We read nothing indeed in the foregoing history, either of their invading his possession, or his expelling them thence: but the Scripture relates many things to have been done, without mentioning the circumstances, the time and the persons who observes. And among other instances, gives that in xxxvi. 24, where Anah is said to have met with the Emims (so he understands it) in the wilderness: of which encounter we find no mention in any other place (see his Hierozoic. par. ii. lib. iv. cap. 15). And, as I take it, we have a plainer instance in the place a little before mentioned (Heb. xi. 31), where the apostle says, Jacob, when he was dying, blessed both the sons of Joseph, "and worshipped, leaping upon the top of his staff." Of which there is not a word in this history, but only of his blessing them (ver. 20). There are those who, with St. Jerome, understand,
CHAPTER XLIX.

1 Jacob calleth his sons to bless them. 3 Their blessing in particular. 29 He chargeth them about his burial.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Ver. 1. Jacob called unto his sons.] When he had done speaking with Joseph, perceiving his end approaching, he sent one to call the rest of his sons to come to him. Gather yourselves together.] Come all in a body to me. Let me see you all together before I die. That which shall befall you in the last days.] The condition of your pesterly in future times. Jacob is the first that we read of, who particularly declared the future state of every one of his sons when he left the world. But it hath been an ancient opinion, that the souls of all excellent men, the nearer they approached to their departure from hence, the more divine they grew; and had a clearer prospect of things to come. Whence Xenophon (lib. viii.), makes his Cyrus say, when he was near his end, that "the souls of men, at the point of death, become prophetic." Which never was universally true; for prophecy is not a natural thing; nor were all excellent men partakers of it: and God communicated it in what measures he pleased to these who had anything of it; and to Jacob more than had been bestowed upon his great ancestors. For these last words of his may be called prophesies rather than benedictions: some of them containing no blessing in them; but all of them predictions.

Ver. 2. Gather yourselves together.] This is repeated to hasten them; as the two next words, hear and hearken, are used to excite their attention. It was the manner of good men among the Hebrews to call all their children before them, and give them good counsel, together with their blessing, when they drew near to their end: the words then spoken being likely to stick fast in their mind.

Ver. 3. Reuben, &c.] It is commonly observed, that the style wherein he speaks to his sons is much more lofty than that hitherto used in this book. Which hath made some fancy that Jacob did not deliver these very words; but Moses put the sense of what he said into such poetical expressions. But it seems more reasonable to me, to think that the spirit of prophecy now coming upon him, raised his style as well as his understanding: at it did Moses's also; who delivered his benedictions (in Deut. xxxiii.) in a strain more sublime than his other writings.

Ver. 4. Unstable as water.] The Hebrew word prophets signifying haste, and in the Chaldee, having the signification of leaping, the interpretation of St. Jerome seems most reasonable; which is, poured out like water, out of a vessel upon the ground. And then it denotes Reuben's falling from his dignity, and losing his pre-eminence as water suddenly disappears, when it is poured out on the earth, and sucked the hand of the Amorite with my sword and with my bow.

seem harsh, it is not hard to give an account why he calls those Amorites, who before were called Hivites: for Amorites seems to have been the general name of all the seven nations of Canaan, they being the chief; just as all the people of the seven United Provinces are now commonly called Hollander, who are the most potient of all the rest.
5 Simeon and Levi are brethren; instruments of cruelty are in their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew up into it. Many refer it, particularly Ca. Vitringa in his late Sacred Observations (lib. i. cap. 12), to his unbounded lust: but that is taken notice of in the latter part of this verse, and given as a reason of his being degraded. Others therefore translate the Hebrew word pachax by the Latin word proles, that is, brethren (some speak at this day), and then the meaning still is, Water is not more prone to flow, when it is poured out, than thou wert to lose thy dignity. So Georg. Calixtus.

Thou shalt not excel;] There is nothing great said to be done by this tribe in Scripture. And they were not so numerous (to which the Vulgar Latin refers this by means of anaphora) as the families and the tribes (to whom God gave part of Reuben's prerogative), when Moses by God's command took the sum of all the congregation (Numb. i. 21, 27).

Because thou wentest up to thy father's bed,] Committed incest with my wife (xxxv. 22).

Then defiled thou it; he went up to my couch.] Or rather, When thou defiledst my couch, it vanished, i.e. his excellency departed. For the word khaloth, which is here translated to go up, signifies often in Scripture, to vanish or perish. As in Ps. cii. 25; Isa. v. 24; which makes the easiest sense of this place, in this manner: Ex quo pollutior thorum meum, ascendit et vapor aut fumus excellentia et dignitas tua, i.e. di-ligamus et extinguitur, etc. Even thou defledst my couch, thy excellency and dignity went up like a vapour or smoke, i.e. it slid away, it was extinct, it vanished. They are the words of the forenamed Calixtus; who well observes that this is explained in 1 Chron. v. 1.

Ver. 5. Simeon and Levi are brethren.] So were all the rest; but the meaning is, they are alike in their disorderly lives: generally the tribe of Judah designs: for so the word brother sometimes signifies, a companion, or associate, that agrees in the same inclinations or undertakings with others. As Prov. xviii. 9.

Instruments of cruelty are in their habitations.] The word mechereth (which we translate habitations) is never found before in the Hebrew language from whence it may derive that signification. Therefore Lud. de Dien, from the Ethiopic language, translates it counsels: for so the word signifies in that tongue; and in an ill sense, conspirations, machinations, or mischievous devices. This Job Ludolphus approves of, and translates this sentence after this manner, Corne illa eorum nihil sunt nisi vis armis: Their counsels are nothing but force and arms (vid. Comment. in Histor. Ethiop. lib. i. cap. 15, n. 106).

Aben Ezra is not much different, who translates it, their compacts: as G. Vorstius notes upon Pirke Elezer, cap. 38, where there are other various interpretations, with which I shall not trouble the reader, because I have given that which I think most probable.

Ver. 6. O my soul, come not thou, &c.] He utterly disallows all knowledge of their wicked fact beforehand, or approbation of it afterward. For by soul is meant himself; and so the word honour or glory seems to mean, in the following words; which are but a repetition of this. Or, else it signifies the tongue, as its many places of Scripture (particularly Ps. xix. 12) and the meaning is, he never in thought, much less in word, asented to what they did. They gloried in a man, and in their self-will they digged down a wall.

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

the slaughter they made; but God forbid that I should so much as approve it.

Secret signifying with the same assembly, is, in reason, to be interpreted a secret place, or closet; where cabals (as we now speak) are wont to be held.

Slew a man, i.e. Schechem; a great man: or, the singular number is put for the plural.

In their self-will: The Hebrew word rutan may well be translated humour. When they were in a fit of rage, They digged down a wall.] Broke into Hamor's house, where Shechem was. In the margin we translate it houghed oxen: and indeed the Hebrew word shor signifies a herd, or innumerable company, of many, as the Vulgar, the Syriac, Arabic, Chaldee, and a great number of the Hebrew authors, interpret it a wall. And though the LXX. translated it Ιηνεωτης της έκ τοπιος, & they undermined a wall. The truth is, we read of neither in the story, but only of their taking their sheep and their oxen (xxix. 29), which signifies not their houghing them, but their driving them away. Perhaps, they both broke down a wall to come at their flocks; and also houghed those, which they were afraid would otherwise have escaped their hands, and got away.

Ver. 7. (Cursed be their anger,) Their fury was most execerable and detestable: and brought a curse upon them.

For it was fierce.] Outrageous; or, as the Vulgar translates it, pertinaciously. Not a sudden, impetuous passion, that was soon over; but a settled, inlexible rage. So he condemns them upon a double account. First, that they had such an implacable desire of revenge; and then, that they were wavering (for let the Vulgar, the Syriac, Arabic, Chaldean, and a great number of the Hebrew authors, interpret it a wall. So many, and so near, and so near the congregation, Nebrum, schol. 'They undermined a wall.' The truth is, we read of neither in the story, but only of their taking their sheep and their oxen (xxix. 29), which signifies not their houghing them, but their driving them away. Perhaps, they both broke down a wall to come at their flocks; and also houghed those, which they were afraid would otherwise have escaped their hands, and got away.

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did in falling upon the worshippers of the golden calf; and thereby concerating themselves unto the Lord (Exod. xxxii. 26, 29). Upon which account Moses blesses this tribe a little before he died (Deut. xxxiii. 9), whereas he gives no blessing at all to the tribe of Levi. It is lawful, however, under this auspice, to call this curse a grand ringleader of the idolatry with Baal-peor, being a prince of this tribe; whom Phinehas, of the tribe of Levi, slew in his zeal for the Lord (Numb. xxv. 11, 14).

Ver. 8. Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy son's children shall bow down before thee.

Ver. 9. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?

Ver. 10. The sceptre shall not depart from Judah, neither a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

&c.] That the first word shebet is rightly translated sceptre, we have the unanimous testimony of the three Targums of the ancient book Rabbith, with a great many of the modern rabbins (such as Casskuni, Beehal, Abarbanel, &c.), who all think the word signifies a sceptre, and not a rod, or wand, as with whom some Christians follow; particularly Jac. Altingius hath lately asserted it in his Schilo; but, in my judgment, against the clearest evidence for the other signification. For, as shebet doth not originally signify a tribe, but a rod, or wand, shooting from the root of a tree (from whence it was translated to signify the sceptre, 

Ver. 8.] He sets forth in this verse the warlike temper of this tribe; and their undaunted courage, and terribleness to their enemies. And he seems to express the beginning, increase, and full growth, of their power; by a young lion, a praise thee. The name of Judah signifies praise, unto which his father alludes. It was given him by his mother, in thankfulness to God for him (xxxix. 39), and now his father gives another reason of his name: because all his brethren should applaud his worthy acts, and praise God for them. Which is not spoken of Judah's person, but of his family, or tribe; who in future times were very famous.

Thy hand shall be in the neck of thine enemies; to overthrow them, and bring them under: which was eminently fulfilled in David, as he himself acknowledges (Ps. xviii. 40). And so were the foregoing words: when all the daughters of Israel came forth of their cities singing his praise in such a high strain, as 1 Sam. xvi. 6, 7.

Bow down before thee.] Acknowledge thee their superior.

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A lion's whelp:] This tribe gave early proof of their valour; being the first that went to fight against the Canaanites, after the death of Joshua (Judg. i. 1, 2). And David, who was of this tribe, when he was but a youth, killed a lion, and a bear, and the great gite Goliath (1 Sam. xviii. 2, 3). From the prey, my son, thou art gone up:] He speaks as if he saw them returning in triumph, with the spoils of their enemies: alluding unto lions, who, having gotten their prey in the plain, return satiated to the mountains. As Bochartus observes (Par. i. lib. iii. cap. 3, Hierozoic.).

He stooped down, he crouched as a lion.] The Hebrew word signifies a grown lion, come to his full strength. By whose stooping down (bending his knees, the Hebrew word signifies) and crouching to take his rest (which all four-footed beasts do, but the lion is observed to sleep whole days in his den, or in thickets, that he may be fresher for his prey in the night); Jacob sets forth the ease and quiet that Judah should enjoy after their victories, without any fear of disturbance. So in an old place, I think Bochart hath plainly demonstrated that laba signifies a leonas: which is rather fiercer than a lion; as he observes out of Herodotus, and other authors (Par. i. Hierozoic, lib. iii. cap. 1).

Who shall rouse him up?] Having overcome his enemies, he shall live in secure peace; free from their incursions: none daring to invade him, no more than to stir up a sleepy lion.

Ver. 10. The sceptre shall not depart from Judah,
made of them at the birth of our Saviour; which was a public testimony of Augustus's sovereignty over them. So that the meaning of this prophecy is, "There shall be either kings or governors among the Jews till Christ come." So J. Christoph. Wagenseil (who hath discussed this place with great exactness) gives the sense of these words; and it is literally true: till the captivity they had kings; after their return they had governors, under the Persians, Greeks, and Romans (see his Confut. Carm. Memorialis Libri Nitzachon. R. Lipmanni, p. 293, &c.).

To strengthen which interpretation he makes this judicious remark, in another place of the same book (p. 373). That the whole time, from the beginning to the end of Judah's authority, was well nigh equally divided between kings and governors. For, according to Josephus (ib. xi. Antiq. cap. 4), they lived under kings, from David's time to the captivity, five hundred years; and under the sons of Zerubabel, who is called king or governors, after the captivity, much about the same number of years. For there being five hundred eighty and eight years from the captivity to our Saviour's birth; if seventy years be deducted (which was the time their captivity lasted) and ten be added (in which, after the birth of Christ, Herod and his son Antipas reigned for thirty-two years), there were just five hundred twenty and eight years; that is, the space in which they were under kingly authority, and under subordinate governors, was in a manner of the same length. Which makes it the more wonderful, that Jacob should so many ages before exactly divide the time of the captivity and of his posterity in Judah, between them that wielded a sceptre, and those who were only subordinate governors.

That the letter *re* before the word we translate *laurelier* hath the force of a disjunctive, and is not a mere copulative, all allow: and there are many examples of it in other places, particularly in the tenth commandment (Exod. xx. 14). The greatest objection that I can find against the interpretation of those verses, is, that though Zerubabel, the first governor after the captivity, was of the tribe of Judah; yet the Maccabeans, who were their governors most of the time after the captivity, were of the tribe of Levi. But it is to be considered, that the prophecy doth not say these rulers or governors should be of the tribe of Judah; nor does it say, of the tribe of Levi, which hath a government of its own, till the coming of Christ. Besides, by Judah is not to be understood merely the people of that tribe; but all those that were called Jews, consisting also of the tribes of Benjamin and Levi; who were incorporated with them: and were all called Judah, in opposition to the kingdom of Israel. For Benjamin, it is evident, was so near to Judah, that Hophni and Phinehas were numbered among their tribe. And though it be said, that Moses called Benjamin and Judah the two sons of Jacob, as he had received the law from his father, and that they were the heads of the tribes of Judah, they are indeed the father's name and son's name assigned to the two tribes, yet there is no reason to think that the tribe of Judah was descended from Judah only; whereas the tribe of Benjamin was descended from Benjamin only. For the tribe of Benjamin is twice said to have been divided from Judah; the one part of the tribe being divided from Judah by the policy of Saul, who had a design upon them, (I Chron. xi. 32); and the other part being divided from Judah by the policy of Joab, who had a design upon them, (2 Sam. xvi. 15). So that the tribe of Benjamin was more divided from Judah than the tribe of Judah was from Benjamin. But Wagenseil indeed thinks the most literal interpretation to be this, to *him* shall be the obedience of the people; which is the interpretation of Onkelos and the Jerusalem paraphrase. Kimchi also (ib. Radie.) so expounds it, *the people shall obey him;* taking upon them to observe, what he shall command them. And in Prov. xxx. 17, which is the only place besides this where the word *jikkach* is found, it seems to signify obedience. See Confut. Carm. R. Lipmanni, p. 225, where Wagenseil, after the examination of every particular word in this verse, sums up the sense of it in this paraphrase.

"That royal power and authority which shall be established in the posterity of Judah, shall not be taken from them; or, at least, they shall not be destitute of rulers and governors, no, not when the arc
12 His eyes shall be red with wine, and his teeth white with milk.

in their declining condition: until the coming of the Messiah. But when he is come, there shall be no difference between the Jews and other nations; who shall all be obedient unto the Messiah. And after that the posterity of Judah shall have neither king nor ruler of their own; but the whole commonwealth of Judah shall quite lose all form, and never recover it again.

The truth of this exposition appears exactly from the history: of which it will be useful here to give an account. For from David to the captivity of Babylon they held the sceptre, for five whole ages and more, as I observed above. After which, when seventy years were finished in that captivity, they lived by their own laws in their own country; but had no absolute authority of their own, independent upon others; nor ever enjoyed a full liberty. For they were at first under the present monarchs; afterwards, upon the conquest made by Alexander, under the Greeks: and then under the kings of Asia Minor and Egypt; till the Roman yoke was imposed upon them. Yet all this time, while they were under the empire of others, they enjoyed governors or rulers of their own, who administered their affairs under those monarchs. The first was Zerubbabel, called the captain, or prince of Judah (Hag. i. 1). After him Ezra and Nehemiah. And before them it is likely there were some others, as Jos. Scaliger gathers from Neh. v. 15. After the death of Nehemiah the government came into the hands of the high priests, as appears from Josephus, lib. xi. cap. 8, where he shows how Jaddua the last high priest had the government in Persia: which power was confirmed in that order, by the Maccabees, as we commonly call them. It began in Mattathias; and was continued in his sons. The third of which, Simon, raised it to such a splendour, that he looked like a prince, as the reader may see it described in 1 Mac. xiv. From whence his grandchild, Judas Maccabaeus, seems to have taken occasion to affect the name of king; though he had but the shadow of that power. Yet his posterity kept that name to the time of Herod, who stripped them of all their power, and destroyed their family. After his death the kingdom was divided by Augustus into tranches: Archelaus being made tetrarch of Judea; and two others appointed by Augustus in Ptolemais and Antipas. But Archelaus misbehaving himself, he was deprived of his government, and banished to Vienne in France; and then Judea was reduced into the form of a province, and ruled by Roman governors. After which there was no king, nor etharch of Judea; so that after this time we may safely conclude, the Jews lost even their mechokhim, or governors, as they had long ago lost the sceptre; and had no power remaining among them of administering the affairs of their commonwealth.

Now at this time our blessed Lord and Saviour, Jesus Christ, the true Shiloh, came; who was the founder of a new and heavenly kingdom. And nothing more was left to be done for the fulfilling of this prophecy, but, after his crucifying, to destroy Jerusalem and the temple; and thereby with the whole form of their government, both civil and sacred. Then all power was entirely taken from Judah, when Christ had erected his throne in the heavens, and brought many people, in several parts of the earth, unto his obedience, and made them members of his celestial kingdom. Till which time this prophecy was not completely fulfilled; and thereby with the reason, possibly, that it is not alleged by Christ and his apostles; because the Jews might have said, We have still a government among us: which could not be pretended after the destruction by Titus. But which is now above sixteen hundred years ago; and we cannot find the least sign of their restitution. Which so perplexed R. Samuel Moracanus, that it made him write thus to a friend of his, above six hundred years since: "I would fain learn from thee, out of the testimonies of the law, and the prophets, and other scriptures, why the Jews are thus smitten in this captivity? For if in this present age the whole of the people is to be punished, as which may be the reason of their perpetual anger of God, because it hath no end. For it is now above a thousand years, since we were carried away captive by Titus; and yet our fathers, who worshipped idols, killed the prophets, and cast the law behind their back, were only punished with a seventy years' captivity, and then brought home again; but now there is no end of our calamities, nor do the prophets promise any." If this argument was hard to be answered then in his days, it is much harder now in ours, who still see them pursued by God's vengeance; which can be for nothing else but rejecting and crucifying the Messiah, the Saviour of the world.

Ver. 13. This verse sets forth the great fertility of Judah's country (abounding with vineyards and pastures) by two hyperbolical expressions. First. That vines should be as common there, as thorn hedges in other places; so that they might tie assers with their colts thereon: or, as some will have it, jade an ass with the fruit of one vine. Secondly. That wine should be as common as water; so that they might wash their clothes in it. Which doth not imply, that they made it serve for that use, but only denotes its plenty; which was so very great, that in treading the grapes, and pressing out the juice, their garments were all sprinkled with wine, which one might wring out of them.

[Choice vine.] The vine of Serek (which we here translate choice, and in Jer. ii. 31, noble vine) was the most excellent in all that country. For Serek was a place not above half a mile from the valley of Eschol; from whence the spies brought the large bunches, as a sample of the fruitfulness of the country (see Bochart, par. i. Hierozoe. lib. iii. cap. 13).

Ver. 12.] This verse sets forth the healthful and vigour of the Roman governors of the country. But Dr. Castell thinks this not to be a good translation: because it can be said of none but a drunkard, that his eyes are red with wine. And therefore it ought to be translated, his eyes (or his countenance, for so eyes sometimes signifies) shall be brighter and more shining than wine. So the word we render red signifies in the Arabic tongue, as he shows in his Oratio in Schol. Theolog. p. 31, and in his Lexicon. Yet the same word in the Proverbs (xxii. 29), cannot have any other signification than red; and the red colour of the eyes answers very well here to the whiteness of the teeth, which follows; and there is no more reason to think he means, they should make their eyes red with drinking wine, than that they should wash their clothes in it; but rather from the great abundance of wine; to serve not only their necessity, but excess.

[And his teeth white with milk.] Milk doth not make the teeth white: but gives such an excellent nourishment, that they who live upon it are healthy and strong, and their teeth not so apt to rot, as theirs who feed upon greater dainties. So the meaning of the rich pasture in this place should be, they should feed great flocks, and consequently they should have abundance of milk, so good and nourishing, that the teeth of the
ships; and his border shall be unto Zidon.

14 ¶ Issachar is a strong ass couching down between two burdens:

15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

countrymen who lived upon it should be as white as the milk they drank. Or, if the foregoing words be translated, His eyes shall be brighter than wine; these shall be translated, His teeth whiter than milk.

Out of these three verses foregoing, Bochartus thinks the whole story of Silenus was forged by the poets (see his Canaan, lib. i. cap. 18, p. 482).

Ver. 13. The haven of the sea;] Near the lake of Tiberias; called in Scripture the sea of Gallilee.

He shall be for an haven of ships;] The lot that fell to him extended from the Mediterranean, where there were ports for ships.

His border shall be unto Zidon;] He doth not mean the city of Zidon; for the tribe of Zebulon did not extend themselves beyond Mount Carmel, which is forty miles at least from thence, but the country of Zidon, i.e. Phoenicia (as Bochart observes in his Phaen. lib. ii. cap. 34), which the Zebulonites touched. For as the Phenicians were called Syrians from Sur, i.e. Tyre: so they were called Sidonians from Sidon, as Hesychius tells us, who interprets Συριαίοις, by Φοινίκες. Whence the LXX, have Phenicians for Sidonians (Deut. iii. 9), and Phenelce for Sidon (Isa. xxiii. 2).

It is very much to be admired, that Jacob should forecast, many years beforehand, the situation of his posterity in the land of Canaan; when their several portions fell to them by lot, and not by their own choice (Josh. xix. 10, 11). This could not have been but by the spirit of prophecy. And it is remarkable also, that he mentions Zebulon before Issachar, who was his eldest brother (xxx. 11), for no other reason, that I can discover, but because Zebulon's lot was to come up before Issachar's, in the division of the land, his being the third, and Issachar's the fourth (Josh. xix. 17). By this they were taught that their habitation in the land of Canaan was the gift of God; and did not come by chance: their forefather having so long before predicted the very portion they should have.

Ver. 14. Issachar is a strong ass;] As he compared Judah to a lion, because of his valour, so he compares Issachar to an ass, and a strong ass, because he foresaw they would be very patient and unwearied in rustic labours, in which asses were principally employed in those countries.

Couching down between two burdens;] There are various opinions about the signification of that word which we translate burdens. But none seem to come so apt as that to express the great strength of an ass; which lies down, with its load hanging down on both sides. Whence a she-ass is called ăthôn (as Bochart observes), from the word ăthom, which signifies strength; because no beast of that bigness can carry such a burden.

Ver. 15. He saw that rest was good;] Or, as some will have it, their resting-place; the country that fell to their share in the land of Canaan, no part of which was more fruitful than some parts of Issachar's portion. Which way soever we take it, he seems to foretell they would choose to follow husbandry rather than merchandise (as Zebulon did), and love quiet and peace, as husbandmen do; especially when they live in a rich soil, as this tribe did. For so it follows,

The land that it was pleasant;] The famous valley of Jezreel was in this tribe: whose border extended as far as Jordan; where there was a very pleasant country (Josh. xix. 18, 22).

17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O Lord.
19 Gad, a troop shall overcome him: but he shall overcome at the last.

20 Out of Asher his bread shall be fat, and he shall yield royal dainties.

eall occasions, you safe to send such deliverers unto them, from their oppressors. And the Chaldee par

21 Naphtali is a hind let loose: he giveth goodly words.

22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

23 at large, whiter it pleaseth. Whereby is signified that this tribe would be great lovers of liberty.

He giveth goodly (or pleasing) words. Which de

24 He is the fairest among men. He shall be the first among the multitude of the princes of God.

25 But the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be directed.

26 Jacob hath redeemed him from the east, and gathered him out of the west; they shall look unto him, and put their trust in him. 

27 Behold, the tabernacle of Jacob shall not be removed, neither shall his dwelling place be diminished, of the Nazirites among the nations, of the施行者 among the Gentiles.

28 For he shall stop the pit of David, and set up his foot upon the mount of Zion, and shall rule as the mount of the house of Jacob, in the midst of the inhabited parts of the children of Israel.

29 And he shall be the pillar of the people for ever, a cloud by night, and fire by day.

30 Upon thy head I have set two witness breasts, two heads. 

31 I have made them two testaments; on this mountain will I give unto thee the two tables of stone.

32 And thou shalt learn the statutes, and the judgments, which the Lord teacheth thee this day.

33 And the Lord said unto Moses, Behold, thy days shall be fulfilled, and thou shalt go in with thy fathers in peace, and be gathered unto thy people. And thou shalt ask a thing of the Lord, and he will give it thee.

34 And said, O Lord God, where dwellest thou, that we may know thee, and that we may come unto thee, as thy people did in of old, and as in the time of a day of rest.

35 Moreover, thou givest us bread in our time of want, and the place which thou hast made for all thy holy ones.

36 But thou hast chosen a city that thou mayest dwell in for ever; and hast appointed for thyself a habitation.

37 And said, O Lord our God, all this heaven above, and the earth beneath, are thine.

38 And I will dwell in this house, in this place, all the days of heaven.

39 And said, The Lord God of Israel, I have dwelt among this house, and in this place, for evermore.

40 And said, He is our God, and we are the people of his pasture and the sheep of his hand. 

41 And said, The Lord God of Israel, he is the only living God; and we are his people and the sheep of his pasture.

42 And said, Behold, the Lord's tabernacle is in the midst of his people, that he may have mercy on his people Israel, and on his inheritance Jerusalem.

43 And said, He is the only living God; therefore doth he have mercy on his people Israel, and on his inheritance Jerusalem.

44 And said, I have heard thee, O Lord God, the voice of the children of Israel their reproach; because they have said, their God, which brought them forth out of the land of Egypt, doth not dwell among his people.

45 And said, I have spoken, saith the Lord God, I will gather unto me the remnant of Israel; and I will bring them again to the land of Canaan; and their bashan shall become mine.

46 And said, I will be their God, and they shall be my people. 

47 And said, I will let them live upon this mountain, and they shall be mine people, and I will be their God.

48 And said, I will be to them a God, and they shall be to me a people: and they shall be mine, saith the Lord God. 

49 And said, I will let them dwell upon this mountain, and they shall be mine people, and I will be their God. 

50 And said, I will let them dwell upon this mountain, and they shall be mine people, and I will be their God.

51 And said, I will let them dwell upon this mountain, and they shall be mine people, and I will be their God.
CHAPTER XLIX.

23 The archers have sorely grieved him, and shot at him, and hated him;

24 But his bow abode in strength, and the arrows of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, 4, 5, 11). Some refer it also to Potipher's wife, who wickedly slandered him; and others to the whole tribe of Ephraim, who were encompassed with enemies (who in general are meant by archers), when the kingdom was settled in them, over the ten tribes.

Have sorely grieved him.] By their unkind, or rather choleric behaviour towards him; "for they could not speak peaceably to him" (xxxvii. 4), and it is likely they reviled him, and threw out bitter words against him: which are properly compared to arrows (Ps. lxxv. 3).

Shot at him.] Designed to destroy him; and did actually throw him into sore afflictions (xxxviii. 23, 24). Hated him.] Which arose from their hatred to him. Ver. 24. But his bow abode in strength.] He armed himself with invincible patience; having nothing else to oppose unto their malicious contivances. It seems to be a metaphor from those soldiers, who have bows so well made, that though often, never so often bent, they neither break, nor grow weak. Such was the temper of Joseph's mind.

The arms of his hands were made strong] i.e. He was strengthened and supported: being like to a strenuous archer, the muscles and sinews of whose arms are so firm and compact, that though his hands draw his bow continually, he is not weary.

By the hands of the mighty God of Jacob.] Which fortified he had not from himself, but from the Almighty; who had supported Jacob in all his adversities; and made all that Joseph did (when he was sold and imprisoned) to prosper in his hands (xxxix. 3, 22, 23). The Hebrew word abir, which signifies potent or powerful, and we translate mighty One, is as much as the Lord of Jacob. For from power it comes to signify power, authority and dominion also, as Bochart observes.

From thence] From the Divine Providence over him, before mentioned.

Is the shepherd.] Joseph became the feeder and nourisher of his father, and of his family, and of their flocks and herds: preserving them all from being famished.

The stone of Israel.] Who upheld them all, and kept them from being mined. Or, shepherd may signify his being made governor of all the land of Egypt; and the stone of Israel, the support of his family. For shepherd is a name of dignity and authority: and stone signifies the foundation (as Abarbinel here expounds) upon which the whole building relies: as Jacob and all his children did upon Joseph for their sustenance.

Some I find (particularly D. Chytreus) refer the words from thence unto Joseph: and then by the shepherd and stone of Israel, understand those excellent men, who by their wisdom and valor supported the commonwealth of Israel. Such as Joshua, the captain of the Lord's host, and of the judges, who were of the tribe of Ephraim: and Gideon, Jair, and Jophthah, who were of the tribe of Manassesh. But the following words incline rather to the former sense.

Ver. 25. Even by the God of thy father.] Or from him that blessed me; and advanced thee to be the blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 Benjamin shall ravin as a wolf: in the support of my family. For it refers to all that went before.

Who shall help thee?] Having said what God had already done for him; he now foretells what he would do hereafter: which relates to all his posterity; whom God would protect and defend.

By the arms of the mighty God of Jacob who is all-sufficient; by which name he revealed himself unto Abraham, when he entered into covenant with him and with his seed (xxvii. 1).

Bless thee with the blessings of heaven above, blessings of the deep that lieth under.] The meaning seems to be, that his posterity should be planted in a very fertile soil: watered from above with the dew of heaven and with showers of rain: and watered beneath with springs and rivers. As G. Vossius well interprets it, lib. i. de Idolol. cap. 77.

Blessings of the breast, and of the womb.] A promise of a numerous and thriving progeny. Or, of a vast increase of cattle, so well fed, that they should bring up their young prosperously, as well as bring them forth abundantly.

Ver. 26. The blessings of thy father.] Either the blessings bestowed by God upon Jacob; or the blessings Jacob conferred on his son Joseph.

Have prevailed.] Are greater.

Above the blessings of thy progenitors.] Than the blessings God bestowed upon Abraham and Isaac; who had not so many sons as God had blessed him withal: upon every one of whom also he conferred a share in the inheritance of the land of Canaan; whereas Ishmael was excluded by Abraham, and Esau by Isaac. Or, the meaning may be, I have done more for thee, than for them, i.e. thou shalt be happier than I. For Jacob led an unsettled life: but Joseph flourished in great splendour in Egypt, to the end of his days.

Unto the utmost bound of the everlasting hills.] As long as the world shall last. For perpetuity is expressed in Scripture by the durability of mountains ( Isa. liv. 10). And here he seems to allude to the noble mountains, which fell to be the portion of Joseph's children, viz. Bashan and Mount Ephraim. But there are those who think he hath not respect to the durability of these mountains, but to their fruitfulness; translating the Hebrew word tawat not bounds, but desires, as the Vulgar Latin doth. And then the sense is, Unto all that is most desirable in those ancient hills, which abounded with the most excellent fruit. And this translation is grounded on Moses's blessings, which seems to be an interpretation of Jacob's, Deut. xxxiii. 15, where he blesses him: "for the chief things of the ancient mountains, and for the precious things of the lasting hills."

Of him that was separate from his brethren.] The word nazir, which we translate separate, signifies one that is separated from others, vel voto, vel dignitate (Bochart observes, par. ii. Hierozol. lib. v. cap. 6), "either by a vow, or by his dignity." And in the latter sense Joseph is called nazir, because of his eminent dignity; whereby he was advanced above all his brethren; being the viceroy of Egypt.

Ver. 27. Benjamin shall ravin as a wolf.] This

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morning he shall devour the prey, and at night he shall divide the spoil.

28 But all these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Ca-

sets forth the warlike temper of this tribe: a wolf being both a strong and undaunted, and also a very rapacious creature; and thence in after-times dedicated to Mars. From whence wolves are called Martii and Martiaæ in Virgil and in Horace: and warlike men are called by the Greeks ἀνδροφόνοι, "of a wolf-like temper." And the history justifies this character: the tribe of Benjamin alone maintaining a war with all the other tribes; in which they overcame them in two battles, though they had sixteen to one against them. And they killed then more men of Israel than they had in their whole army (see Benjamin's narration, ch. li. ii. p. 10).

In the morning he shall devour the prey, &c.] This doth not signify (as the forenamed author observes, in the same place) the whole day, but the whole night: one part of which is the evening, and the other the morning. And therefore the particle and signifies here as much as after: and this is the sense: the tribe of Benjamin shall be like a ravenous wolf: who shall have his prey to eat till morning-light; after he hath divided it in the evening. For the division of the prey goes before the eating of it. This passage is like that Josh. vii. 25, "They burnt them with fire, and stoned them with stones," i. e. burnt them, after they had stoned them; as we there rightly translate it. And this applied to Benjamin, signifies such success in their wars, that they should come home loaded with the spoils of their enemies.

I omit the fancy of the Talmudists, who imagine Benjamin is compared to a wolf, because the altar of burnt-offering, where the morning and evening sacrifices were daily consumed, stood in this tribe. They that would know what they say of them, may look in Codex Middath, cap. iii. § 1, and L'Empereur's Annotations there.

Ver. 28. All these are the twelve tribes of Israel.] From these sprang the twelve tribes of Israel: or, these are the blessings of the twelve tribes: for these words plainly show, that what he had said was not to be fulfilled in their persons, but in their posterity.

naan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that is therein was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Blessed them; every one according to his blessing, &c.] He did not give them a new blessing after all this: but the meaning is, he blessed them (in the manner foregoing) every one according to the blessing designed for them. There seems indeed to be no benediction bestowed on the first three tribes; but that is to be understood only comparatively: for he provided for them all a portion in the land of Canaan.

Ver. 29. I am to be gathered unto my people:] Must die shortly.

Bury me with my fathers, &c.] The reason of this injunction is well explained by Mercer: to whom refer the reader.

Ver. 30.] He describes the place so particularly, in this and the two next verses, because he would not have them mistake it when they went to bury him; and that he might show his title to it, if the inhabitants of Canaan (from which he had been absent some years) should dispute the laying his body there.

Ver. 33. When Jacob had made an end of commanding his sons,] Concerning his burial; which he briefly added to his prophecy.

He gathered up his feet into the bed.] The Hebrews think that out of reverence to God he sat up when he pronounced a blessing on his sons: his feet hanging down upon the ground. And indeed it is very probable he endeavoured to put himself into a posture of authority at least: and therefore sat on his bed-side while he spake. And now the prophetic spirit, which had raised his natural spirits above their ordinary pitch, departing from him, they presently sunk so much the lower; and in a short time he expired.

Yielded up the ghost.] The Hebrews will have it to express an easy death.

Was gathered unto his people.] To his ancestors. From whence there are some (particularly Theodoret) who infer the belief they had, in those days, of another life, in society with those who were departed out of this life. For brutes are never said to be gathered to those of their kind that died before them.

CHAPTER L.

1 The mourning for Jacob. 4 Joseph gateth leave of Pharaoh to go to bury him. 7 The funeral. 15 Joseph comforteth his brethren, who weaved his pardon. 22 His age. 23 He seeth the third generation of his sons. 24 He prophesieth unto his brethren of their return. 25 He taketh an oath of them for his bones. 26 He dieth, and is chested.

1 And Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the

physicians to embalm his father: and the phys-

icians embalm'd Israel.

3 And forty days were fulfilled for him; (for

sions of it: though he was a man in great dignity and

authority.

Kissed him.] It is likely he first closed his eyes, as

God promised he should do, xlvi. 1 (and as the cus-
so are fulfilled the days which are emblazoned: and the Egyptians mourned him three score and ten days.

And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, Now if I have found grace in your eyes, but it is likely, in future times (when Diodorus lived) they might have attained to a greater perfection in this art; and made their spices penetrate the whole body in less than forty days, but more than thirty. And Herodotus doth not really differ from this, when he saith, in the place before named, τὰ τούτα περάτων ἐτηκαί, "when they had done these things" (stuffed the body with myrrh, cassia, and other spices, except frankincense), ἀπορεύοντας τοῖς ντοροῖς κεφαλῆς ἔφεσεν ἐβαλόμενος, they pickled it in nitre, where it lay soaking seventy days." That is, thirty days more: till the forty were made up seventy: longer than which neither the bodies of the better nor the meaner sort were to be embalmed. But they should have considered how much more perversely it is not to follow the decent customs of the country where we live; and that dead bodies, especially of the faithful, are not to be neglected, but treated (as St. Austin speaks, lib. i. de Civ. Law, cap. 12.) as organs of the body of Christ, by which the ancients, he thinks, did well to carry to their funerals, officiosa pietate. The Egyptians mourned for him three score and ten days.] i. e. All that time they were preparing his body in the manner before related, for its funeral: which Herodotus says, was just seventy days. He and also Diodorus describe their manner of mourning; and say that they defiled their heads with wax (as the Jews sprinkled ashes on their heads), and went about lamenting till the corpse was buried: abstaining from bathing and from wine, and from all delicate food, or fine clothes. Which latter part of their mourning, it is likely, might be in use in Joseph’s time; but very different from what is now the Egyptian practice. In the following chapters, Herodotus, in three distinct chapters, shows how the Egyptians embalmed their dead, and his account of the business is so exact, that it is a valuable book on that subject, (all the time the body was embalming), which was very various in different times and places: and continued in some countries a great many days longer than in others. This time of seventy days may seem to some too long: but Jacobus Capellus proposes this to their consideration (Hist. Exc. et Saur. ad a. 2310), that Joseph being next to their king, the Egyptians honoured his father with a royal funeral, and a mourning of seventy days: which he thinks is a round number for seventy-two: for Diodoros says so many were the days of mourning for their king. “It seems reasonable to them, that as they gave the fifth part of the increase of their land to their king when he was alive; so they should bestow the fifth part of the year upon him in mourning for him when he was dead: which was just seventy-two, not reckoning the five odd days, which did not come into their account. As to those who object that this was inconsiderate mourning, having more of ambition than piety in it, his answer is, That (granting it to be true) Joseph did not bring in this custom; and had peculiar reason to follow what he found in use there: that they might be the more condemned who vexed the innocent posterity, on whose parent they had bestowed royal honours. Besides, there is something due to kings and great men, to distinguish them from the dregs of the people.”
Ver. 4. *When the days of his mourning were past,*
That is, the seventy days before named.  
Joseph spake unto the house of Pharaoh. [To the  
great officers of the court; unto whom, it is most  
probable, he spake by a messenger: see the  
history of such Joseph was) using to keep close in  
their chambers, and not to appear in public, or make  
visits. At least it was against the custom to appear in  
the court (if the same usage was there in those days,  
which was in the Persian court in Macedon's time;  
and such rational customs one cannot but think were  
very ancient) in the habit of mourning. For which  
reason Joseph did not himself make to himself  
the following request to Pharaoh: they who were in  
the state of mourning being looked upon as defiled.  
Ver. 5. *My father made me swear,* &c. See xlvii.  
29, 30, where Jacob engaged him by an oath to carry  
his body into Canaan, to be buried there; that he  
might keep up some claim to that country, by virtue  
of his royal family which he had there purchased;  
and where his father Isaac lay buried.  
*Which I have digged for me.* In the cave that  
Abraham had bought, Gen. xxiii. (which was a large  
place), Jacob it seems had taken care to have a grave  
digged for himself. From which and such like  
examples St. Austin argues (in the place quoted  
above) that the bodies of the dead, especially of  
good men, are to be treated with such a regard, as  
they themselves thought was due to them.  
Ver. 6. *According as he made thee swear.* The  
religion of an oath, it appears from hence, was in those  
days so sacred, that the king, who had not sworn  
himself, would not have another man violate it, for his  
sake: which was a great honor to the king, and would  
ot have been so long from his business, being his chief  
minister in the land of Egypt. Such heathen kings  
as these will rise up in judgment against those Christian  
princes who make a jest of their oaths.  
Ver. 7. *The servants of Pharaoh.* This seems to  
be explained by the next words, the *elders of his  
house*; the principal officers of court. For the word  
*house* must be understood with some limitation, as usually  
in Scripture: some being left behind, no doubt, to  
wait upon the king. Thus in Matt. iii. 5, all Judea  
is said to have gone out to John's baptism, i. e. a great  
many.

The elders of his house, &c.] I have observed before  
on xxiv. 2, that elder is a name of dignity; as the  
Jerusalem Targum renders it; instead of my  
servant the elder of his house, having these words, his  
principal servant, who was set over all the rest, as their  
governor. And it appears by this place that this was  
used not only by the Hebrews, but by the Egyptians  
long before Moses's time, as a title of honour and  
dignity: as it hath since been by all nations whatso-  
ever their state (as Selden, lib. 1. de Synagogis, cox. 14,
There they served, &c.  
The elders of the land of Egypt.) The principal  
persons in authority and dignity, throughout the  
whole country, as well as those of the court: such as were  
governors of provinces, and cities, and counsellors, &c.

Pharaoh, the elders of his house, and all the  
elders of the land of Egypt.  
8 And all the house of Joseph, and his  
brethren, and his father's house: only their little  
one, and their flocks, and their herds, they left in  
the land of Goshen.  
9 And there went up with him both chariots  
and horsemen: and it was a very great company.  
10 And they came to the threshing-floor of  
Atad, which is beyond Jordan, and there they  
mourned with a great and very sore lamentation:  
Which honour they did to Jacob, in all likelihood, by  
Pharaoh's command: for how well soever they might  
stand affected to Joseph, they could not of their own  
accord desert their charge.  
Ver. 9, 10. *Their whole family*; except such as were necessary to look after  
their little ones and their flocks, &c. This verse also  
shows the word all must have a limited sense.  
Ver. 9, 10. *They went up with him both chariots and  
horsemen.* As a guard to him; which, it is likely,  
always attended him, as viceroy of the kingdom; but  
more especially probably to guard him in his journey  
through the deserts, in case he should meet with any  
opposition when he came to challenge his burying-  
place. Though it is probable, that matter was settled  
beforehand with the Canaanites; who were in no  
condition to oppose the kingdom of Egypt, which was  
grown very rich, and they very poor, by the late  
plundering.

It was a very great company.] That he might  
appear in greater state, at such a solemnity.  
Ver. 10. *They came to the threshing-floor of Atad.*  
Some take Atad for a place, and translate the word  
before it in the same sense, as if he had said they  
came to Goreen-atad. But Forsterius in his Lexicon  
thinks Atad was the proper name of a man, who was  
eminent in that country for his threshing-floor.  
Though there are those who take it for a bramble,  
with which that floor was fenced in: for so the word  
signifies, Judges. ix. 14. And the Africans called a  
bramble atadim (as Bochart observes, lib. ii. Canaan, cap. 15),  
which is the plural number of Atad. But the Tal-  
mudists are so fanciful, that, not satisfied with such  
reasons, might have pretended he could not have  
Joseph so long from his business, being his chief  
minister in the land of Egypt. Such heathen kings  
as these will rise up in judgment against those Christian  
princes who make a jest of their oaths.  
Ver. 10. *They came to the threshing-floor of Atad.*  
Some translate it, On this side Jordan. Both are true, with respect to several places:  
for it was on this side Jordan with respect to those in  
Canaan; but beyond Jordan with respect to those  
who came unto Canaan, through the deserts: as  
Joseph did now, and the Israelites afterward. Why  
Joseph passed this way, which was very much about  
which was a great deal shorter, is hard to tell. Perhaps it was a better way  
for chariots; for it is not probable they feared any  
opposition from the Philistines, or Edomites; with  
whom the matter might have been concerted (as we  
now speak) beforehand, if they had apprehended  
their passage would meet with any hinderance from them.  
Ver. 10. *They came to the threshing-floor of Atad.*  
Such is the case with some of the persons  
whom we have described. Wherein this great and  
sore lamentation consisted, we are not able to give  
a certain account: but in aftertimes they sat with their  
faces covered; having ashes sprinkled on their heads;  
crying out with a mournful voice, sometimes wringing
and he made a mourning for his father seven
days.
11 And when the inhabitants of the land, the
Canaanites, saw the mourning in the floor of
Atad, they said, This is a grievous mourning to
the Egyptians: wherefore the name of it was
called Abel-mizraim, which is beyond Jordan.
12 And his sons did unto him according as
he commanded them:
13 For his sons carried him into the land of
Canaan, and buried him in the cave of the
field of Machpelah, which Abraham bought with
the field for a possession of a burial-place of
Ephron the Hittite, before Mamre.
14 And Joseph returned into Egypt, he,
and his brethren, and all that went up with
him to bury his father, after he had buried his
father.

sometimes clapping their hands together: smiting
their breasts, or their thighs; with many other ex-
pressions of grief and sorrow. But why they made
this lamentation at the floor of Atad, rather than at
the grave, is harder to resolve. Perhaps it was a
more convenient place to stay in seven days, than
that where he was to be buried: and the mourning
being made in the country where the body was laid,
was the same as if it had been made at the grave.
Or, it was the fashion, perhaps, at the very entrance
of the country, where they carried a corpse to be
buried, to fall into a lamentation: and they made the
same again, when they came to the place where it
was interred: though there is nothing of that here
mentioned.

[The days.] That was the time of public
mourning among the Jews in succeeding ages, it
appears from many instances: particularly 1 Sam. xxxi.
13; Ecclus. xxii. 13; Judith xvi. 29. And just so
long their joy lasted at solemn weddings; as we read
in ch. xxix. of this book, ver. 27.

Ver. 11. This is a grievous mourning to the Egy-
tips. By this it appears this was a solemn public
mourning, in which the Egyptians themselves were joined,
though not related to him. And therefore, it is likely,
consisted in such wallings, and outward expressions
of sorrow, as were made even by those who had no
inward grief. For in following times there was a
sort of men called πνείας, lamenters, (from the Hebrew
word אֶבֶן, enson; the following verse,) who had a
public office, as our bearers have, to attend upon fun-
erals and make doleful lamentations (see Buxtorf. Lex.
Talm. f. 1524).

Abel-mizraim.] This shows the lamentation was
exceeding great, that it changed the very name of the
place where it was made: or, at least, gave a name to
it.

Ver. 14.] They had a prosperous journey: and
there is no ground for what some Jews bid us here
note; that not one man was lost, though they had a
battle with the Edomites in their way to Canaan.

Ver. 15.] Their guilt was so great, that it continued
to make them suspicious.

Ver. 16. They sent a messenger unto Joseph.] The
same guilt made them fearful to go themselves; but
they first tried how he would answer a messenger
they sent to him (for it doth not appear there was
more than one) in all their names; with a letter, per-
haps, confirming what he delivered by word of mouth.
Some think this message was sent before they went to
bury their father; while the time of mourning lasted;
when Joseph's heart, they thought, was tender, and
his father fresh in memory. But this is not a suf-
ficient reason to make us think it was not done in order
of time as it is here placed in the story.

Thy father did command before he died.] This was a
feigned story; for we do not find that Joseph had ac-
quainted his father with their usage of him. Or, if
he did, it would have been more proper to have left
this charge with Joseph, than with them; or rather,
had he needed not to command him to take no revenge.

Ver. 17. Forgive—the trespass.] So we well translate
the Hebrew phrase, take away the trespass: which is
used elsewhere in this book, xviii. 24, 36, and in Ho-
sea xiv. 2. And by forgive is meant, Remitte penam,
quam ab illis possis jure exigere proper pecatum in
commissions; as Bochart well explains this pas-
sage (par. i. Hierozoe. lib. ii. cap. 41); 'Remit the
punishment which thou mayest justly exact of them,
for the offence they committed against thee.'

Of the servants of the God of thy father.] They
urge besides the command of their father, and the rela-
tion they had to him as his brethren, that they were
of the same religion with him; which makes the
greatest conjunction of minds and affections, if it be
rightly understood and practised. For how can the
worshippers of the same God hate one another?
There are those who think they call themselves the
servants of God, not merely upon the account of their
worshiping the true God, but because they were
teachers also of the true religion; for this weave them,
above other Israelites, to be the servants of God.
Joseph went when they spake unto him.] By their
messenger. Which shows he was so far from being
angry at them, that he pitied them, and had a tender
affection to them.

Ver. 18. His brethren also went, &c.] The messenger
acquiring them how he stood affected to them; and,
it is likely, carrying back a kind message from him,
and an invitation to come to him; they went to his
house, and humbled themselves at his feet. In which
Joseph's dream was still further fulfilled.

We be thy servants.] They had not yet overcome
their fear (so close did their guilt stick to their con-
science), and therefore call themselves his servants,
not his brethren. They had sold him to be a servant;
and now they offer themselves to be so to him.

Ver. 19. For am I in the place of God?] His
father Jacob had said the same to Rachel (xxx. 2), to
persuade her to submit to Divine Providence: which
seems to be the scope of the words here. Shall I
presume to oppose myself to what is come to pass; as
20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children, the third generation: and the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of a second, as we read 1 Chron. vii. 16. All which were born before Joseph died; and, perhaps, by children he means the children of his grandchildren.

Joseph's great authority, and his children's great increase, overawed his brethren so that they never durst dispute their father's will; in which he gave a double portion unto them. Which one would guess by their temper, was as displeasing to them, as their father's kindness to Joseph anciently had been; but they durst not oppose it; nor do we find they quarrelled at it.

Ver. 25. God will surely visit you.] He explains his meaning by what follows: and bring you out of this land, &c. For the word visit is used indifferently either for bestowing good things, or inflicting evil. Thus he died in the same faith with his ancestors; that God would make good his promises to them.

Ver. 25. Joseph took an oath.] As his father had done of him (xlvii. 30, 31).

26 Of the sons of Joseph.] Not only of his brethren mentioned before (ver. 24), but of all their family, who were to succeed them; and might live (when his brethren were dead) to carry his body out of Egypt; which he desired, for the same reason his father had done.

27 Carry up my bones from hence.] He did not desire to be carried immediately after his death, as his father was when his embalming was finished; but that they should carry him when they themselves returned to Canaan: by which time he knew his flesh would be quite dried up, and nothing left but bones. The reason why he did not desire to be carried away presently, was, that his body remaining with them, they might look upon it as a pledge and security of the same visitation which they expected. It was the custom of the Israelites to carry away with them the bodies of all their dead: thus Joseph desired to be carried back to Canaan, as his father's was: and therefore desired them not to think of laying him there, till that time came, when they should make a solemn and universal departure thither.

We read nothing what became of the rest of his brethren, but Josephus saith they were all carried into the land of Canaan to be buried: for they had the same desire, in all likelihood, and gave the same charge concerning their bodies; to keep postery in hope, that God would certainly bring them thither. Which the words of St. Stephen also may seem to import, when he saith (Acts vii. 15, 16), "Jacob died, and our fathers, and were carried over into Sychem," &c. Though we read of none of their fathers besides Joseph; yet it seems the tradition was, that they were all carried thither, after his example. And so St. Jerome saith, that he saw at Sychem the sepulchres of the twelve patriarchs (Epitaph. Paulæ. cap. 6).

Ver. 26. So Joseph died.] After he had taken the forenamed oath of them, and assured them again of
CHAPTER L.

Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

...
THE SECOND BOOK OF MOSES,

CALLED

EXODUS.

This Book hath its name from the principal subject of it, viz. the departure of the children of Israel out of Egypt. For so the Greek word ἐξῆλθεν signifies, going out, or departing from one place to another. It contains a history of about a hundred forty and five years (some make it two or three years less) from the death of Joseph, to the building of the Tabernacle. For it treats of several things which went before their departure, and which followed after it: but they all relate to that, and depend upon it.

CHAPTER I.

1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah.

3 Issachar, Zebulun, and Benjamin.

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful.

Ver. 1. Now these are the names, &c.] Being to relate the departure of the children of Israel out of Egypt, it was very proper first to set down the number of those who came into it; and the heads of them: whereby it might the better appear also how God had fulfilled his promise to Abraham, of multiplying his seed: which Moses had recorded in his first book (Genesis), where he shows this promise was made at that very time, when he declared, after a long affliction in Egypt, he would conduct his posterity to Canaan (Gen. xv. 5, 13, 18).

Ver. 2, 3, 4. Reuben, Simeon, &c.] He doth not set down their names (in these three verses) according to their birth: but first the children of Leah; then one of Rachel's; and then those of his handmaids; and last of all (in the next verses) Joseph, who was in Egypt before.

Ver. 5. And all the souls] i. e. Persons. That came out of the loins. In the Hebrew out of the thigh, which signifies that part whereby mankind is propagated: as was observed upon Gen. xlvi. 26. And so the author of the Tripartite history uses the word femur, when he speaks of the martyrdom of Benjamin (as Bochart observes, par. ii. Hierozol. lib. v. cap. 15); Alum nura rum acutum calamum in ejus femur, unde humana origo descendit, jussit immittit.

For Joseph was in Egypt already.] In the Hebrew the particle vau (which we commonly translate and, and here for) sometimes also signifies with (see Gen. iv. 20). And so it doth in this place: which should be translated seventy souls, with Joseph; who was in Egypt already. For Joseph is not to be added to the seventy, but reckoned among them; to make up that number: as appears from Gen. xlvi.

and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

because when more than one are born at a birth, they are frequently very weak, and not long-lived; therefore he adds,

Multiplied.] Which signifies, that they grew up to be men and women; and lived to have children of their own. And those not feeble, but lusty and strong; as the next words, he thinks, import, waxed exceeding mighty; of which more presently.

Now their number being taken, they were found to be six hundred and three thousand, five hundred and fifty men, from twenty years old and upward; as we read, Numb. i. 45, 46. And therefore, reckoning women, children, and youths under the age of twenty, we cannot but think they were three times as many: or perhaps two millions. Which is not incredible, by way of illustration, when we consider how this number might spring from seventy persons in the space of two hundred and fifteen years (which the foregoing sums make), as Bonfierius, and several others from him in our own language, have been at the pains to demonstrate.

Waxed exceeding mighty.] This is commonly thought to signify, that they were not only numerous, but robust and strong. And it may as well denote, that their vast numbers made them very formidable to the Egyptians: who began, it appears by the sequel, to be jealous of their power, if they should have a will to attempt any thing against them.

The land was filled with them.] i.e. The land of Goshen; and perhaps some other parts of the lower Egypt.

Ver. 8. Now there arose up a new king over Egypt.] Some by a new king understand a king of another family, or race (as Josephus interprets it), nay, a stranger of another nation: just as new gods are strange gods in Scripture language. Thus Sir John Marsham; and we must doubt that he knew not Josephus, if he be followed. But this is not certain, and the conceit whereby Aben Ezra justifies it (which is, that the word rose up implies as much, is justly censured by Ababinel as frivolous; it being the common word, which is used everywhere, when a new king succeeds his predecessor. It is most likely therefore that Moses means no more, but that the king in whose time Joseph died, being dead likewise (whom many may take to have been Nephthaphus), and another after him, whom they call Thuthmosis; the next successor in the throne (Amenophis) either had heard nothing of Joseph, or did not mind what was said of him. Our great prince of Ireland gives a different account of the succession of the Egyptian kings; and takes this king to have been Ramasse Miamum: but

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we;

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that,
when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

That when there falleth out any war, [With the Arabsians, Ethiopians, or other neighbouring nations. For I see no reason to believe that he means the ancient Egyptians (with whom the Israelites had lived in great friendship, but now were expelled by the shepherd kings of Syria and the people of their cities; who, when they weakened their bodies. For the Hebrew word mitzam coming from mas, which signifies tribute, it may be reasonably thought, that these taskmasters (as we call them) exacted great sums of money of them, as well as afflicted them with their burdens, i. e. hard labour of all sorts, as the eastern writers expound it.

Ver. 11. Therefore they did set over them taskmasters, &c.] This was the result of the council; that they should be brought low by laying heavy taxes upon them, to squeeze them of their money: and by making them work at hard labour to strengthen them, so as to weaken their bodies. For the Hebrew word mitzam coming from mas, which signifies tribute, it may be reasonably thought, that these taskmasters (as we call them) exacted great sums of money of them, as well as afflicted them with their burdens, i.e. hard labour of all sorts, as the eastern writers expound it.

Treasure cities.] Fortified cities, wherein he had his magazines (as we now speak) of all sort of ammunition, and stores of corn, and public provisions, as well as treasures of money. For so we translate this word. Ver. 11. And the Egyptians; rather therefore.] The Egyptians resolved to take a more severe course with them.

Made the children of Israel to serve with rigour.] Used them more tyrannically and cruelly: without any mercy: whereby their strength, in all likelihood, would be broken, as the Hebrew word signifies. Some of the Jews think they beat and scourged them sorely.

Ver. 14. They made their lives bitter.] The Hebrews call all things bitter, which extremely grieve and afflict the soul (Gen. xxvii. 34; Lam. iii. 15). Whence Naomi bids her daughters call her no more by that pleasant name, but call her Mara, i.e. bitter: because of the very severe afflictions she had endured in a strange country.

With hard bondage.] Such drudgery as if they had been mere bond-slaves.

In mortar, and in brick.] Πέποιος εις πίθον ουγκρατούς, "by making clay into bricks" (as Philo well interprets it, lib. i. de Vita Mosis), or in working the clay, and then mixing it into the brick. And so Bochart, where he speaks of Pithom, "L'Empereur's, a city of Arabs." And therefore Sir J. Marshall's conjecture seems more reasonable, who takes it for Pelusium: which was the most ancient fortified place in Egypt; called by Ezekiel (xxx. 15), "the strength of Egypt," and by Suidas, long after him, καὶ τήν τοῦ Ἀσυρίων the key of Egypt: because it was the inlet from Syria into this country, Which was the reason, as Diodorus says (lib. iv.), that they made all fortified to ἀλασκωμαῖος στύμα, as his words are. And this agrees with the significations of Pithom, if C. Chrysenus guesses aright, which is as much as πί and τήν, i.e. the mouth of the deep: being seated near the sea, at the mouth of one of the streams of the Nile. And thus I find it expounded in the Talmud, T. Ber. in the Gemara, cap. 1, § 92.

And Raamses. It is an ignorant conceit of Benoī Tudeleensis that this city is that called Ein-Alumes, i.e. the fountain of the sun: in Greek, Helopolis (see his Itiner. p. 130, and L'Empereur's Anot. p. 529). For the city was in the upper Egypt; whereas Raamses was in the lower, in the land of Goshen; and gave name to the whole country where the Israelites dwelt (Gen. xlvii. 11). And it is most likely, it was a frontier town, which lay in the entrance of Egypt from Arabia, or some of the neighbouring countries. They that take the name of the king who now reigned to have been Raamses, think this city had its name from him, and the country called Pithom (as Mercator thinks) from the name of his queen.

Ver. 12. But the more they afflicted them, the more they multiplied and grew.] Here is a new word, different from all the former (ver. 7), to express their extraordinary increase; for so jipbrots signifies, breaking out, as water doth which bursts out with a greater force, when it is poured out of its bounds. This, as St. Augustine observes (lib. 8. de Civ. Dei, cap. 6), is to be ascribed to the Divine blessing, for naturally tiresome labours would have dispirited them and made them less fruitful.

They were grieved because of the children of Israel.] It vexed them to see this device prove so unsuccessful, that it promoted what they thought to hinder their purpose. Ver. 13. And the Egyptians; rather therefore.] The Egyptians resolved to take a more severe course with them.

Made the children of Israel to serve with rigour.] Used them more tyrannically and cruelly: without any mercy: whereby their strength, in all likelihood, would be broken, as the Hebrew word signifies. Some of the Jews think they beat and scourged them sorely.

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CHAPTER I.

15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah;
16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then shall she live.
17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.
18 And the king of Egypt called for the mid-
EXODUS.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

wherin God rewarded them; which was in making them houses. Some indeed (particularly Mr. Calvin) refer this to the Israelites; because the word *them* is of the masculine gender; and therefore cannot, they think, be meant of the midwives; but must be interpreted, by this means the children of Israel were exceedingly increased. But, besides that this was said just before, it is not unusual in Scripture, when the speech is of women, to use the masculine gender. Thus Ruth (1.8) prays for her daughters-in-law in these words, “the Lord deal kindly with you;” where in the Hebrew the masculine gender is used, and not the feminine. But we need go no further for an instance of this than the very next chapter to this (Exod. ii. 17), where Moses is said to water their flock, speaking of Jethro’s daughters, and the word for their is of the masculine gender. It agrees also best with the whole story to take it so here; that God made the midwives houses (so the Chaldee and the LXX. understand it), that is, gave them a numerous offspring, out of which arose many families, which in Scripture language are called houses (Gen. xxx. 30); “We shall make ourself a house” (the same phrase with this,) i.e. take care of my own family (Deut. xxv. 9; Ruth iv. 5). Or else the meaning may be, he increased their estate, and gave them great riches: which the Psalmist may be thought to mean, when he saith, “Except the Lord build the house,” (i.e. preserve and increase the estate of a family) their labour is in vain that endeavour it (see also 2 Sam. vii. 11; Ps. cxiii. 9). Some that take these midwives to have been Egyptian women, proselyted to the Jewish religion, think the sense may be that they married to Israelites, and God made their families eminent in Israel.

Ver. 22, Pharaoh charged all his people, saying, Every son, &c.] Not being able to effect his end by the midwives, he commanded everybody to inform his officers when any Hebrew woman fell in labour, and appointed searchers (it is likely) to examine whether they were delivered of male or female, and to act according to what is here ordered. Some, that understand the foregoing words of the Israelites, make this the sense of the two last verses: “Because the midwives feared God, and thereby the families of the Israelites were increased, not diminished; Pharaoh took a new course, and charged all his people to see that done, which the midwives refused.”

The Jews (in the book called the life of Moses), say that many of their people, upon this decree of Pharaoh, resolved not to marry, or not to come near their wives: and those who did, were forced to have them brought to bed alone, and throw their children into the fields, where the angels took care of them, &c.

But this is confuted by what follows in the next chapter. And yet they are so fond of such fables, that in one of their Medrashim (or books of homilies), they say God made milk to come out of one stone, and honey out of another, to suckle them, while they lay hid in the earth. (See Buxtorf. of the education of their children, Synag. Judaic. cap. 7.)

CHAPTER II.

1 Moses is born, and in an ark cast into the flags. 5 He is found, and brought up by Pharaoh’s daughter.

11 He slayeth an Egyptian. 13 He reproveth an Hebrew. 15 He flaxeth into Midian. 21 He marrieth Zipporah. 22 Gershom is born. 23 God respecteth the Israelites’ cry.

1 And there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, Scripture are frequently called sisters. And then, when it is said she was a daughter of Levi, the meaning must be, his grand-daughter, or the child perhaps of one of his grand-daughters: who, in these writings, are commonly called daughters. And so all the objections against this marriage vanish; and the first words of this verse explain the last: “A man of the house of Levi, took to wife a daughter of Levi;” that is, one of the same house or family. But see vi. 20.

Ver. 2. The woman conceived, and bare a son.] She had one before this, viz. Aaron; who, if it is probable, was born before this persecution began, being three years older than Moses (v. 7).

When she saw him that he was a goodly child,] His goodly aspect (which seems to have been an early indication of his future greatness) is taken notice of by strangers; particularly by Justin out of Trogus, an ancient heathen historian, lib. xxxvi. cap. 7, where he saith, that besides the inheritance of his father’s knowledge (whom he takes to have been Joseph), etiam formae pulchritudo commendabat, “the gracefulness of his person recommended him to others.” Insomuch, that the whole fable of Adonis among the heathen was framed (as Huetius conjectures) out of this story of Moses. For Apollodorus...
she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

relates (lib. iii.) how Venus, admiring the great beauty of the infant, took him away privily, without the knowledge of the gods; and, hiding him in an ark, delivered him to Proserpine, &c. (see Demonstr. Evangel. p. 499, n. 9.)

She hid him three months.] R. Simeon, in Pirke Eliezer (cap. 48), saith, she hid him in a vault under ground. But in Sota they say (in the Gemara, cap. i. sect. 38) he being hid in a secret inner room of their house, was in danger to be detected by his crying; when some of the Egyptians came into the outer room, and brought a crying child with them on purpose; so that the Talmudists would answer, if any were in the house. But there is no certainty of this.

Ver. 3. When she could not longer hide him.] Some discovery being made of him, by some means or other, by their neighbours; or the search after new-born children being now more narrow and diligent; she thought she could be no longer concealed, and therefore resolved to expose him, in the manner following.

She took for him an ark of bulrushes.] Or of reed: for Kimchi observes the Hebrew word gome signifies the lightest wood. Patricides, an Arabian writer, saith it was made of that which the ancients call papyrus: and so the LXX. and Josephus, and Clemens Alexandrinus, says it was made of εἰς ἑγγύς, εἰς πολύμεαν, εἰς τις παρασκεύης, which was a future that grew particularly upon the banks of Nile, as Salmiasinus shows in Solin. p. 1002, &c.

Daubed it with slime and with pitch.] Of this word slime, see Gen. xi. 3. It is most probable that this was used within, and pitch without, to keep the water from coming into the ark. And so I find in the Vulgate. It is well observed in Ston. p. 343, that Sota called Sota (cap. i. sect. 29), where this is said to have been an ancient tradition. Only they say, as many of the rabbins do, that chemer signifies plaster, not bitumen; because the bad smell of that, they think, would have been noisome to the child. R. Solomon’s opinion is, that it was pitched both within and without, and daubed with pitch.

She laid it in the flags by the river's brink.] That it might not be carried away with the stream; but she might come in the night and suckle it. Some think that the ark, notwithstanding, was made below in the form of a boat, that if it should chance to be carried from among the flags upon the shore, it might swim in the river. For it is certain that Egyptians made ships of the forenamed reed, as we find in Pliny and Solinus, who both mention papyraceæ naves; and in Theophrastus, who mentions Παπυρικα ἀνθρωπ. speaking of papyrus: as Salmiasinus observes in his Plin. Exercit. p. 1003, 1115, 1116. Herodotus also mentions, Παπυρικα ἀνθρωπ. in his Etberpe, cap. xcvii. (see Isa. xviii. 2.)

Ver. 4. His sister stood afar off, to wit what, &c.] By her mother's order no doubt; that she might not seem to be set there, on purpose to watch him. We read of no other sister he had but Miriam (Num. xxvi. 59.), who therefore is thought to be the person.

Ver. 5. The daughter of Pharaoh.] Called Thermutis by Josephus (lib. ii. Antiq. cap. 5), but by Aratapanus, in Eusebius's Praepar. Evangel. lib. ix. cap. xxxiv., and Meris, or Merris. Which is her name, as Jacobs Capellus observes, in his Fasti Siciuli. The same Aratapanus there says, she was married to Cenephes, king of the country above Memphis; but had no child by him. Clemens Alexandrinus says the same, that she was not only a married woman, but had been long married, without being with child. τίκοι δὲ ἐκ τουτοτίων; but very desirous to have one” (Lib. i. Strom. p. 543.)

Came down to wash herself at the river.] Not for pleasure, but for purification: this being an ancient rite of religion in all nations, to cleanse themselves, by washing their bodies, after any defilement. Thus Philo seems to understand it, in his book of the Life of Moses: where, speaking of this matter, he uses the word περίπλακερν, which is proper to sacred pleasing. And in Deut. xxxii. 43, Amos, vii. 19, Psal. lxxxvi. 12, psalm., it is said, that the scorching heat of the weather (caused by an extraordinary hand of God) made her betake herself to the cool streams for her refreshment (as the tale is told in the Hebrew book, called the Life of Moses), or that the desire of children carried her hither; the waters of Nile being thought to make women fruitful. Clemens Alexandrinus seems to have put their heads together, refreshment and religion; when he saith she came hither, πενίφαν δια περίπλακερνς κολαστίων. (Lib. i. Strom. p. 343.) It is still a further fetch of Jonathan, who would persuade us that at this time God had smote the Egyptians with a burning ulcer; which made their flesh so hot, that they could not endure it, but ran to the river to cool their bodies.

And in Pirke Eliezer (cap. xlviii.), this inflammation is said to have seized on Pharaoh's daughter, whom he calls Bathia. Which is indeed the name of a daughter of one Pharaoh (1 Chron. iv. 18), but to make her the daughter of Pharaoh, king of Egypt, (as G. Vorstius observes they do, in Shemoth Reba, and Vajra Rab), is altogether senseless. And yet it is upon that ground it is kept for her a prophecy also, and say in the title of the Talmud before mentioned, called Sota (cap. i. of the Gemara, sect. 40), that she went into the river to purge herself from the idolatry of her father's house: i. e. to become a proselyte, who was received in (following times) into the Jewish religion by baptism.

Her mother walked along by the river's side.] While she washed herself, in a private place, which, no doubt, was made by the king for that purpose. For it is not to be imagined, that she washed herself publicly in the river; but in some enclosure, whereby she was separated from the sight of company. For Zoan (or Tanis) the royal city, it is certain, lay near the river; and it is likely the king's gardens extended themselves to the very bank of it; where convenient bathing-houses were contrived for himself, and the royal family, to bathe in the river when they pleased. Patricides seems to say, that the river ran through the city, or by the side of it; for so the words are: “the ark was put in the banks of the river Nile, where the water was shallowest, in the city of Tanis, which was the metropolis of that part of the country.” And to the same purpose Elnacimus, another Arabian writer, as Hottinger observes in his Smegma Oriental (lib. i. cap. 8, p. 400).

When she saw the ark among the flags.] In such a bathing-house, as I suppose her to have now been, there were lattices through which she could see what was done in the river, though nobody could see her. And she spying an unusual vessel among the flags, commanded it to be brought to her. Patricides saith, she heard the child cry. And Chuskuni observes, it was more easy for her who was in the river to}
walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

espy the ark, than for her maidens who walked above the banks.

She sent her maid to fetch it.] The Hebrew word וּמַתָּה, which we translate 'maid,' is much different from that for maidens mentioned just before; signifying one that waited immediately upon her, whom we call a handmaid: the other properly signifying only young women: who were such, perhaps, as we now call ladies of honour.

And together with him the Shechinah, or Divine Majesty, as Rabbi Jose saith in Sota: which is agreeable to their opinion who make her to be now prosected, but hath no other foundation.

The babe wept.] There is nothing strange in this, that a babe (perhaps had been a good while without the breast) should weep; but it is remarkable that Pharaoh's daughter saw it and said that the Hebrew child ran down its cheeks: because this helped to move her compassion towards it, as it here follows.

She had compassion on him.] Resolved to preserve him, contrary to her father's order.

This is one of the Hebrews' children.] None else, she thought, would expose so goodly a child: and she was confirmed in her opinion, when she found he was circumcised, as the same R. Jose conjectures. And the truth is, we have no good reason to believe, that the Egyptians had, as yet, received circumcision.

Ver. 7. Then said his sister to Pharaoh's daughter, &c.] We cannot think his sister would be so imprudent to step in immediately upon the finding of the child; but was of such sorts as were wont to call the little ones in to see what they saw: but stayed for sometime (that she might not seem to know any thing of him, but what she heard them say), till they had tried other nurses (as the Hebrew doctors in Sota understand it, cap. i. sect. 43), whose breasts the child refusing to suck, she took the opportunity to ask if she might see for a nurse among the Hebrew women. Josephus saith the very same.

Ver. 8. Pharaoh's daughter said to her, Go.] It is likely that Miriam addressed herself to her so discreetly, that it moved her easily to agree to her proposal. Though a singular providence of God guided this whole business.

The maid went and called the child's mother.] Whose breast the child readily taking (having been used to it) she was confirmed to be his nurse. So it follows in the next verse.

Ver. 9.] Thus by the wonderful providence of God, Jochabed had the pleasure of suckling her own child; and was also well paid for her pains.

Ver. 10. The child grew, and she brought him unto Pharaoh's daughter.] The Hebrew writers say, that when he was two years old, he was taken from her: which is not so likely, as that he continued with her till he was grown capable to be instructed in true religion, and to understand and remember whose true child he was; whereby he was disposed to behave himself accordingly, when he came to live at court. He became her son.] She having no child of her own, adopted him for her son, with the consent, no doubt, of Pharaoh: not to succeed in the throne, as some have fancied; but to be the heir of her private estate. And accordingly she gave him a princely education, and took care he should be instructed in all the wisdom of the Egyptians, as St. Stephen hath remembered (Acts vii. 29), and as Philo (in the Life of Moses) saith, he would have believed, sent for the ablest masters out of Greece (as well as out of Assyria, and other eastern countries) to teach him in their learning. Which is a piece of Jewish vanity: for there was no learning among the Greeks in the days of Moses, who was ancieneter, not only than their philosophers and poets, but than most of their gods, as the same Philo saith (ib. cap. ii. sect. viii. 2-4); and that same Philo (ib. cap. vi. sect. xxii. 5) saith, καλαίσθηκός τήν ἐκαρπόν ὡς μήναν τῶν ἑλληνιστῶν ποίησε τα καὶ ποιήσε τα Μωυσῆς προεδρικός. And that learning was now in Egypt is not certain; for there is no evidence that the wisdom St. Stephen speaks of, comprehends the knowledge of so many things, as some learned men are pleased to have been in the days of Moses.

Moses] The reason of this name is given in the following words: Because I drew him out of the water.] This name seems to be derived from the Hebrew word מַשָּה, which is never used in the Bible, but for drawing out of the water (2 Sam. xxii. 17; Psalm xviii. 17; Isa. lxiii. 11). And therefore there is no need to have recourse to any other language than the original of his name; which Philo, Josephus, and Clemens Alexandrinus, will have to be derived from the word מֵא, which, in the Egyptian tongue, they say, signifies water, and מָאוּס, which signifies saved. So that it is as much as saved from the waters, or preserved from drowning. It may he said, indeed, that it is not likely that she should give him a name from any other language than her own; but it is to be considered, that the word מַשָּה (from whence this name must naturally flow, and to which she herself said she had respect) might have the same signification in her language that it had in Hebrew; there being a great affinity between these two tongues (see Gen. xi. 15). Alexanderinus saith, that the name Moses he had given him at his circumcision was Joachim. Which he had, I suppose, out of some fabulous book: for, in the same place, he speaks of the name that was given him after he was translated to heaven (lib. i. Strom. p. 343).

Ver. 11.] In those days, when Moses was grown.] When he was not only arrived at man's estate, but was fully forty years old, as St. Stephen observes (Acts vii. 23), and may be gathered from this history.

That he went out unto his brethren, &c.] He had
12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, a motion from God (as St. Stephen there seems to interpret it) to go, and acquaint himself with the condition of his brethren; and to own himself, more than he had done hitherto, to be one of them. The Jews tell many tales of what passed between him and Pharaoh till this time; but there is no more credit to be given to them, than to what Artapanus, a heathen historian, relates of his military exploits in a war with the Ethiopians, against whom Cenephebus sent him as general of his forces: though this is remarkable, that this name and several passages of his life (mixed with some fabulous) were known to other nations, and by them magnified and admired. As appears by what Eusebius hath extracted out of Artapanas, Epolomus, Demetrius, and other heathen writers (ib. ix. Prepar. Evang. cap. 26, 27, &c.).

[Looked on their borders:] Which he did very often (as Philo understands it: lib. i. de Vita Mosisis), and not only to observe the strength and horror of his brethren neither able to hinder their oppression, nor to help them under it. But he exhorted Pharaoh's officers to moderate their severity; and the Israelites to be patient, in hope of deliverance.

He expid an Egyptian sucking an Hebrew. The cause of it is reported (in the Life of Moses, in Hebrew, in the Targum of Aquila, and in the Latin Vulgate) that an Egyptian had broken the Hebrew's house, and bound him, and ravished his wife, and now endeavoured to murder him. But this looks like a tale: which is a little better told by the author of Sheboth Rabba, and others mentioned by Mr. Selden, (lib. ii. de Synodr. cap. i.) who say, that this Egyptian was one of the fastest sleepers, which called this man out of his bed in the night to go to work, and then took his manner upon him, and slip into it, and lie with Selomith, his wife, who took him for her husband. The plainest account and most likely, is this of Philo (in the place above mentioned), that some of Pharaoh's officers, little differing from the most furious beasts, not at all mollified, but more exasperated by entreaties; one of them, of the most violent temper, was thus affected, when he called this man out of his bed in the night to go to work, and then took his manner upon him, and either to slay him, or to beat him, or to murder him, or to subject him to servitude, or to enslave him, or to make him a slave. But this is a tale, and no such thing was ever done in such a manner. The power of Pharaoh was not so great, that he could have such persons as could have such power, or could have such authority over such persons, as the Hebrews.

One of his brethren.] All the Hebrews were his brethren; but this man was of his own tribe, and one of the children of Kohath, as the forenamed authors take it.

Ver. 12. He looked this way and that way. Round about him; that he might not run into danger himself, by delivering his brother from it.

He slew the Egyptian.] Being stirred up to it by a Divine motion; otherways he could not have justified this fact to God and his own conscience. And though Moses excused what he had done, yet his story is not to be applied to the children of Israel, that God intended to deliver them by his means; and says, Moses thought they would have so understood (Acts vii. 25). Nay, Maimonides himself gives this account of it (par. ii. cap. 45. More Nechovim), where making this the first degree of prophecy, when a man is moved and inspired by God, to some great and heroic enterprise (either for the preservation of the whole church, or the deliverance of eminent men from oppression), he reckons Moses, among others, as an instance of it, in these words: "Moses was endued with this power, when he grew up to be a man; by the impulse of which he slew the Egyptian, and checked him who ungrudingly strove with one of his brethren," &c. The Hebrews generally say that Moses did not kill this man with a sword, or any other weapon, but merely by the word of his mouth, pronouncing him dead in the name of God. Which tradition is so old, that it is mentioned by Clemens Alexandrinus, (lib. i. Strom.) &c. "They that pretend to secrets, say, that he killed the Egyptian with his word alone," as Peter afterwards, in the Acts, killed Ananias and Saphira.

And hid him in the sand.] An inaccessible desert lay on the west of Egypt, as Diodorus Siculus observes; and there was another also on the east of it: so that if this had happened upon the borders, there was sand enough wherein to bury him.

Ver. 13. When he went out the second day.] Having begun to act by the Divine commission, he seems to have resolved every day to give proofs of his authority; and therefore the people might expect to be delivered by his means. And therefore went out, among them, as he had done the day before.

Behold, two men of the Hebrews strove together.] He was surprised to find two of his brethren contending one with another; when they were so grievously oppressed by the Egyptians.

Wherefore didst thou smite thy fellow?] He had no less authority to admonish and reprove his brethren, than to chastise their oppressors.

Ver. 14. Who made thee a prince and a judge over us?] It is plain by this that he acted as one that had authority; but this man questioned from whence he had it.

Intreat that I may die, as thou killedst the Egyptian? It is not likely the man thought he had any such intention, but meant only to fright Moses from meddling in his matters, by letting him know, that what he had done already was not such a secret as he thought it.

Moses feared.] He had not yet received a commission from God to act publicly as their governor, and therefore the people might not expect any charge against him (which he thought might be possibly brought), for what he had done privately. Some have troubled themselves to reconcile this with what the apostle saith, Heb. xi. 27, that "he feared not the wrath of the king;" which doth not seem to agree with what is said here, that Moses feared. But there may very well be thought to have been a fear of his flight out of Egypt, but of his last departure with the whole body of the Israelites. Though if we should allow Moses, and the apostle, to speak of the same thing, there would be no contradiction between them. For he might so fear, as to make him cautious, and consult for his safety; rather than basely either deny or confess, or ask pardon for it; unto which no fear of the wrath of the king could have moved him.

Ver. 15. Now when Pharaoh heard this thing.] Which was soon brought to his ears, as Moses suspected; and aggravated extremely by the great men of the court, as Philo represents it (lib. i. de Vita Mosisis).

He sought to slay Moses.] Not so much because he had killed the man, as because he pretended to assert the liberty of the Israelites, and to be their deliverer. Demetrius bears witness to this story, just according to what is here related, in Eusebius's Prepar. Evang. lib. ix. cap. 29.

But Moses fled from the face of Pharaoh.] Wisely
a judge over us! intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock.

17 And an angel of the Lord appeared to him in a pillar of a flame of fire burning among the thorns; and when Moses saw it, he wondered why the pillar of fire stood in a pillar of fire burning among the thorns; and when Moses saw it, he wondered why the pillar of fire stood there all the time.

18 When he came to Reuel their father, he said, How is it that ye are come so soon to day?

Had seven daughters: and they came and drew water, &c. He was but a small prince it appears by this; though it must be acknowledged it was a useful character in the times when Israel was so weak and despised. See Moses's translation of the Bible, in which he is said to have been bred in a false religion.

Ver. 17. The shepherds came and drove them away. Some rude and idle shepherds would have made use of the weakness of these princes to put them to the lowest and meanest employment, and to turn them into the hands of those, who would have made use of their pains, without any labour of their own. This looks like an argument that their father was not a prince for then, one would think, these shepherds would not have dared to contend with them. But it is as much an argument that he was not a priest for they were great men also in those days. And it seems probable to me, that these were the shepherds of some other greater prince in those countries; who made thus bold with Jethro's daughters and their servants. For one cannot think, as I said, that they alone looked after this flock, but were overseers of those that did, like Rebekah and Rachel (see Gen. xxix. 9).

But Moses stood up and helped them, &c. This was an act (as Maimonides suggests) of the same heroic spirit, mentioned before (ver. 12), which still rested on him, and moved him here, as it had done in Egypt. And thus Philo also represents him as ἑρωικόν διαμαρτυρώντας transported by such an enthusiasm when he spake to the shepherds, that it affected them from their attempt. Though it is not certain that he overcame them by persuasions, but that the whole discourse seems rather to imply that he forced them to desist: which he could not do alone, but at the head of those servants that belonged to these young women: and it is not improbable he had some servants of his own, who attended him in his flight. Certain it is that the Arabins' great employment was in protecting their flocks; and that Moses, having received the principle of this from Pharaoh, and the consuls and emperors of Rome were ambitious of the same dignity: by which means the word cohen came to signify both. Though where the place or territory of which any person was cohen is mentioned, there it always signifies him to have been prince or civil governor of that place. So S. JarchiChariss, the word cohen always denotes some Divine ministry or function, except where there is an addition of some particular principality to it, as Cohen of Midian and Cohen of On, (referring to this place, and that I now mentioned in Genesis), where it signifies a prince, though the priesthood might be joined with it. And so Artaxerxes in
19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare him a son, and he called his name Gershom: for said, I have been a stranger in a strange land.

all their business, that they despatched it sooner than themselves.

Ver. 19. They said, An Egyptian] So they took Moses to be by his speech and his habit; and perhaps he told them he came out of that country.

Delivered us out of the hand of the shepherds.] This justifies what I said (ver. 17), that these shepherds belonged to some other prince in those parts, who were wont, it seems, to infest those that were weaker; and some of Moses by his extraordinary courage drove them away.

Drew water enough for us, &c.] They had drawn water before (ver. 16), which the shepherds took from them: and he now did it with greater expedition, and in great plenty.

Ver. 20. He said unto his daughters, And where is he?] This is a form of chiding, as Philo observes, or upbraiding for their ingratitude; as appears by what follows.

Why is it that ye have left the man?] Suffered him to remain in the field. Ye ought (as Philo explains it) to have invited him to my house; and if he had declined it, to have entreated and urged him to it.

Go back (as he goes on) with all speed, and pray him to come and refresh himself; and receive my thanks, which are due to him. This shows Moses had done them some considerable service.

Ver. 21. Moses was content to dwell with the man.] After some conversation with him, Reuel liked Moses so well that he offered him such terms as he accepted, and became one of his domestics.

He gave Moses Zipporah his daughter.] The Divine writers do not relate all the passages of a story (as other authors delight to do) but only the most material. Therefore we are to suppose a great many things to have preceded this: which was not accomplished presently; for when he was entered into Reuel’s house, after he had had such experience of Moses’s other virtues, as well as of his valour. Though the observation of Philo here is not to be slighted, that ἀραβὸς αἱ μεγάλες φύσεις, καὶ οὐ μοίχη χρόνον γνωρίζομαι, “Men of a great genius quickly show themselves, and are not made known by length of time.” And therefore, he thinks, that Reuel, being struck first with admiration of his godly aspect, and then of his wise discourse, immediately gave him the most beautiful of all his daughters to be his wife: not staying to inquire of anybody what he was, for his own most excellent qualities sufficiently recommended him to his affection (lib. i. de Vita Mosis, p. 611).

Ver. 22. She bare him a son, and he called his name Gershom; for he said, I have been a stranger in a strange land.

where he had nothing but what he earned by his labour. For it is not to be thought, that in a hasty flight he could bring any great matter with him into Midian. Either this son was born long after his marriage, or he did not marry till he had been long in this country: for when he left it, after forty years’ stay in it, his children were but young, as appears from iv. 20.

Ver. 23. In process of time.] After many days, (as it is in the Hebrew), i.e., years; for this king reigned a long time (see ver. 15).

The king of Egypt died.] That king from whom Moses fled, viz. Orus. After whom Eusebius makes Aceneceres to have reigned; and after him Achrois; both which died before Moses returned into Egypt.

The children of Israel sighed by reason of the bondage.] Their cruel servitude did not end with the life of Orus; but the new king, who succeeded him, was so far from giving them any case, that he laid more heavy burdens upon them.

They cried.] This signifies they lay under the most grievous oppression; which grew intolerable.

Their cry came up unto God.] A cry that comes up unto God, signifies, in the holy language, the loudest and sorest cry (see Gen. xix. 13).

By reason of the bondage.] This may be referred both to their cry, and its coming up to God; who resolved speedily to free them from such insupportable burdens.

Ver. 24. And God heard their groaning, and God remembered his covenant, &c.] There are four different words in these two last verses, (viz. heard, remembered, looked upon them, had respect unto them), which, every one of them, signify God’s kind intention towards them; but seem also to me to denote that the Divine Providence determined to proceed gradually in the deliverance of the children of Israel from their cruel servitude. For when he saith, God heard their groaning, the meaning is, he favourably condescended to grant their petition; which was the first step to their deliverance. And then

Remembered his covenant with Abraham, &c.] This gives the reason of it, because he was mindful of his ancient promises to their forefathers; which was a further assurance of his favour. And then he says, God looked upon the children of Israel; for when he saith, God heard their groaning, the meaning is, he favourably condescended to grant their petition; which was the first step to their deliverance. And then

God had respect unto them.] Which imports that he determined to have mercy upon them (and that includes all their blessings in it). For so this phrase to respect another signifies, as Bochart hath shown from many instances, particularly Ps. xxi. 12; Isa. lxvi. 2 (Hierozoic, par. i. lib. ii. cap. 49).
I New Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

CHAP. III.

Ver. 1. New Moses kept the flock] So Moses was taken from the sheepfold (as David was in aftertimes) to be the ruler of God's people (Ps. lxxvii. 70), "For as a father pitieth his sons, so the Lord pitieth them that fear Him." Clemens Alexsnndrinus hath the same notion, and the same words (lib. 1. Strom. p. 245). As then Moses wrote this book, there had been a more wonderful, that he delivered his people from the Egyptian tyranny, by one that was contemptible, or rather abominable, to that nation, viz. a keeper of sheep.

Of Jethro] It is most likely that Reuel, mentioned in the foregoing chapter (ver. 18), was now dead; to whose Jethro had succeeded in that principality where he ruled: for it was now forty years since Moses came first into Midian. His father in law.] This shows that the seven daughters spoken of, ii. 16, were the children of Jethro, and Reuel his grandfather: unless we will say, as a great many do, that Jethro had two names. Nay, they fancy he had three, being called Hoba, they think Jethro, iv. 11, where Hoba is said to be "the father-in-law of Moses." But the word son is there to be supplied (which in other places is sometimes to be understood), he seeming to be Jethro's son, brother to Zipporah; and accordingly is said, (Numb. x. 29), "to be the son of Raguel the Midimnite," i.e. of Jethro, as many understand it. See there; Bookside of the desert. Or, as St. Jerome understands it, ad interiora deserti, "to the inner parts of the desert" (where there was better pasture than in the place where he was before), to which he was conducted by the providence of God, who intended here to reveal himself more fully to him. Mountain of God, even to Horeb.] So steep delight to feed on mountains, as Bochart observes out of Theocritus and Virgil. Whence such mountainous places are often called in Homer αἰεών, ζώοι, καταγόμενοι, μοναχαὶ, sheep-walks; they being wont to feed there, as Eustathius and Hesychius interpret it (see Hierozon, par. i. lib. ii. cap. 46). And this is called the mountain of God, because, when so long, it is certain, he continued there (Exod. vii. 7). But how he employed all that time, we are not told. No doubt, in something else than mere feeding sheep. For, being learned in all the Egyptian wisdom, we may well think he both taught others, and made also great improvements himself in studying the records of that, and all other neighbouring countries; and besides, received, it is likely, Divine revelations. There are those, likewise, who think he now wrote the book of Job, to comfort the Israelites, by the example of his admirable patience, under their heavy oppressions in Egypt; and the book of Genesis disdained the eternal Word, the Second Person in the blessed Trinity. But I think it is not called simply an angel anywhere, but with some addition, as the angel of the covenant: for it would be a dangerous insinuation, that he was but a mere creature. Yet I believe he is not here to be excluded: for I take this to have been the appearance of the Shechinah; which comprehended both the Lord himself, and the angels that attended him, as his prophets, and one of whose sons now appeared so gloriously, that he showed God to be present: and accordingly we find, in the following words, that he himself spake to Moses. And thus the Lord is said to have sent his angel, when they cried to him, and brought them out of Egypt (Numb. xi. 16). Which angel is called Michael, by Menachem; and the same which they also call Goel, who redeemed Jacob from all evil (Gen. xlviii. 16).

In a flame of fire] The glory of the Lord (as the Shechinah is frequently called) appeared in a flaming manner like fire: exceeding bright, and with an amazing splendor. So it appeared, though not so bright, when the first promise was made of their deliverance (Gen. xv. 17, 19).

Out of the midst of a bush.] To show, say the Jews in Pirke Eliezer (cap. xi.), that God was present with them, in their great affliction and tribulation: which was represented by this bush of thorns or briers (for so the Hebrew word signifies, such a bush as pricks those that touch it), or, as the prophet Isaiah speaks (Isa. xlii. 5), "in all their affliction he was afflicted." And by his providence ordered things such that their affliction did not consume them, but rather multiplied and increased them; for, as it there follows, "the angel of his presence saved them." And thus Eusebius tells us (in the latter end of lib. v.,
And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

And he said, Draw not nigh hither: put Demonstr. Evangel. cap. 13, some Christians understood, αἰνεῖτες δὲ φασὶ τὴν μὲν Βαστον, τὴν τῶν Ἀ- γγείων ὄρθιον καὶ σημέρι τῶν ἄνθρωπων μουσείον, &c.

This fire also in the bush might be intended to show, that God would there meet with the Israelites, and give them his law in fire and lightning; and yet not consume them, as in the case of Sodom and Gomorrah. It is be- lieved, that they came from Egypt, delivered the law to them: which theme was called Sinai (saith the for- named author in Pirke Eliezer), from this bush; which in Hebrew is Sene, and signifies in Arabic a thorn- bush; whereas before it was called Horeb, from its dryness and barrenness, as that word imports. The bush burnt with fire, and—was not consumed. This is a wonderful wonder, as appears by Artapanus, who mentions it (in Eusebius, lib. ix. Prepar. Evangel. cap. 27), but he disguises it and misreports it; saying, it was a fire which suddenly broke forth out of the earth, and flamed, κύριον παρ' ἥλιον οὐκ ἔχει σαφήνειαν εἰς τύχην, "when there was no matter, nor any kind of wood in the place to feed it." But in the next chapter, but one, an ancient tradition reports it exactly, saying, just as Moses doth here, that "the bush burnt in a great fire, and yet remained entire and green in the flame," which he calls τεραστὸν μετοχον, "the greatest miracle." The meaning of which I have already explained, in the foregoing observation. There is a story something like this in Dion. Phusæus, Orat. xxxv, where he saith the Persians relate concerning Zoroaster, that the love of wisdom and virtue led him to a solitary life, separate from company, upon a mountain, he found it one day all in a flame, shining with celestial fire: out of the midst of which he came without any harm, and instituted certain sacri- fices to God, who then he made account appeared to him. Which Job, Hieronymus, a good while ago, endeavoured to prove was nothing else but a cor- ruption of this apparition to Moses. And Hucuus lateelly (in his Demonstr. Evangel. prop. iv. cap. 5) hath made such a laborious comparison between what is said of Moses and Zoroaster, as is sufficient to make it probable the ancient Persians derived their religion from those books of Moses.

Ver. 3. Moses said, I will now turn aside.] It seems this glorious appearance was not directly before him, but on one side of him, and some distance from him. This great sight.] This wonderful appearance; or, as Philo translates it, ἱππευτασεως, "this most stupendous and astonishing sight or vision."

He said, the bush is not burnt.] A fire, which did not burn (what it consumed or laid hold on) was very amazing. Yet the Gentiles did not think such things incredible, as appears out of Seneca in his Thyestes, where he speaks of a forest which appeared all on a flame, without fire: and out of Lucan, and divers other authors among the pagans, produced by the learned Hucuus in his Questions Almætane (lib. ii. cap. xxi. p. 19). It is plain by this, that the Lord himself was here present: his angels being but attendants, as I said, upon his Majesty (see Gen. xii. 11, 15). God called unto him out of the midst of the bush.] He now calls him God, whom just before he called Lord. Both which are sometimes put together, as comprehending all the Divine attributes. Maimonides, who makes eleven degrees of prophecy (or Divine communications to men), justly thinks this the very highest of all, and it was peculiar to Moses, to hear God himself speaking to him in a vision, when he was entirely awaked by it. Moses Moses.] He repeats his name, to excite his attention. And some take it for a token of familiarity (see Gen. xlvi. 2). This is called by Gregor. Nys- sen. (de vita Mosis, p. 172), ἦ τοι φωτος φως, &c. "a voice of that Light, or splendid light;" i.e. of the Di- vine Majesty which appeared to him. He said, Here am I.] A common expression of readiness to do there was supplied after that. For a picturesque description of this is given, in the prayer of Moses, in Hucuus Demonstr. Evangel. cap. vi. sect. 2.

The place whereon thou standest is holy ground.] It was made holy by the special presence of God, which was now there, who is most holy, and makes every thing relating unto him to be holy also. For thus the tabernacle, the temple, and the utensils thereof, with all things destined to the Divine service, were called holy.

Ver. 6. I am the God of thy father.] i.e. of Amram; who, it seems, was a very pious man. The God of Abraham, the God of Isaac, and the God of Jacob.] Who were so dear to him, that he made a covenant with every one of them (which is the reason he is distinctly called the God of each of them), as Maimonides observes (More Nev. par. iii. cap. 51), from Gen. xxvi. 42. And this covenant was, that he would be their God after a peculiar manner. For otherwise, he was the God of Noah, and of all the holy patriarchs before him: but he is called the God of Abraham, Isaac, and Jacob, for a pecu- liar reason, because of the promise made to these three of the blessed Seed which should spring from

CHAPTER III.
EXODUS.

the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this shall be a sign unto thee, that I have

unto Pharaoh, &c.] Leave thy flock; for I have another more weighty business, wherein I will employ thee. For thou shalt go with my authority to Pharaoh; and command him not only to release my people out of their servitude, but to let them go also out of Egypt. He had called them by the name of his people (ver. 7), and now mentions it again, to encourage their hope that he would take care of his own.

What Pharaoh this was (it being a common name to all the Egyptian kings) is very much disputed. The common opinion is, that after Orus (in whose time Moses fled into Midian), Aeceres (or Achrestis) reigned twelve years; and after him his nephew reigned seven years, and then the eldest Centenarian, the worst of them all, to whom Moses was now sent. But Clemens Alexandriaus tells us, that Appion (a great enemy of the Jews, and who wrote against them) mentioning their going out of Egypt (in his fourth book of his History of Egypt), saith, it was in the reign of Amosis. For which he quotes Polomaus Mendesius, an Egyptian priest; and there is a book there written by him about their affairs, in which he saith, &c. 'Amison Aegyptus Basilius, Moisioii Iphimines, personam Ioulian kiit Aegiptot ieron (lib. i. Stromat. p. 390). But Tacitus calls him Bocchoris, or, as some read it, Oocoris (lib. v. Hist. cap. 3).

That thou mayest bring forth my people, &c.] From this time we are to consider God as the king of this people: not in general only, as he is Lord of the whole world; but in a proper and peculiar manner. For whatsoever authority or power of jurisdiction the kings of other nations did exercise over their subjects (as power of life and death, of making laws and leagues, &c.), the same prerogative did the Lord of heaven and earth reserve to himself, as to the children of Israel. Upon which ground, as Dr. Jackson well observes, Moses was delegated to be his ambassador to the king of Egypt; and constituted (it appears by the whole story) his deputy or viceroy over Israel.

Ver. 11.] He modestly declines the service, considering how mean a person he was, in comparison with Pharaoh; and how unable to do any thing for the Israelites. He had felt some extraordinary motion in himself, forty years ago; which he took to be an indication that God would use him as an instrument of their deliverance (see chap. ii. 11, 12), but at that time he was a far greater man than now; and had more interest at court; the princess who adopted him for her son perhaps alive; or having left him what made him very considerable. In short, he was then the son of Pharaoh's daughter; but now a poor shepherd.

Ver. 12. And he said, Certainly I will be with thee.] In answer to his objection, God bids him depend on this; that he would preserve him by a special providence from being hurt by Pharaoh. So Maimonides shows this phrase (I will be with thee) signifies in Scripture, Mat. iv. 10; Mark vi. 8, &c. (iii. cap. 18). And the confidence which God wrought in him of this, gave him courage and resolution: which is also denoted by
sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.
16 Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

19 ¶ And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall borrow of her Israel; which God promises to incline their hearts to receive and hear.

The Lord God of the Hebrews hath met with us.] We have received a special command from the eternal God, whom we, and our forefathers, worship: who hath appeared to us.

Now let us go, we beseech thee, three days' journey into the wilderness.] They intended to go quite away; but at first are directed to demand only to go as far as Mount Sinai. Their purpose, however, was that they might not remain in Egypt, if they went the nearest way to it. For this they were humble petitioners; which is implied in those words, We beseech thee.

That we may sacrifice to the Lord our God.] When they delivered this message to Pharaoh (ver. 1), they call holding a feast in him: which was to be made upon the sacrifices that they offered. For, ver. 2 of that chapter, they speak in the same phrase which is used here.

Ver. 19. The king of Egypt will not let you go.] God understood beforehand the hardness of his heart; and that he would not yield; no, not to let them depart for three days, much less for altogether.

No, not by a mighty hand.] In the margin, But by a strong hand; i.e. by cutting off all the firstborn in the country; till which, he knew Pharaoh would be obdurate.

Ver. 20. I will stretch out my hand.] As the hand of God signifies his power, so the stretching it out seems to signify the exercising of that power in mighty deeds.

Smite Egypt with all my wonders.] The Hebrew word for wonders comes from a root, which imports something singular and not common. Such were all the plagues God sent upon Egypt, which made them the more wonderful.

After that he will let you go.] They grew so terrible at last, that he was afraid the next stroke would be upon his own person: which made him content to dismiss them.

Ver. 21. I will give this people favour in the sight of the Egyptians.] Dispose their hearts to be kind to them, so that they should readily furnish them with anything they desired.

Ver. 22. But every woman shall borrow.] The word shall is of a doubtful meaning: for it signifying in general, to ask or to pray, one may pray another, either to give or to lend. And if the Israelites asked their neighbours to bestow such things upon them as are here mentioned, and they, out of a desire to be rid of them, or hoping speedily to recover their goods, granted their requests, no wrong was done to them. And if they borrowed them of the Egyptians, by the authority of God, whose the world is and the fulness thereof: and who doth no man any wrong when he is pleased to transfer what he enjoys unto another (see more xi. 2, xii. 35).

Of her neighbour, and of her that sojourneth in her
neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

CHAPTER IV.

1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

2 And the Lord said unto him, What is that in thine hand? And he said, A rod. 3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

CHAP. IV.

Ver. 1. But, behold, they will not believe me, nor hearken unto my voice, &c. This seems directly to contradict what God had said unto him (vii. 18), "They shall hearken to thy voice." Which Maimonides interprets thus, Pharaoh saying it, that when Moses was satisfied they would believe that he told them concerning the name of God who spake to him; but not believe, without further proof, that he was sent by him (par. i. More Novochim, cap. 62). But the plainest answer is, that God did not mean they would hearken to Moses immediately; but that he would so convince them by undeniable signs and tokens, that they should give credit to him, when he said he came from God to them; such signs he now asks, and God grants, that they might believe the Lord appeared to him, and gave him commission to deliver them.

Ver. 2. What is that in thine hand? He asks this question to make way for what follows; and to move his hearers to mark the difference of this rod into three sorts of serpents; and R. Eliezer takes it to have been a flying serpent; but our Doctor Lightfoot thinks it was a crocodile; for which there is some reason. For that which is here called nachash (which most think signifies a common snake or serpent), when he threw down his staff before Pharaoh (vii. 10), that it might not be thought Moses' hand contributed anything to the change; but it might appear to be wrought by the power of God.

It became a serpent; Aretine 322232212320 320 (as Philo speaks), "immediately it was enlivened and crawled about." The word nachash comprehends all sorts of serpents; and R. Eliezer takes it to have been a flying serpent; but our Doctor Lightfoot thinks it was a crocodile; for which there is some reason. For that which is here called nachash (which most think signifies a common snake or serpent), when he threw down his staff before Pharaoh (vii. 10), is called feraun: which signifies a serpent of the largest dimensions (compare 24 xix. 21; Philo here calls it), and, as I proved upon Gen. i. 21, includes in it crocodiles, which

4 And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 And the Lord said furthermore unto him, Ishmael calls the crooked serpent (xxvii. 1) unto whose devouring jaws Pharaoh had exposed the Hebrew infants, when he commanded them to be cast into the river Nile (i. 29), which abounded with crocodiles.

Moses fled from before it. It being a very frightful sight; enough to dismay the most courageous man on earth; as God himself describes the crocodile in the book of Job (xii. 14, 15). "His teeth are terrible round about: when he raises up himself, the mighty are afraid."

Ver. 4.] This shows Moses' faith to have been great, which overcame his fear. Most think this to have been an apt representation of the condition of the Israelites in Egypt, and of their deliverance there. R. Eliezer, in his Pirke (cap. xi.), hath hinted the best explication of it, if it have any such meaning, when he saith, As a serpent bites and kills those on whom it seizes, so did Pharaoh and his people bite and kill the Israelites: or rather he should have said, So shall the Egyptians be afflicted and tormented by the rod which Moses carries in his hand.

Ver. 5.] The meaning is, Thou shalt do thus before them, if they doubt whether I have appeared to thee (as he feared they would, ver. 1), to convince them of it.

Ver. 6. Put now thine hand into thy bosom, &c. He did not ask for a new sign, but the Lord was graciously pleased to grant him a further confirmation of his faith; or rather, of the faith of the Israelites.

He put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. It was a wonderful thing, that out of the same place should come both the disease and the cure (as we read in the next verse, that by putting his hand into his bosom again it became sound), and it was the greater wonder, because the leprosy was a disease that was very hard to be cured. R. Eliezer, in the place forenamed, doth not give so good a reason for this sign as for the former; though it is not a bad one. For he, making a question, Why should God give them a sign by an unclean thing; and not by a clean? makes this answer to it; because, as a leper is unclean, and makes others so, in like manner Pharaoh and the impure...
Egyptians had defiled the Israelites; but God showed by Moses's driving his hand out of his bosom again pure and clean, that he would deliver and purge the Israelites from the filthiness of the Egyptians. I should think rather, that the leprosy represented God's smiting the Egyptians with his plagues; and the cure of it, God's removal of those plagues at Moses's prayer. But there is no end of such conceits. Therefore I shall rather observe, that God commanded him to work "all these wonders before Pharaoh" (Ver. 21), and it is very probable, this gave occasion to the fabulous story which was invented in future ages, that Moses was a leper, and the Israelites infected with that, and other scabby diseases. For so Josephus tells us (lib. i. contra Appion) the tale was told in Manetho's history and thence descended unto others, that Moses was driven out of the country, and was leprous, see J. Justin, lib. xxxv. cap. 2; Tacitus, lib. v. Histor. cap. 3), "because he had the leprosy." Which, as Manetho, perhaps, did not maliciously devise out of his own head, so those historians from whom he borrowed his work, might have but an imperfect tradition of the truth, derived from this passage of Moses appearing with a leprous hand, which was presently noise'd about the country, without the other part, of his being immediately cured. And thus Helladius Besantius, an Egyptian writer, in his Chresto-Mathia, mentions one who said Moses was called "Aполе, because his body γογνος και σωστος το κεφαλι, was marked with white leprous spots." And to this lie he calls Philo to be a witness. The very same is affirmed by Philemeneus Hephastionis, as J. Meursius observes in his notes upon the forenamed author.

Ver. 7.] A manifest token (as Con. Pellecanus rightly takes it) that God could, with as much ease, restore his oppressed people to perfect liberty.

Ver. 8.] Here he gives the reason why he was plagued, not as a sign of his former sins, but to shew that he might overcome the iniquity which he foresaw would be in many of them.

That they will believe the voice of the latter sign.] Yield their consent to that which is plainly taught them by both these signs, viz. that God had appeared to him, and ordered him to say what he did. And he said, they would believe; because it was rational to suppose they would: though he likewise supposes, in the next verse, some might still remain incredulous; and therefore he adds another.

Ver. 9.] This sign was not wrought now, when God talked with him, as the two former were: for he was in the desert, far from the river here spoken of, and near no river at all. Therefore, in case the Israelites did not believe upon the sight of the two former signs this is ordered to be wrought, when he came into Egypt, for their conviction, by taking the water of Nilus, and turning it into blood. Which might be well looked upon as an indication that God was able to spoil that water, which was the great instrument of the fertility of that country, and make them as barren. And also put them in mind that the cry of the innocent blood of their infants, which had been drowned in that river, was come up to God.

The first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

10 ¶ And Moses said unto the Lord, O my
13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

14 And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put born; and yet God's promise was to send one immediately to relieve the Israelites. Upon which errand also, if he had prayed God to send him, it would argue Moses to have been in the same error with the present Jews, that the Messiah was to be a temporal deliverer.

Ver. 14. The anger of the Lord was kindled against Moses.] The Vulgar Latin having translated the word mitte as it stands in the original, and the Vulgate in the margin (in abbreviation) as mitto, so that the word is not signified, as I take it, that he had, without further disputing, gone about his business, God would have given him a better elucidation; but that he would have made his words as powerful as if they had been pronounced with the greatest advantage. Or the meaning may be, that he should never want either words or thoughts to instruct his brother Aaron, whom God always intended to send along with him. 

Ver. 13. O my Lord,] The same form of speech with that, ver. 10.

Send, I pray thee, by the hand of him whom thou wilt send.] The Vulgar Latin having translated the word mitte as it stands in the original, and the Vulgate in the margin (in abbreviation) as mitto, so that the word is not signified, as I take it, that he had, without further disputing, gone about his business, God would have given him a better elucidation; but that he would have made his words as powerful as if they had been pronounced with the greatest advantage. Or the meaning may be, that he should never want either words or thoughts to instruct his brother Aaron, whom God always intended to send along with him. 

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words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.  

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.  

17 And thou shalt take this rod in thine hand, wherefore he shall do signs.  

18 ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.  

19 And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.  

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.
21 And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:

Set them upon an ass; one ass thou shalt not carry with thee, with every thing necessary for thy removal; therefore the singular number (as is very usual) is put for the plural; though one ass might perhaps carry her and two children, one of which, if not the other, was very small (see Drusius, Questiones per Epistol, 86, and Simeon de Muis in his Varia Sacra); asses are vile creatures here with us, but they were not so in those countries; for the noblest persons ancients reen rode on them; as appears by a great many places of Holy Scripture, Gen. xxiii. 1; Num. xxii. 21; 2 Sam. xix. 6, and several others, which are reckoned up by Bochart (par. i. lib. ii. cap. 13, Hierozoic.).

He returned to the land of Egypt.] Set out, and began his journey to that country.

Moses took the rod of God.] So called, because God ordered him to carry it with him (ver. 17), and had appointed it to be the instrument wherewith he should work wonders.

In his hand.] As a sign of his authority. So Conr. Pellicanus hath not unfitly explained it: he returned with the rod of God, signo apostolatus et duceatus, “a sign or token of his embassy and government.”

Ver. 17. He returned to return into Egypt.]

When thou art come thither, See that thou do all those wonders before Pharaoh,] The signs mentioned in the beginning of this chapter, with which he was to begin.

Which I have put in thine hand.] Given thee power to do.

I will harden his heart, &c.] The meaning is, that God would harden his heart at the first, as soon as Moses began to work his signs: no more than he would at the first, say his firstborn, as he threatens, ver. 23. But, as at last he intended to slay his firstborn, if he would not be humbled by other plagues; so in conclusion he resolved to harden his heart, as he had preordained it himself.

There are three distinct words used in this story about this matter: the first is chazeh, the next is kashoh, and the third is coqat. Which seem to signify a gradual increase of his obstinacy, till at last it grew very grievous. For the last word (coqat) intends and expresses the sense, whether it be in good or evil qualities.

Ver. 22. Thou shalt say unto Pharaoh.] In this God begins to fulfil his promise to Moses, that he would teach him what he should say, ver. 12, and 15, 16.

Thus saith the Lord.] This shows he came to Pharaoh in the name and by the authority of God.

Israel is my son, even my firstborn.] Most dear to me, and beloved above all people (as the first-born so commonly is above the rest of the children), God having chosen and adopted them to be his peculiar people; on whom he bestowed singular privileges and blessings. Thus God speaks of David, Psalm cxlvii. 28. And Aben Ezra’s interpretation of this phrase is not improper; that “his ancestors from the beginning had been worshippers of him the true God.”

Ver. 23. I say unto thee.] I command and require thee (so the word say here signifies).

Let my son go, that he may serve me.] Not to keep my people in thy servitude any longer, but to
21
cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.
26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.
27 ¶ And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went,

(Ex. xvii. 25) or rather, because they were about to make a journey, when she thought it might be omitted; till they came to be settled among the Israelites. And Moses had circumcised his household. Perhaps they have been the reason to defer circumcision beyond the eighth day; motion being dangerous when the child was sore. But such a man as Moses should have trusted God to take care of his child; and not have been afraid of the consequence, if he had performed his duty. And because he followed the tender inclination of his wife, rather than a plain precept (Ex. xvii. 2, 15, &c.), he fell into this great danger. Many other accounts are given of this (for the truth is, the whole matter is very obscure), but I see none more probable, than what I have mentioned.

Cast it at his feet;] It is uncertain at whose feet she cast it; whether at her husband's or the child's, or the angel's. The first seems most probable; if the next words be spoken to Moses, as they seem to me to be.

Surely a bloody husband art thou to me.] If the foregoing interpretation be true, these are not the words of an angry woman; but spoken with great affection; signifying that she had espoused him again; having saved his life by the blood of her son. Our commentator, Mr. Mede, indeed (Discourse xiv.), carriest the sense quite another way: because a husband, he saith, is never called chattan after the marriage solemnity was over. Which, if it be true, makes nothing against what I have said; because she looked upon herself as a second time espoused (or married) to him by this act, which had restored him to her, when his life was in danger. It must be granted that the word chattan doth not signify only a spouse, but sometimes a son-in-law: but why Zipparah should call her own child by this name, I do not see. Yet so Mr. Mede understands it; and adds, that the rabbins tell us it was the custom of the Hebrew women to call their children, when they were circumcised, by the name of chattan, &c. (as if they meant that it was now espoused unto God. And indeed, Aben Ezra saith so: but I cannot find that this was an ancient notion among them. If it were, its interpretation might be the more easily embraced, which is this: that these were a solemn form of words used at circumcision; signifying as much as, I pronounce thee to be a member of the church by circumcision. Thus Val. Schindler also expounds it (in his Lexic. Pentaglot, p. 677), a child was called chattan upon the day of his circumcision, "because then he was first joined to the people of God, and as it were espoused unto God." And he thinks the Targum countenances this sense, when it thus expounds these words, "by this blood of circumcision a spouse is given to us." Which may as well be understood of Moses being given to her, as of the child: for he was, as I said, restored to her and to his family, upon the circumcision of the child: so it follows in the next verse. They that have mind to see the sense of an eminent writer of our church concerning this passage, may consult Hooker's Ecclesiastical Polity, book v. In the latter end of the second section, where he thus far agrees with me, that these words were spoken "out of the flowing of abundance of commiseration and love," with her hands laid under his feet. For

and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the Lord which had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel:

so he thinks these words, she cast it at his feet, import.

Ver. 26. So he let him go.] i.e. The angel no longer threatened Moses with death; but his wife, to her great joy, saw him restored to her in safety. From which in aftertimes sprang the Gen. 33.13-20, which were so famous among the Greeks and Egyptians, in the feasts of Bachiuns and Osiris; whose stories Huetius hath lately shown were framed out of this of Moses. From whence also, as he probably conjectures, they used remedies for diseases, in forma sacramentis, which they hang, as amulets, about their children's necks (Demonstrat. Evang. propos. iv. cap. iv. n. 3).

Then she said, or, when she said. A bloody husband thou art, &c.] As soon as Zipparah had circumcised the child, and thrown the foreskin at her husband's feet, and Moses was saved from his danger. Or (according to our translation), as soon as her husband was safe, she repeated the foregoing words, saying, I have redeemed thy life, by circumcision thy son. They that make these words to have been spoken in a rage, because she was forced to do what she did, suppose her to have had little kindness for her husband; and as little regard to circumcision. I should rather translate the words, so she let him go; i.e. let Moses go to Egypt; and went back herself to her father; only repeating these words before she went, Remember me, how I have saved thy life, and made thee my husband again (when death was at hand) by the blood of thy son, whom I have circumcised. There is only this exception to it, that the Hebrew word for let him go is of the masculine gender; which is of no great weight, because it is usual in this language when they speak of females (as I observed on i. 21), and it is certain she returned to her father; whether in this manner nobody can certainly determine. For we are not told anywhere, upon what occasion she went back to Jethro; unless it be a word generally used, and she did (viii. 9), together with her children. But it is very probable, that she fearing some other danger, into which she and her children might fall by the way, or in Egypt, might desire Moses to send her home again, till he had finished the work he went about; until which he consented.

Ver. 27. The Lord said to Aaron.] In Egypt, I suppose, he received this order from God; but we do not know how; whether by an apparition of the Divine Majesty to him, or in a dream, or otherwise.

Go into the wilderness to meet Moses.] The wilderness was a wide place; therefore he directed him, no doubt, into what part he should go.

He went and met him in the mount of God.] He went almost to Midian: that he might have the more time to hear what Moses' commission was, before they came to Egypt.

Ver. 28. Moses told Aaron all the words of the Lord, &c.] Mentioned iii. 6, 8, &c. and in this chapter, 18-15. &c. See ver. 2, 3, &c., which he told to confirm his belief, that God had spoken those words to him.

Ver. 29. Moses and Aaron went] Came into Egypt.
CHAPTER V.

1 Pharaoh chideth Moses and Aaron for their message. 19 They cry out upon Moses and Aaron. 22 Moses complaineth to God.

5 He increaseth the Israelites' task. 15 He checketh their complaints.

CHAPTER V.

1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God;

4 lest he fall upon us with pestilence, or with the sword. 5 And he did so, as Pharaoh had permitted; and the men of Israel went up, as Pharaoh had permitted, without any grief.

6 And the officers of Pharaoh, which were overseers of the children of Israel, and their captains, sought to make the children of Israel serve; but they would not serve.

7 And the officers of Pharaoh, of his servants, of his officers, and of all the Egyptians, demanded of the children of Israel, to serve them.

8 And the children of Israel said, We will not serve the Lord our God, and will not serve Pharaoh; therefore we will die.

9 And the Egyptians were urgent upon the people; and took such as were slow of heart, and killed them with the sword. And there was a slaughter among the children of Israel.

10 And Moses spake unto the Lord, saying, Lord, why hast thou brought misfortune upon this people? for there is no wheat, neither is there bread in all the coasts of Egypt.

11 And the Lord said unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may hold a feast unto me in the wilderness.

12 And he shall let them go, after that I shall smite all the land of Egypt with that plagues which I have said unto thee.

13 And Moses said unto the Lord, Behold, when I come unto the children of Israel, and shall say unto them, The Lord God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God spake unto Moses, I AM THAT I AM: and thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And he said, Thus shalt thou say unto the children of Israel, The Lord God of your fathers hath sent me unto you, and he said, I will smite all the first-born in Egypt, both man and beast; and the Egyptians shall know that I am the Lord, when I smite all the land of Egypt.

15 And Moses said unto the Lord, Behold, when I come unto the children of Israel, and shall say unto them, The Lord God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

16 And God said unto Moses, I am that I am: and he said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you. And he said, I will smite all the first-born in Egypt, both man and beast; and the Egyptians shall know that I am the Lord, when I smite all the land of Egypt.

17 And they took their journey from Succoth, and pitched in Pisgah, which is over against Jericho.

18 And they journeyed from the wilderness of Sin, which is eastward of Zoan, and they came to the wilderness of Paran, which is before Zoan, to the wilderness of Paran.

19 And they journeyed from the wilderness of Paran, and pitched in Oboth. 20 And they journeyed from Oboth, and pitched in Iloph. 21 And they journeyed from Iloph, and pitched in Tahath.

22 And they journeyed from Tahath, and pitched in Terah. 23 And they journeyed from Terah, and pitched in Mibzar.

24 And they journeyed from Mibzar, and pitched in Skion. 25 And they journeyed from Skion, and pitched in Balak.

26 And they journeyed from Balak, and pitched in Pisgah, over against Jericho.

27 And the Lord spake unto Moses, saying, Gather together all the elders of Israel, and let them come forward, and hear all that I command you.

28 And let them teach their children wisdom, and let their children teach their children, and their children teach their children, that they may observe all the words of this law, and that they may do them, and that the land, whither ye go to possess it, may not be polluted; for the land is holy.

29 And be ye sure that ye obey not every word which they tell you: for they speak to you not for your good, but for their own profit. And the Lord hath heard me your voices, and the Lord will not suffer the Egyptians to come away.

30 And Moses spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they

Gathered together all the elders of the children of Israel.] The chief persons in every tribe, who bore a great sway among them (see iii. 16).

Ver. 30. Aaron spake all the words which the Lord had spoken unto Moses.] According to what God had promised (ver. 15, 16).

Did the signs.] The signs are done by Moses, as the words were spoken by Aaron (ver. 17).

In the sight of the people.] Who came along with the elders.

32 And the Lord came down in the pillar of cloud, and stood in the door of the tabernacle.

33 And the Lord said unto Moses, I have seen the affliction of my people which is in Egypt: and I have heard their cry, and I have considered their mourning, and am come down to deliver them out of the hand of Pharaoh, that I may bring them up out of the land of Egypt into a good land and a broad, a land flows with milk and honey.

34 And now the time has come that I should send my servant Moses to thee, and Aaron, and Aaron his brother, and they shall speak unto Pharaoh, that he may send the children of Israel out of his land.

35 And Moses and Aaron did so; as the Lord had commanded; they did, and the children of Israel did so.
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the Lord our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get ye unto your burdens.

5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be

Idile; therefore they cry, saying, Let us go and sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it; yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw.

14 And the officers of the children of Israel,

(who think they were not baked in a kiln) imagine it served only to cover them; that they might not be cracked by the violent heat of the sun, wherein they were baked. For so Vitruvius tells us, that the best bricks were made in the spring and in the autumn, ut uno tenore siccissant, "that they might dry by an equal heat." they that were made at the solstice being suddenly crusted over by the sun, and left too moist within (lib. ii. de Architect. cap. 3).

Ver. 8. The tale of the bricks, &c.] It appears from ver. 13, 14, that there was a certain quantity exacted from them every day.

For they be idle:] They have not work enough to employ their thoughts; which makes their mind wander after other things.

Ver. 9. Let there more work be laid upon the men.] Or, make it heavy upon them (as it is in the margin).

That they may labour therein;] Have no time to think of any thing else.

Let them not regard vain words.] So he calls the message of Moses and Aaron; who, he pretends, were mere deceivers, and fed their hope with lies (for so it is in the Hebrew, words of falsehood, or lying words), or, at least, he resolved their words should not prove true; for he would not let the people go.

Ver. 10.] The taskmasters with their officers proclaimed the king's order, that everybody might take notice of it.

Ver. 11. Get you straw where ye can find it, &c.] A heavy sentence; importing, that whether they could find any or no, no abatement would be made of the number of bricks that was expected from them. This was to drive them to desperation, by demanding things impossible. And added (as Conradus Pellicanus observes) to the burdens on their bodies, very sore anguish of mind. For it tempted them to doubt of the goodness of their God, who they thought had sent a deliverer to them (iv. 31), by whom they were now reduced into a more miserable condition.

Ver. 12.] Some part of them were forced to go and pick up straw, or, for want of it, stubble (and sometimes travel a great way for it), while the rest were working in the brick-kilns without their help, which they were wont to have; whereby they were disabled from making so many bricks as formerly they had done.

Ver. 13. The taskmasters hasted them.] Quickened them in their work; when they saw they were likely to fall short of their wonted task.

Ver. 14.] And as it appears (as I said ver. 6), that these officers were Israelites. And from this place Bonavent. Bertram concludes (lib. de Rep. Hebr. cap. iv.), that there was a civil government among the Is-
which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealst thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord.

18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel raileth all the time they were in Egypt: and that these shoterim (as they are called in Hebrew) were under the greatest note among the elders; who executed all their decrees; and consequently of high authority among the people. For which reason Pharaoh's taskmasters chose them, to oversee and direct the labours of their brethren. But Mr. Selden (ib. 1.de Synedr. cap. 15), hath made it appear, that there was no such judicature among them at this time; and when there was, this was the name of those who executed the sentence of the judges; being like to our apparitors, and such-like under officers (see p. 621, &c.).

Were beaten,] With sticks; or scourged with rods. Wherefore have ye not fulfilled your task in making brick both yesterday, &c.] They punished the officers, as if they had been negligent in not press ing the people to their duty. Yet it seems they forbore them one day, to see if they would mend their fault the next.

Ver. 15.] They had some hope this oppression might proceed from the taskmasters, and not from the king himself: and therefore they represented their case to him, and petitioned for relief. It is said, indeed (ver. 6), that Pharaoh laid this command both upon the taskmasters and their officers; but it is not unlikely that he gave it immediately only to the taskmasters, who were his own ministers, and by them to the officers.

Ver. 16.] This shows that they thought such inhuman usage was the effect of the taskmasters' cruelty.

Ver. 17.] He could not make them understand it was by his decree, and not his servants' pleasure, that they were thus used. And which was worse, they saw he was fixed in his resolution: being void of all pity; and mocking at their complaints. For nothing could be more sarcastical, than to tell them they were idle when they sunk under their burdens.

Ver. 18. Go therefore now, and work, &c.] Do not spend your time in making complaints to me; but return immediately to your labours, and continue at them till my commands be executed: and expect no mitigation.

Ver. 19.] By this answer they found themselves reduced to such straits, that now they despaired of all relief; the king himself being set against them.

Ver. 20.] They had placed themselves there on purpose, to hear what success the officers had in their petition.

Ver. 21. The Lord look upon you, and judge.] This seems to be an imprecation: or, at least, the officers bid Moses and Aaron expect that God would take them to task (as we speak) for bringing his people into so bad a case.

Ye have made our savour to be abhorred.] Made us odious; as this phrase signifies, Gen. xxxiv. 30.

To put a sword in their hand to slay us.] Who may take an occasion from hence, and make this a pretext for the destroying our whole nation.

Ver. 22. Moses returned unto the Lord,] This plainly intimates, that the Lord had appeared to Moses since he came to Egypt: as he did at Mount Horeb; and that he appeared in some settled place, where he might upon all occasions resort to him.

And said, Lord, wherefore hast thou so evil entreated this people? &c.] It was to no purpose to answer the officers who complained with him; for they were too much exasperated, and thereby prejudiced against any thing he could say. And therefore he chose rather to represent to God the complaints they had made to him: that he might be directed what satisfaction to give them. For he was not able of himself to give an account, why the Lord should suffer their condition to grow worse rather than better, since he delivered his message to Pharaoh: no, nor why he should send him on an embassy which was not at all regarded.

Ver. 23.] He might have remembered that God told him more than once, that Pharaoh would not obey him at first (iii. 19, iv. 21). But the bitter reflections which the officers of the children of Israel made upon his conduct, had so disturbed his mind, that he forgot himself so far as to ask the indecent questions mentioned in the foregoing verse, and complains here that God had done nothing to fulfill his promise of deliverance to his people.
CHAPTER VI.

1 God reneweth his promise by his name JEHOVAH.

CHAP. VI.

Ver. 1. The Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

And God spake unto Moses, and said unto him, I am the Lord:

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

And I have also heard the groaning of the Abraham: who when he went by God's direction out of his own country into Canaan, the Lord appeared to him there, and there he built an altar to the Lord, and he called the name of the Lord Jehovah.

Then I said, I am Jehovah; and I called thee by thy name, even before thou camest forth out of Egypt.

The like expression we find in the prophet Isaiah, as Theodoric Hackspan hath observed (Disput. de Carthaginis Divinis, n. 15), Isa. li. 4, wherein the Lord saith, "My name is blasphemed every day continually: therefore my people shall know my name; therefore they shall know in that day that I am he that doth speak; behold, it is I."

Which cannot signify that the Jews did not then know that this was one of the names of God; but that all who blasphemed him should be confuted by sensible proofs which he would give, of his own unchangeable resolution to fulfil his promises, in bringing them out of Babylon; which fully demonstrated that he was Jehovah.

Which word, some think, includes in it, not only his eternal existence and immutable truth, but his all-sufficient power, for which he was the Lord (ver. 6). The last of which was now made known, so as it had never before been to Abraham, Isaac, and Jacob; for Moses was the first that wrought miracles and prodigies: God was known to the fathers, by visions and dreams, but not by signs and wonders. Moses made him known by these unto the world. And therefore upon the whole Maimonides well concludes from this place, that the prophetical spirit on Moses was more excellent than that which had been upon any before him (More Nev. par. ii. cap. 35).

Ver. 4. And I have also, &c.] The Hebrew word wegom may be better translated although. Which makes a clear connection of this verse with the former; and explains the meaning of the name Jehovah. By which he was known from so many times, although he had made a covenant with Abraham, Isaac, and Jacob, to give them the land of Canaan; and often ratified, confirmed (and established as he here speaks), this covenant (Gen. xvi. 7, 8, xxvi. 3, 4, &c.) But now he not only declares himself mindful of that covenant (ver. 5), but, because he could disavow it, from the Egyptian bondage, and that with a miraculous power. Which should make them know more of him than their fathers did (ver 7), both by his delivering them out of Egypt, and by
children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians:

bringing them into the land which he swore he would give to their fathers (ver. 8).

This is the sense of these five verses.

The land of their pilgrimage, &c.] So it is often called, when he speaks to Abraham (Gen. xviii. 8), and so Isaac calls it (xxxvii. 4), and Jacob also (xxxvii. 1). And so it might be called, not only with respect to Abraham, Isaac, and Jacob, but also to their posterity: because of the near union that is between fathers and children. Thus God is said to have given to these three patriarchs (as the famous primate Usher observes) the land of Canaan for an inheritance (Ps. lix., which is not fulfilled to them, but to their posterity. And as the possession of posterity is attributed to the fathers, so, upon the same ground, he thinks, the peregrination of the fathers is attributed here to the children (Chronol. Sacra, cap. viii.).

Ver. 5. And I have also.] This verse also begins with the same particle segan; and must be translated although, if the former interpretation be right. Or else those words, by my name Jehovah was I not known to them, must come in by a parenthesis: and both these verses be connected with what goes before, appeared unto Abraham, Isaac, and Jacob, by the name of God Almighty, to whom he so appeared, as to make a covenant with them, which he perfectly remembered, and having taken notice to what condition they were reduced, was now come to deliver them.

Ver. 6. Say—I am the Lord.] Tell them, I will now show that I am what this name importing (ver. 2), I will bring you out from under the burdens] The heathen represented, as it were, the weakness of the children of Israel: and they are called, in the ancient versions, slaves, and that, and are also under such inexpressible loads, as made it impossible for them to deliver themselves: but it was to be the sole work of God.

I will redeem you with a stretched out arm.] This word redeem implies their servitude; from which he rescued them by a power superior to Pharaoh's, or any power on earth, as appears by the following story.

With great judgments.] When God first promised this deliverance, which Moses was about to effect, he told Abraham, "I will judge that nation," which oppressed them (Gen. xv. 14). That is, punish them (which is one office of a judge) according to their deservings. This now he intended to perform (and thereby he judged himself to be Jehovah), and that in a most terrible manner; by inflicting not only very grievous, but many plagues upon them. For Greg. Nyssen observes, that all the elements, the earth, the water, the fire, and the air, were all moved against the Egyptians, oivos τε σπαζοντο ἑποξίζοντο, "as an obedient army" (lib. de Vitis Mosis, p. 173). Thus justice, and the office of a judge, are used in many places for punishing (Ps. ix. 17; Prov. xix. 29; 1 Chron. xx. 19).

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8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 And the Lord spake unto Moses, saying, 11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the Lord, saying,

Ver. 7. I will take you to me for a people,] By the right of redemption before mentioned. I will be to you a God.] He was so before: but now after a peculiar manner.

Ye shall know that I am the Lord your God, &c.] By seeing my promises to Abraham, Isaac, and Jacob fulfilled.

Ver. 8.] Two things were promised to Abraham in that vision mentioned Gen. xv. First, he would deliver his seed from this nation which oppressed them (ver. 14). And, secondly, that he would bring them into the land of Canaan (ver. 17). Both these he now declares should be fulfilled (the former in the foregoing verse, and the latter in this), and thereby they should be convinced that he was indeed Jehovah, true and constant to his word.

I am the Lord.] He concludes as he began: having said this twice before (ver. 2, 6).

Ver. 9. Moses spake so unto the children of Israel.] He delivered this message, as he was commanded: which, one would have expected, should have raised their drooping spirits. But quite contrary.

They hearkened not unto Moses.] They did not believe, or receive what he said (so Maimon. More Nev. par. 1. cap. 45), or it made no impression upon them.

The reason follows.

For anguish of spirit.] In the Hebrew, because of shortness of breath. They were so extremely oppress'd, that they could scarce fetch their breath, as we speak. Or, had no heart so much as to think of deliverance, much less hope for it; but sunk unto their burdens.

For cruel bondage.] Common slaves, though they cannot deliver themselves, rejoice to hear the good news that they are likely to be delivered by those who have power and will to do it. But in this slavery they were used so cruelly, that they were quite dejected and incapable of any comfort. So the LXX. translate the foregoing words (for anguish of spirit), ις γαρ χερι, out of fit faint-heartedness: they being quite dispirited.

Ver. 10. The Lord spake unto Moses, saying.] It is likely that Moses, finding the Israelites so regardless of what he said, went to the usual place, where he was wont to have recourse to the Divine Majesty (see ver. 22), to receive new directions what to do.

Ver. 11.] The Lord bids him go again to Pharaoh, and renew the demand he made before (ver. 1).

Ver. 12. Moses spake before the Lord.] This phrase, ἐπεί οὖν Παραών, "before the Lord," plainly denotes that God appeared to him in a visible majesty, as I observed above, ver. 1, and see xi. 4.

The children of Israel have not hearkened unto me; how shall Pharaoh hear me?] Their faint-heartedness disheartened Moses also; and made him unwilling to renew his address to Pharaoh. And there seems to be a good reason in what he says; if the children of Israel, whose interest it was to give ear to him, did not be-
Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

13 And the Lorp spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

16 ¶ And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.
CHAPTER L.

21 And the sons of Izhar; Korah, and Nepheg, and Zithri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

Word dod signifies an uncle: and therefore some would have the word dodah, in this place, to signify only his uncle's daughter. So the Vulgar and the LXX. translate it. But Moses tells us so expressly that she was "born to Levi in Egypt" (Num. xxvi. 59), that it unavoidably follows she was sister to Amram's father. Which the forenamed great prince maintains (cap. 8, of the same book) against Scaliger and Peiresius, who would have Jochebed called Levi's daughter, only as Ephraim and Manasseh are called Jacob's sons. Which would make a very easy sense (as I observed, i. 1), if it would consist with those words, "which father and mother (for that must be understood) bare to Levi?" which show she was his daughter. And thus R. Solomon understood it; and so did Tostatus and Cajetan, and divers others, whom our Usher there mentions. And see our most learned Selden (lib. v. de Jure N. et G. cap. ix. p. 384), Which shows how sincere a writer Moses was, who doth not stick to relate what mother (for he thought in after ages (when the law against such marriages was enacted), a blot to his family. And it is observable, that he doth not say one syllable in commendation of his parents; though their faith deserved the greatest praise, as the apostle to the Hebrews shows (xi. 23). But Moses (as Jac. Capellus truly observes) was "wont to pleasure" in his own glory, but for the service of God and of his church. She bare him Aaron and Moses. This shows, that God exactly fulfilled his promise of delivering the Israelites out of servitude in the fourth generation (Gen. xv. 16, i.e. the fourth from their descent into Egypt), for Moses was the fourth from Levi: being his great-grandson.

These are the heads of the life of Aaron were an hundred and thirty and seven years.] The same very age with his grandfather Levi (ver. 16).

Ver. 21. The sons of Izhar; Korah, &c.] He gives an account of his uncle's sons, but saith not one word here of his own. Who were not to succeed him in his place and dignity, nor to be advanced to any other office. Such was his humility and generous love to his country, that he only sought the good of that; but nothing for his own family.

Ver. 22. The sons of Uzziel.] This was another of his uncles; whose posternity he mentions, that it might be seen how God blessed the tribe of Levi: notwithstanding the sin he had committed at Shechem, and the punishment his father denounced against him for it (Gen. xliii.). He saith nothing of Hebron, another of his father's brothers; because, perhaps, he died childless: or his children had no issue.

Ver. 23. Aaron took him Elisheba—to wife. Though he says nothing here of himself, yet he relates particularly what concerned Aaron; who, he shows, was matched into an honourable family, with a sister of the prince of the tribe of Judah, chief commander of their host when they were come out of Egypt (Num. i. 7, ii. 3). The knowledge of this, he thought, might breed in posterity a greater reverence to the priesthood; which was settled in the family of Aaron.

25 And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families.

Ver. 26. These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their armies. These are they which spake to Pharaoh, requiring him to let Israel go out of Egypt (v. 1, 2, &c. vi. 13).

These are that Moses and Aaron.] He repeats it again, that all generations might mark who were the
Lord spake unto Moses in the land of Egypt,

29 That the Lord spake unto Moses, saying, I am the Lord; speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the Lord, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

men that God employed, in this great and hazardous work of demanding the liberty of the children of Israel from Pharaoh's servitude; and effecting it in such manner, as is afterward related in this book. There have been critical wits, who made this an argument, that Moses was not the author of these books; because it is not likely, they imagine, he would write thus of himself. But nobody but these critics can see an absurdity in it, that he and his brother, being the instruments in God's hand of effecting such wonderful things, should not let posterity be ignorant of it; but take care not only to record it, but to set a special note upon it, that none might rob them of the honour God bestowed on them; and He (by whose direction this was written) might have the glory of working such mighty things, by such inept instruments, as Moses often acknowledges himself to have. Nor is this more than Ezra, Nehemiah, and Daniel say concerning themselves; and St. John may as well be denied to be the author of the gospel which bears his name, because he saith, "This is the disciple that testifieth these things," &c. (xxi. 24). And besides this, the history of succeeding ages shows us the necessity of this, which Moses hath said of himself. For if he had not told us what his progeny was, we see by what we read in Justin and Corn. Tacitus, and such like authors, what false accounts we should have of him: for Justin, from Trogus Pompeius, makes him (as I observed before) the son of Joseph. Nay, the Jewish writers have been so fabulous, that we should have learnt as little truth from them, if Moses had not told it us himself.

Ver. 29.] Having finished the account he thought fit to give of himself and of his brother, whom God was pleased to employ in this great embassy, he resumes the relation of it, which he broke off at the end of ver. 13.

Ver. 29.] This and the next verse seem to be a recapitulation of what God said in his last appearances to him (ver. 2, 10, &c.), and of his desire to be excused from the employment on which he was sent; urged by two arguments, ver. 12, 13, where they are related something more largely than they are here, in the last verse of this chapter. In which he mentions them again; that there might be a clearer connection with what God further added for his encouragement, when he gave him the forenamed charge (ver. 13), to deliver a new message to Pharaoh.

Ver. 30. Moses said before the Lord,] We read the very same (ver. 12), which makes me think this is not a new objection: but merely a recital of what he had objected there. See what I have said on the foregoing verse. Behold, I am of uncircumcised lips,] See ver. 12.

CHAPTER VII.

1 Moses is encouraged to go to Pharaoh. 7 His age. 13 Pharaoh's heart is hardened. 14 God's message to Pharaoh. 19 The river is turned into blood.

1 And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and he will follow after them; but he will let none of the children of Israel go out of the land.

Which seems to signify that the word nabi (which Moses here uses for a prophet) was but newly come into use, in Samuel's days. But this is very far from Samuel's meaning; whose plain sense is this, that he who foretold things to come, or discovered secrets, was ancyenly called a seer, not a prophet. Which signified heretofore only an interpreter of the Divine will: but now they began, in Samuel's days, to apply the word nabi (or prophet) to those who could reveal any secret, or foresee things future. Which had not been the use of the word formerly: but it signified, as I said, one that was familiar with God, and knew his mind, and delivered it to others; as I observed upon Gen. xx. 7, where God himself calls Abraham a prophet; as he here calls Aaron. And what holy writer would dare to alter the word which God himself used? Which is far more proper also to this purpose than either rosh or choresh (which these men fancy were the words in use in Moses's time, not nabi); for they do not answer the intention of God in this speech concerning Aaron. Who was not to seer, and divine, or to receive revelations from God, but to be a mouth to Moses; to utter what God revealed to him, not to Aaron. Which is the original signification of the word nabi; there being no derivation of it so natural that I can find as that of R. Solomon's, from the word nub, which signifies to utter, or to bring forth (Prov. x. 31).
multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the Lord commanded them, so did they.

Ver. 2. Thou shalt speak all that I command thee, &c.] This explains the latter end of the former verse: that Moses should deliver God's mind to Aaron; and Aaron should deliver it to Pharaoh: requiring him from God to dismiss the children of Israel out of his country.

Ver. 3. I will harden Pharaoh's heart. Or, but I will harden, &c., which Ahenarion translates, I will permit his heart to be hardened. Though there is no need of it: for God here only foretells what Pharaoh would force him to do (see iv. 21), after several signs and wonders had been done to Pharaoh and to others, to bring forward his own purpose of hardening his heart. For he was so stupid, and hardened his heart so often (viii. 15, 32), that in conclusion God hardened him, by withholding all good motions from him. And therefore, the first time that Jehovah is said to harden his heart, there is a special remembrance of this that the Lord had foretold it (ix. 12).

That I may lay my hand upon Egypt.] Sustain all their firstborn: upon which immediately followed their march out of Egypt.

Bring forth mine armies.] All the tribes of the children of Israel: which were so multiplied, that every one of them singly made an army (see vi. 26).

By great judgments.] That is, grievous plagues: which was the occasion of the number of the children of Israel, that was to be freed from the Egyptians.

And thereby made good his word, that Moses should be a god to Pharaoh (ver. 1), that is, a judge, as the word Ebrhoim sometimes signifies (see vi. 6).

Ver. 5. The Egyptians shall know that I am the Lord.] Be convinced, or made sensible that none can withstand me.

When I stretch forth mine hand upon Egypt, &c.] This was most especially fulfilled, when he smote their first-born, which made them look upon themselves as lost men, if they continued disobedient (xii. 33).

Ver. 6. He repeats what he saith of their obedience to God's commands, because, from this time forward, they no longer disputed, nor made any objection; but more especially about their business.

Ver. 7. Moses was fourscore years old, &c.] The Israelites were under a heavy persecution when Moses was born; and God exercised their patience (it appears by this) a very long time, that their deliverance might be for ever remembered with the greatest thankfulness and obedience. Such grave persons as these were fittest to be employed as God's commissioners in this affair: for they could not well be thought to be hot-headed men, who thrust themselves forward into this embassy without a warrant. So some of the Jews very judiciously have observed, that God made choice of aged men to work all his miracles before Pharaoh, and to receive his revelations, because they were not apt to be carried away with men's foolish imaginations, fancy, at those years. See Septer Costi, lib. i. sect. 83, where Buxtorf notes, that Aben Ezra observes upon this place, that none besides Moses and Aaron ever prophesied in their old age; because they were more excellent than all the prophets.

Ver. 8.] When they were about to renew their addresses to Pharaoh, to speak to him, and to demand his obedience. For he was so stupid, and hardened his heart so often (viii. 15, 32), that in conclusion God hardened him, by withdrawing all good motions from him. And therefore, the first time that Jehovah is said to harden his heart, there is a special remembrance of this that the Lord had foretold it (ix. 12).

That I may lay my hand upon Egypt.] Sustain all their firstborn: upon which immediately followed their march out of Egypt.

Ver. 9. When Pharaoh shall speak unto you, saying, Shew a miracle for you:] It was likely that Pharaoh would, when he was not in a passion, ask, How shall I know that you come from God with this message to me? give me some proof of your authority: and such a proof as can be done by none, but by the power of God. And therefore God directs Moses what to do in this case.

Say unto Aaron, Take thy rod, &c.] The same rod is sometimes called the rod of God (iv. 20), sometimes Moses's rod, and sometimes Aaron's: as we find it in many places, ver. 10, 19, of this chapter; and viii. 5, 19, &c. Because God wrought all the following miracles by Moses's rod and by Aaron's rod, and sometimes Aaron held it in his hand. But commonly Moses delivered it unto Aaron, as an agent under him, to stretch it out for the effecting of wonders. For he tells Pharaoh, in this very chapter, that with the rod which was in his hand, he would smite the waters, &c. ver. 17. And immediately the Lord bade him say unto him, "Take up thy rod, and stretch out thine hand upon the waters of Egypt" (ver. 19). By which it appears he had delivered the rod unto Aaron. For a rod being the ensign of authority, prophets were wont to carry one in their hand, in token of their office. And so did the Egyptian magicians also, who had every one their rod ready to throw down (ver. 12). And Mercury, whom the Egyptians counted a prophet (and thence called him Ambis), was represented with a wand in his hand.

Cast it before Pharaoh, &c.] As God had before directed Moses (iv. 3, 21).

Ver. 10.] At their first address to Pharaoh they only delivered their message; but did nothing to confirm it (ver. 1, &c.). Nor were they commanded now to work any more, till Pharaoh, God was pleased again to appear, and stretch out his rod upon the waters of Egypt. Which it is likely he did; this second address to him moving him to ask, How shall I know that you come from God?

Aaron cast down his rod before Pharaoh and before his servants.] The great men of the court, who are always supposed to be present where the king was; though not mentioned in the story demanded one. Which it is likely he did; this second address to him moving him to ask, How shall I know that you come from God?
11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

fled from before it: the sight of it was so terrible. And therefore it is highly probable, that Pharaoh and his servants were not less startled at the first appearance of it. Artapanus relates several other miracles besides this, in Eusebius's Prepar. Evang. p. 434, 435, and 441; which I mention to show that the fame of Moses's miracles was spread among the heathen, who were so far from disbelieving them, that they gave credit to other false reports, which some ill people had mingled with them.

Ver. 11.] When he had recovered the fright in which we may well suppose him to have been, he sent some of his servants to call in those who he thought could cope with Moses and Aaron in wonderful works.

Wise men. This word is sometimes used in a good sense: for therefore to show they were such as we now call cunning men, he joins another word to it, which is never taken in a good sense, viz. Sorcerers:] Which most take to be such as we call jugglers; who cast mists, as we speak, before men's eyes; and make things appear otherwise than they really are. For the Hebrew word ciddaph (from which we compose magicians, which we translate sorcerers), signifies to delude the sight with false appearances. Sir John Marsham puts these two words together, and (by the figure of יו bdi šúw) translates them, accurvisit perittissimos artis magicæ, "he called the most skilful persons in the magical art," Chronic. Can. Secul. ix.

Moses.] This is a third word, which seems to be of worse import than the two former. Some translate it necromancers: but it being a foreign word, we cannot determine its particular meaning: though, in general, no doubt it signifies men that by evil arts performed amazing things: such as Simon Magnus and Elymas in aftertimes. See Gen. xli. 8, and Bochart in his Hierozoicon, (par. ii, lib. iv, cap. 18), where he hath a large discourse about the meaning of this word chartumim: which, after all that others have said about it, he thinks comes from the word retan; which in Arabic and Chaldee signifies to murmur, as magicians were wont to do in their incantations. And Hartn is properly ἀναγώγοι, an enchanter, and the name of Aegyptus (the same with Hecate), he thinks alludes to it; whom magicians were wont frequently to invoke.

The names of the principal magicians at this time among the Egyptians were Jannes and Jambres, as not only St. Paul (2 Tim. iii. 8), but several, both Jewish, Greek, and Roman writers tell us. I will mention but one, the author of Schalshe-Hakkabalah, who calls them by these names; and saith, that in our language we would call them Johannes and Ambrosius. The reader may find a great many more, if he please, in prime Usher's Annals, ad A. M. 2513, and in Bochart's Hierozoicon, par. i, lib. ii, cap. 53, p. 645. Artapanus, in Eusebius, calls them τρις προίκες, "priests at Memphis," whom Pharaoh sent for to oppose Moses.

The original of which sort of men seems to have been this; that God being pleased to admit the holy patriarchs to familiar colloquies with him, the devil endeavoured to imitate him; that he might keep man in his obedience, by pretending discoveries of secret things, which God had vouchsafed to his ministers. And when God was pleased to work miracles for the confirmation of the truth, the devil directed these men, who were familiar with him, how to invoke his help for the performance of strange things, which confused them in their errors. They also did in like manner with their enchantments.] If the Hebrew word come from lakat, which signifies a flame (see Gen. iii. 24), it seems to denote such sorcerers as dazzled men's eyes, and then imposed on them by shows and appearances of things, which had no real being. But it may be derived from lakat, which signifies hidden and secret; and then denotes those that used secret whispers or murmur, as enchanters did (as Bochart in this place now mentioned interprets it), or such as had secret familiarity with demons; as it is expounded in the Gemara Sanhedrim (cap. vii. p. 10), where there are many examples of the former sort of enchantments, by the deception of the sight. For instance, R. Aschev relates a story, how a mage of his name, blinds his nose, and bring pieces of cloth out of it. And R. Chajah saw one cut a camel in pieces with his sword, and then set it together again: which was nothing, saith he; but the delusion of the eyes. Several other stories are told of the same nature.

Ver. 12. For they cast down every man his rod.] They were sent not only to oppose Moses, and therefore attempted to do the very same thing that he had done. For they took him for a mere magician, like themselves; and it was a common thing, in ancient times, for such kind of men to contend one with another. And their great study was (as Gaulmyn hath observed in his Naum upon it) to show their art or skill by a Jeff (2 K. vii. 22, &c.), to find out the genius that attended their opponent; whom they strove to gain to their side; or to terrify him by a greater and more powerful angel. And they only were insuperable who had a deity to their genius; as Porphyry, saith Plotinus, did. Who contending with Olympian an Egyptian, when his genius was called, εἰς ἀνταφώνιον "to appear visibly," there came a god and a demon. Which made the Egyptian cry out, Μαξάρτωσι εἰς Σεκειλα ἔτοιμον. "he is happy who hath a god for his genius," as I suppose it should be interpreted. And thus the Jewish author of the Life and Death of Moses fancies, that these magicians, who resisted Moses, turned over all their books, and find out the name of that deity, by which he did wonder, so much superior to theirs, &c.

And they became serpents.] Not real serpents, but seeming, as Josephus understood it, and several Christian writers; particularly Sedulius (lib. iv. curn.) imagined fata, Visiblum humanis magica tributa figurae.
hearkened not unto them: as the Lord had said. 14 ¶ And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

same bigness (as we may well suppose they would endeavour to bring) with that of Moses. However their serpents (whatsoever they were) could not stand before his; but were swallowed up, while his still remained. This might have convinced Pharaoh, if his magicians had not made him believe that they would in time find a power superior to Moses. The Jews also imagine Pharaoh himself was a magician; and helped to get out of Moses the secret whereby he wrought these wonders. Which were the greater, because Moses, no doubt, in conclusion, took this serpent by the tail (as God had commanded him, iv. 4), and it became a rod in his hand again. Whereas the Egyptian sorcerers had no rods remaining to take up; they being vanished with their serpents. Greg. Nyssen. (L. V. Via Mosiae, p. 172), takes the devouling of their rods to have been a plain argument, "or ei μετα των χερσον," that the rods, i.e. serpents of the magicians, had no vital power in them able to defend themselves; but were mere delusions, without any real virtue." And here I cannot but take notice of a remarkable passage in Numenius, a Pythagorean philosopher, recorded by Eusebius (lib. ix. Prepar. Evang. cap. 8), where he tells us, that Numenius (in his third book περὶ ψευδοτήτων) expressly saith "That James and Jannes were, Αἰγυπτίων ἐπορωμάτων, inferior to none in magical skill; and therefore chosen, by the common consent of the Egyptians, to oppose in the miracles of Moses, and show their manhood, by magical arts." The leader of the Jews: of whom he gives this noble character, that he was a man most powerful with God in prayer, ἁρματημένος τείχων ἑξίσσυος δυναστής. Which is a plain confession, that he took Moses to be, as he is called in these books, a man of God: and may serve to shame those who either believe not this history, or think Moses to have been only a great magician.

Ver. 13. He hardened Pharaoh's heart: or rather, Pharaoh's heart was hardened.] For so we translate this very Hebrew phrase (ver. 22), and I can give no account why we translate it otherwise here. Especially since the Vulgar and the Chaldee so render it, and the LXX. also in this verse, saraphan p. ἡμέρας Pha-ra·o-ων, "Pharaoh's heart grew stiff; or, waxed strong and stubborn!" and ver. 32, ἐπαραφην' ἐκ θεοῦ Φαρ-αων, "his heart was hardened." And it is plainly the like form of speech with that in the next verse (14), where God himself interprets his own meaning, Pharaoh's heart, διὰ θαρσίας, "is heavy, and will not stir." Nor is he there, in any of these three verses, the least mention of any person by whom his heart was hardened.

That he hardened not unto them:] It is likely, upon the first sight of the serpent, his heart was inclined to hearken: but seeing the magicians do the same, it returned to its first bent; and there fixed, notwithstanding Moses's rod devoured theirs. This God had predicted (iii. 19), knowing his wicked disposition would not yield to any means he should think fit to use for his reformation.

Ver. 14.] It is likely Moses, after he had been with Pharaoh and wrought this miracle, returned to the place where the Divine Majesty was wont to appear unto him (vi. 12, 30), and gave him an account of what was passed. Whereupon the Lord told him, he saw Pharaoh's heart dissolved in his way; and therefore it would be to no purpose to wait to see what would be the effect of the late miracle; but bid him go the next morning; and carry a threatening message to him.

Pharaoh's heart is hardened.] It is observable that he doth not say, I have hardened Pharaoh's heart (and therefore there should have been no such intimation in our translation of ver. 13), but Pharaoh's heart is hardened. Which can imply no other hardening than what proceeded from his own obstinate resolution, not to lose the service of the Israelites.

Ver. 15. Get thee unto Pharaoh in the morning:] Of the very next day after he had wrought the foregoing miracle: and now begins the first of the ten plagues which God sent upon the Egyptians, for disobeying his ambassadors. Whose treatment with Pharaoh, as Cassiodorus Capellanus, (Cod. A. M. 2002) thinks, continued about eleven months; from the end of harvest (which he makes account was in our May) to the beginning of the next year: which is the opinion of the Hebrew doctors. But our excellent primate Usher thinks, that all the following plagues were inflicted within the space of one month; in such order of time, as I shall observe in the resolution of each of them. And Bochartus gives good reason for it in his Hierozoicon. (par. ii. lib. iv. cap. 8). For we are told here (ver. 7), that Moses was fourscore years old when he began to treat with Pharaoh: and in Josh. v. 6, that they "walked forty years in the wilderness." Now, if he had spent a year in inflicting these plagues upon the Egyptians, the remaining thirty entering into Canaan, must have been a hundred and one-and-twenty years old: whereas he was but a "hundred and twenty," as we read Deut. xxxiv. 5.

Nor was it suitable to the Divine goodness to be so long in delivering his people, who were reduced to extreme misery. It was but just, also, that God should follow Pharaoh, whose heart was so obstinately hard, with one plague upon the neck of another; and give him no time to breathe, after one was removed, before another came upon him.

Lo, he goeth out unto the water:] God, who knows all things, foresaw his motion beforehand; and speaks as if he then saw him actually going out of his palace to the river: either to walk there for recreation, or to worship the river Nile. For as Bochartus (whose words these are) observes out of Plistarch, οὗτος οὖν θεός Ἀιγυπτίως ὥς καὶ Νιλιος, "Nothing was had in such honour among the Egyptians as the river Nile." If it was so in Moses's days, it is not unlikely that he went to pay his morning devotions to it. Or, if he were a magician, as the Hebrews fancy, he might be such a worshiper of the Nile, that when he came thither, the river Nile, as if it understood his language, should answer in some sort, as if it said to him, "I am the Nile; treat me as such: for I served the Egyptians as a god." So, for he observes, they say in the Talmud: and make this the reason of Pharaoh's going to the river. Which Jonathan follows in his paraphrase, "Behold, he goeth out to observe divinations upon the water, as a magician," Hierozoicon. (par. ii. lib. iv. cap. 15).

Thou shalt stand by the river's brink against he comes.] Perhaps Pharaoh (as the same Bochart observes) had forbid him come any more to the court: and so God directs him to take this occasion to meet with him.

The rod—shall thou take in thine hand.] To give him the greater authority, and to put Pharaoh in fear at the sight of that rod, which had lately swallowed up all the γενεάς Ποταμίων (as Greg. Nyssen calls them), magical staves which encountered him.
16 And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the Lord, In this thou shalt know that I am the Lord; behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

Ver. 16.] See ver. 3. To which add, that it is plain by this whole story, that all the messages delivered by Moses, and all the answers which Pharaoh returned, were true and formal treaties of a solemn embassage (as Dr. Jackson speaks), upon which Moses was sent to the king of Egypt, from the Lord God of the Hebrews; that is, their king (as he was become in a people), and to whom Moses acted as his deputy or vice-regent.

Let my people go, &c.] The merciful kindness of God to a hardened sinner is here very remarkable in renewing his message, and giving him warning of what would come upon him, if he did not yield. Whereas he might in justice have inflicted it, without any notice of his intentions. He sets before him also his sin and his danger, in being hitherto disobedient; and behold, hitherto thou wouldst not hear: i. e. "thou hast provoked the Divine Majesty, by disregarding several messages I have brought to thee from him."

Ver. 17. Thus saith the Lord.] Attend to this new message I bring to thee in his name.

In this thou shalt know that I am the Lord:] He had asked in a contemptuous way, Who is the Lord? and said after a supercilious manner, I know him not (ver. 2), nor indeed cared to know him; but slighted him and his messengers; as the word know not sometimes signifies, being as much as not to regard. Therefore now he bids Moses tell him, He would make him know not as the divine agent of the Lord of the world; by the change of the waters of the river (which Pharaoh perhaps adored) into blood.

Behold, I will smite with the rod:] God and Moses are represented in this history as one person (according to what he had said ver. 1 of this chapter), and therefore it was the same thing to say, the Lord (whose words Moses had begun to recite) will smite; or, to say, I will smite (see ver. 16). It is to be observed, also, that Aaron smote the river (ver. 19), but it being by Moses's direction and order, it was counted his act: so that he might say, I will smite, &c.

The waters—shall be turned to blood.] This plague was the more remarkable, because, as Theodoret here observes, they having drowned the Hebrew children in this river, God now punishes them for it by giving them bloody water to drink (Wisd. xii. 7, 8). And if they had the same notions then, that the Egyptians had in future times, the plague was the more terrible, because it fell on that which they thought had some divinity in it, and (as the same Theodoret observes) was honoured as a god; because it made plenty when it was holy, and plagues when it was profane.

The Hebrew doctors add another reason for this punishment: because the Egyptians had hindered them from their wonted baptisms (as the author of the Life and Death of Moses speaks), that is, saith Paulinus, from purifying themselves in the river by bathing; after they had lain in of their children: which, in the scarcity of water in that country, could nowhere else be done but in the river.

Ver. 18. The fish that is in the river shall die:] Here are three grievous effects of this plague: it deprived them of their most delicious food, for so their fish were (Numb. xi. 5). And took away the pleasure they had of washing by the river's side, because it was then made noxious; and deprived them of the correction of the blood, through the heat of the sun, by which means the water was made unfit for their drink.

Ver. 19. The Lord spake unto Moses.] After he had been with Pharaoh, and delivered this message to him.

Say unto Aaron, Take thy rod;] This warning being despised by Pharaoh, who would not relent; God requires them actually to do as he had threatened. And now Moses had delivered his rod to Aaron, that he might by his authority execute this judgment.

Upon the waters of Egypt.] These are general words, comprehending all the particulars following.

Upon their streams,] There were seven branches into which the river Nile was divided before it fell into the sea; which seems to be here understood: being called (Isa. xi. 15) the seven streams, or rivers of Egypt.

Upon their rivers,] There were several cuts made by art, out of every stream, to draw the water into their grounds: which seem to be here meant by rivers.

Upon their ponds,] These were digged to hold rain-water when it fell; as it did sometimes: and near the river also they digged wells, it is likely, which may be here intended.

Upon all their pools of water,] There were, here and there, other collections of water: particularly in their gardens, derived by pipes from the river, into cisterns.

In vessels of wood,—of stone.] Wherein water was kept in private houses, for their present use.

Ver. 20. Moses and Aaron did so, as the Lord commanded, &c.] This first plague our primitive Usher makes account was inflicted about the eighteenth day of the sixth month; which in the next year, and ever after, became the twelfth month. Artapanus tells the story otherwise; but it is evident he had heard of it among the gentiles: and Ezekiel the tragedian relates it all right: together with the following miracle (see Euseb. Prepar. Evang. lib. ix. cap. xxix. p. 493). Nor is there any thing more frequent in the Roman story (as Huetius observes, lib. ii. Athet. Question. cap. xii. p. 123), that declarations of rivers by floods, flowing over the earth; pits full of blood, showers of blood, and waters of rivers changed into blood, &c.

Smote the waters that were in the river, &c.] Here is mention only of smiting the water in the river. And it is likely, that only the waters of the river were turned into blood (as it here follows) at the first life-
21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

So that there was not time to fetch water from distant places: but the magicians exercised their enchantments upon some ponds, which were not as yet turned by Moses into blood.

Neither did he set his heart to this also] Here is the reason why his heart was not moved by this miracle. He did not seriously consider what Moses had done, and examine the difference between the effect of this power and that of the magicians. Which was the cause that his heart was hardened (as we read before) as all men's are, who will think of nothing, but only to have their own humour satisfied.

Ver. 24. The Egyptians digged—for water] The whole country was forced to try to get water to quench their thirst, by this great labour. How it succeeded we are not told; but it is likely they found clear water, by percolation through the earth. For Moses smote only the pits that were then in being, when Aaron stretched out his rod: which had no effect upon those which were digged afterwards. Why they did not fetch it from Goshen, if there was any clear water there (as we cannot but think there was, for the use of the Israelites), is not easy to determine. Their pride, perhaps, would not suffer them, till they had tried other ways to supply their wants.

Ver. 25.] The rod of Moses could effect nothing without the LORD; by whose power this change was made in the waters. Which lasted seven days before this plague was removed. By which means they were convinced that all the waters were really corrupted: and they felt the heavy effects of it in a grievous stench, and perpetual labour in digging pits all about the river. Whether Pharaoh at last begged to have this plague removed, or no, we are not told. It is likely he was so obstinate that he would not stoop to ask this favour of them: which might be the reason it lasted so long; to see whether he would be moved to humble himself so far. To which when he would not yield, God took it away to make room for another stroke; or, as some think, it continued together with the plague of frogs, and were both removed upon his petition.

It is a weak conjecture of the Hebrew doctors, from these words, that all the ten plagues lasted seven days apiece; which is plainly contrary to the story.

CHAPTER VIII.

1 Frogs are sent. 8 Pharaoh sweareth to Moses. 12 and turned into lice, which the magicians could not do. 16 The dust is by prayer removed them away. 20 The swarms of flies. 25 Pharaoh inclineth to let the people go, yet is hardened.

And the LORD spake unto Moses, and unto Pharaoh, and said unto him, Thus saith the LORD, Let my people go, that they may serve me.

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2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs:
3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:
4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.
5 ¶ And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.
6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.
7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Ver. 5.] No doubt, Moses delivered the foregoing message unto Pharaoh; but he, it seems, turned away, and would give no answer: for here immediately follows a new order (which God, perhaps, gave Moses upon the spot, as we speak, before he returned home), to inflict the plague he had bid him threaten.

Ver. 6. | Aaron stretched out his hand | He, as the minister of Moses (who was to him as God, iv. 16.), inflicted this plague upon Egypt.

Over the waters | He did not go to every place where there was water, but stood by the river, and stretched his rod over it, towards every part of the country (as Aben Ezra rightly explains it), and immediately the God effected what Moses had denounced.

The frogs came up, and covered the land | That is, there were vast numbers of them came up; for they did not so cover the land, but there was room for more; which the magicians counterfeited. The Jews think here was mensura pro mensura, “like for like,” as we speak. For they say it was a piece of their bondage, that the Egyptians, when they pleased, sent them a fishing; and now God made the river a noose, but frogs. Whose very crooking, others of them think, put the Egyptians in mind of the cries of the poor children whom they barbarously murdered.

Ver. 7. | The magicians did so with their enchantments, &c. | They should rather have shown their skill in removing the frogs, or destroying those which Moses had sent forth (as appears from ver. 5). For most of them came, one way or other, out of the river; they having little rain in Egypt.

Frogs abundantly | The Nile naturally produced frogs, but such great abundance of them as filled the country, was miraculous; especially being produced on dry land, and going out of the river and fields into the cities and houses, &c. was still more miraculous.

Which shall go up | Out of the river, which lay lower than the land.

And come into thine house, &c. | This explains what he meant by smiting in the foregoing verse: viz. inflicting some plague, more grievous than the former.

And it came to pass, when they had seen the wonders which he did by the hand of Moses, they said, What god is this, that hath worked these marvels in Egypt? and the people did reverence Pharaoh’s house, and his servants, and his officers, and all the land of Egypt;

Ver. 8.) He that had proudly said not long ago, who is the Lord? &c. (v. 2), now says, Intreat the Lord, &c. This was an acknowledgment that the Lord sent them; and that he only had power to remove them. In the former plague, he did enough to make Pharaoh know he was the Lord (vii. 17), but this had not enough on him for the present, which made him earnestly entreat those, whom he had scorned, to become intercessors to God for him and his people.

I will let the people go | This was not his settled resolution, but the present danger made him consent to it: for if the frogs had continued long, there had been no living in the country. As appears from what we read in Athens, out of Hecaleides Lembus (lib. viii. Deipnops. cap. 2), who says the whole country of Paonia and Dardania were covered with frogs, which God rained down from heaven in such abundance, that the houses and highways were full of them. They spent some time in killing of them: and, by keeping their doors shut, they made a draft for a while to bear this calamity: but when it did no good, but at last
CHAPTER VIII.

9 And Moses said unto Pharaoh, Glory over me: when shall I interreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only!

10 And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the Lord our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh.

13 And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

16 And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

Ver. 12. Moses and Aaron went out.] To the place, it is likely, where Moses was wont to attend upon the Divine Majesty.

Moses cried unto the Lord because of the frogs.] In the Hebrew the words are, Cried to him about the business (or the matter) of the frogs, which God had sent upon Pharaoh. Or, as Aben Ezra understands it, concerning the frogs, which he had promised Pharaoh should be removed; as if the words should be translated thus: "He cried unto the Lord about the frogs, and appointed unto Pharaoh." For so the word shem in xv. 25, signifies to appoint or propose, and so the LXX. here translate the words (which we render had brought against Pharaoh), ἱδρασαροι φαραθησα, "as he had appointed to Pharaoh."

Ver. 13. The Lord did according to the word of Moses.] So powerful was he with God in prayer, as the heathens themselves observed from this story. See what I observed out of Numenius, vii. 12.

The frogs died, &c.] The Egyptians could not kill them; but God took away their breath: yet not removing them from the places where they were, but leaving them dead there. As appears by what follows:

Ver. 14. They gathered them together upon heaps.] That they might carry them, it is likely, into the river: and so they might go down into the sea. God could have dissolved them into dust (if he had pleased) or swept them into the river from whence they came; or made them quite vanish in an instant. But he would have them first desiring when he said "Thou shalt command me." as a token they were real frogs, and no illusion of their sight.

The land stank.] This was a farther sensible evidence that they were real frogs.

Ver. 15. But when Pharaoh saw that there was reprieve.] That he was freed from the great strait in which he was. For the Hebrew word for reprieve, signifies breaking or enlargement; and makes the sense to be this: that when the burden that pressed him was taken off, so that he could take his breath, he was of another mind, &c.

He hardened his heart, &c.] Was not so good as his word (ver. 8), but returned to his former resolution, not to let Israel go. Which resolution grew so much more stubborn and obstinate, than it had been before; by how much the plague of the frogs had softened his heart, and inclined it to yield to God, more than the two former miracles had done.

Ver. 16. The Lord said unto Moses, Say unto Aaron.] The Lord seems to have given Pharaoh no warning of this plague; but to have inflicted it immediately upon the removal of the frogs, viz. on the twenty-seventh day of the sixth month. For his breach of faith was such a high provocation, that he deserved no other treatment, but a more notable judgment.

Smite the dust of the land, that it may become lice]
17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

Some would have the Hebrew word cinnim to signify gnats, or some such kind of creature. Thus many of the ancients understand it; and Aristarchus calls it ζεέω, σπόρα, "a flying sort of living creature," which made such ulcers by its biting, as no medicine could cure (see Eusebius, lib. ix. Praepar. Evang. p. 425). But Bochartus hath sufficiently proved that our translation is right; and that out of the very text. For gnats, and such-like insects, are bred in fenny places, but these were brought out of the dust of the earth.

Ver. 17. Aaron stretched out his hand with his rod.] He still is the instrument to execute all the judgments which Moses denounced: as he was his mouth to deliver all the messages he carried to Pharaoh.

Smite the dust of the earth, and it became lice.] This showed the lice were not a natural production; for they come in an infinite number, and as a sort of the dust, and of other living creatures.

In man, and in beast.] This proves they were lice; which stick fast both to men and beasts. Whereas gnats, though they sting sorely, cannot be said to be in man and beast: for they are a most restless creature, continually buzzing about, and never settling constantly in one place. And there were various sorts of these lice: for beasts do not breed the same that men do: nor have all beasts alike; but some are peculiar to horses, others to oxen, others to sheep, and others to swine and dogs.

The dust of the land became lice.] That is, nothing could be seen but lice, where dust was before. Or, lice were mingled everywhere with the dust.

Throughout all the land.] Not of Goshen (It is very probable), which was inhabited mostly by Israelites.

Ver. 18. The magicians did so, &c.] Attempted and endeavoured to do so: by using their wonted invocations and rites of incantation. For the common saying among the Jews is very frivolous, that "demons had endowed them with such creatures so small as lice." The meaning of which, Gaulnuma thinks, they themselves did not understand; which, according to the principles of the ancient magic, was this: that all animals had a particular genius presiding over them, by whose assistance their worshippers could do any thing among that sort of creatures. But this is meant only of perfect animals, not of insects (among whom they reckoned lice), which had no such heavenly power waiting on them. But if there had been any such notions then, these magicians sure would have understood it; and not fruitlessly have attempted that which they had no hope to produce.

But they could not.] Though they had counterfeited the former wonders; yet here a stop is put to their power, so that they themselves confess their weakness.

So there were lice upon man, and upon beast.] This seems to suggest, that since they could not produce any new lice, they attempted to remove those which Moses had brought upon the country. But they failed in that also; for, notwithstanding all that they could do, both men and beasts were infested with the lice.

The Hebrews say (in the Life and Death of Moses), that this plague was inflicted upon the Egyptians for another piece of oppression which they exercised on the Israelites: to whom they said, "Go, sweep our houses, and sweep our streets, &c." Therefore God made lice to cover the earth a cubit deep. But this savours too much of their fabulous invention. It is more pertinent to observe, that though we read of particular persons, who, for great crimes, were punished with the plague of lice (see Huetius, lib. ii. Ques. Alcaneta, cap. xii. n. 12), yet we do not find in any story a whole nation infected with them; and that both men and beasts, without exception: the magicians themselves, in all likelihood, being sorely afflicted with them: which made them cry out as here follows.

Ver. 19. This is the finger of God.] The same with what is called, in other places of Scripture, the hand of God (Psa. cix. 27), that is, his power. There are those (particularly Bochartus) who think magicians did not, by these words, give glory to God: but thought to save their own credit with Pharaoh, by telling him that it was not Moses or Aaron who were too hard for them, but a Divine power superior to them. All to this purpose Jonathan. But they ought then to have been sensible that the power which they dealt with was a spiritual one: being unable to assist them upon all occasions. And, no doubt, God intended to confound them, by taking that time to disable them when they least expected it. For why should not their power have extended to such a small thing as this, when they had done greater? But God would not let them always abuse Pharaoh with their illusions; and gave them a check, when they thought themselves most sure of success.

Pharaoh's heart was hardened.] One would have rather expected to have heard, that his heart began to relent, when he saw his magicians not only puzzled, but quite baffled: so that they owned Moses actuated by a power above theirs. But this it was, not to stick to all their former indications, that had hitherto prevented him (ver. 8), from which he not only revolted, but grew more resolute not to yield to God. The effect of which was this further induration: it being natural for evil men, who resist the means of their cure, to grow worse and worse affected.

This miracle also of the lice, being more loathsome to Pharaoh than terrible, might happily be the reason (as Dr. Jackson conjectures) that he did not entreat Moses and Aaron to pray for him: as he had done upon the sight of the frogs; and as he straightway did after he felt the next plague of the flies.

I cannot but add also this further reflection of his (book x. on the Creed, ch. x.), that though the finger of God was very remarkable in producing the lice, which the magicians could not, yet it was no way remarkable in hardening Pharaoh's heart. For it is neither said, nor intimated, that the finger of God hardened it: but Pharaoh's heart was hardened, that is, remained obstinate. The cause of which was his not hearkening to them, as it had been before (ver. 15).

Ver. 20. Stand before Pharaoh.] He had ordained him to do the same, with the plague (ver. 15). Lo, he cometh forth to the water.] This confirms what was said there, that in the morning it was usual
CHAPTER VIII.

21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth.

with him to walk out by the river: either for his refreshment, or for his devotion. Perhaps that, after washing, he might worship the rising sun. For Moses is commanded to rise up early in the morning, and present himself before him.

Let my people go, &c.] The same message he had often sent him (vii. 16, 17, viii. 1), together with an admonition and warning of his danger: which God had not given him before the last plague (ver. 16).

Ver. 21. Behold, I will send swarms of flies upon thee, &c.] The Hebrew word arab being generally thought to come from a word which signifies to mingle, interpreters commonly think it denotes a mixture of several sorts of creatures. And some take it, as we seem here to do, for all manner of flies; which Aquila calls γυμνασια, all sorts of insects. Others take it, as it is in our margin, for a mixture of noisome beasts: and so the author of the Life and Death of Moses; God sent flies, wolves, bears, and leopards, and such like wild beasts, which killed not only their cattle in the field, but their children in their houses. And so Josephus expounds it, γυμνασια πασαι και πολιτικαι. But Bochartus hath confuted this notion by very good arguments, in his Hierozoicen (par. ii. lib. iv. cap. 13), where he shows no words have more significations than the Hebrew word arab: which signifies not only to mingle, but among many other things, to obscure and darken. From whence the even-time is called arab. And therefore, with great reason, he approves of the I.X.X. version, where translate it γυμνασια, a flesh fly, very bold and troublesome; being not easily driven away: which infects dogs very much in the summer-time. So it is here understood, as God take it for that large black fly which fastens upon beasts, and sucks their blood, called arab, from its black colour: as arb from thence signifies a crow. And so Philo describes this fly, called γυμνασια, that it is as impudent as a dog; and makes its assaults with great violence, like a dart; fastening its teeth so deep in the flesh, and sticking so close that it makes cattle run mad.

This plague the Jews say (in the forenamed book of the Life of Moses) was sent upon the Egyptians, because of the hard service they made the Israelites undergo, in feeding their cattle.

Ver. 22. I will sever in that day the land of Goshen, &c.] Here now the distinguishing mercy of God to the Israelites is plainly expressed: which is to be understood in the foregoing plagues. And the Hebrew word, as well as the Chaldee, signifies, I will make a wonderful difference. So Jonathan, in that day, I will work a miracle in the land of Goshen: for, indeed, it was a marvellous thing, that countries so near one another should be in such a different condition at the same time. And it was the more wonderful, because there was such store of cattle in Goshen, whose dung is apt to breed flies.

To the end thou mayest know that I am the Lord in the midst of the earth.] Who governs all things here below: or, that have a special care of my people.

23 And I will put a division between my people and thy people: to morrow shall this sign be.

24 And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

For so Bochart understood by earth, the land of Goshen. In the midst of which God is said to be, because he defended and delivered them from this sore calamity which their neighbours suffered. For thus this phrase is used in many places (Deut. vii. 22, xxiii. 14; Psal. xlvi. 6, &c.). And thus Conr. Pellicanus seems to have understood this passage, which he interprets, you shall know that I am the Lord, and Prince of this country.

Ver. 23. I will put a division between my people and thy people, &c.] It is repeated again, because it was a remarkable thing, and denoted the Israelites to be God's peculiar people; for whom he had a singular favour. Which is the reason that this mercy is called here a redemption (as the word in the Hebrew signifies, which we translate division), because God exempted and delivered the Israelites from those flies, which sorely infested all the rest of Pharaoh's dominions.

To morrow shall this sign be.] The finger of God was so remarkable in the last plague (ver. 19), that his contemptuous disregard of it was very provoking: so that God would forbear no longer than till the next morning, before he scourged him with his new judgment. Which was very grievous and naisme, as appears by the following words: especially by his willingness to grant more than he had done before, that he might be rid of it.

Ver. 24. The Lord did so.] Here is no mention of Aaron's stretching out his rod (as at other times), but this was done immediately by God himself: that the Egyptians might not imagine there was any secret virtue in it, or that Aaron was the agent, &c.

This plague was threatened about the twenty-eighth day of the sixth month: and inflicted on the twenty-ninth: and removed on the thirtieth.

There came a grievous swarm of flies. Or, a vast number of flies: for so the word cared (which we here translate grievous or heavy) is used in Gen. 1. 9. See there.

The land was corrupted by reason of the swarm of flies.] We are to understand here, by the land, the inhabitants of the land: whose blood these flies sucked, and left such a poison in it, that their bodies swelled, and many of them died. So the Psalmist understood it (lxviii. 15). There is something like this recorded in heathen stories; particularly, they say, that when Trojan made war upon the Agarans, he was so assaulted with flies, when he sat down to eat, that he looked upon them as sent by God, and desisted from his enterprise. And that whole countries have been infested with them, appears from a number of gods that were worshipped, because they were supposed to have driven them away, at Aaron, and several other places mentioned by the learned Hucius (in the place above quoted), from whence came the names of Jupiter, Ακρων and Μωλοδον, and of Hercules, Μυπος, &c.

Ver. 25. Pharaoh called for Moses and for Aaron. &c.] Sent a messenger to call them to him.
26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us.

Go ye, sacrifice to your God in the land.] He had consented to let them sacrifice, when he last sent for them (ver. 8). But he named no place: and also quickly repented of the concession. But now he determines it in the land of Goshen; where he grants them license to offer public sacrifice. But this Moses tells him (in the next verse) was not fit for them to accept; nor was it what God demanded.

Ver. 26. Moses said, It is not meet so to do.] Besides that this is not the thing that God requires, it is not prudent, because it is not safe for us to do it.

For we shall sacrifice the abomination of the Egyptians to the Lord] There is no indication, that I can find, of any such scotic idolatry now among the Egyptians as they have here. But it is certain that what seems to be suggested in this place; which learned men have generally interpreted, as if the sense was this: "We must sacrifice to our God oxen, sheep, and goats, which the Egyptians worship and adore; and that would be such an abominable thing in their account (to kill their gods) that it would give them the highest provocation." Thus both the Chaldee interpreters, the Syriac, St. Jerome, and others: which Bochartus himself approves of in his Hierozoic. par. i. lib. ii. cap. 34. and 53. and more largely, par. ii. lib. iv. cap. 17. But there is an objection lies against this interpretation, that long after Moses's time the Egyptians themselves did offer all the forementioned creatures to their gods: for Herodotus relates (in his Euterpe, cap. xlii.) after what manner they sacrificed an ox in his time: and though some parts of the country abstained from sheep, yet they sacrificed goats; as, on the contrary, others abstained from goats and sacrificed sheep (see upon Gen. xxii. 12).

Therefore it may be a question, whether these words do not mean the sacrifice of the Egyptians; and to the qualities and condition of the beasts which are offered: about which, the Egyptians in after ages were very curious. For the same Herodotus tells us (in the same book, cap. xxxviii.) how the sacrifices were examined by the priest, and none allowed to be offered but those which had his mark upon them. And so Plutarch (in his book de Isis, et Osiris), that the Egyptians, thinking Typho to have been red, sacrificed only such oxen as were of a red colour: making such an accurate scrutiny, οτι κατο μεθεριπετεια και χειρακοδοτησε, "that if a beast were found to have one hair black or white, it was judged unfit for sacrifice." The forenamed Herodotus, indeed, saith, they would not sacrifice bulls, because they were sacred to them: which shows that in his time there was great superstition about such creatures; so that none durst offer the least violence to them. But as we have no evidence, that in the days of Moses they were infested with such opinions, so their sacrificing such creatures, as the Jews did long after his days, and all mankind had done from the beginning, seems to be a deviation against that sense of the words which is generally put upon them. But there were so many various ways of sacrificing in the world, that it is very probable the Egyptians differed very much from the Israelites: who might offer also (it is likely) such creatures as the Egyptians thought unclean; whereby they might be enraged at their profaneness.

Maimonides fancies the Egyptians worshipped the sign or constellation called Aries; and that this was the occasion of this speech: for which I can see no reason (More Nevouchim, par. iii. cap. xlv.).

Will they not stone us?] We cannot gather from hence, that there was such a punishment among the Egyptians as stoning men to death. For he doth not speak here of punishment by their laws; but of what might happen from a popular fury.

Ver. 27. We will go three days' journey into the wilderness, &c.] So God had directed them; and it was not lawful for them to sacrifice in any place but in the appointed place, in order to give this reason why they were to go into a solitary place, there to receive commands from God about sacrifice, and all other parts of his worship: because God intended to give them a law different from those of other nations, or rather quite opposite unto them. In which there were so many singular rites, that they would have offended other people, and seemed to them profane, if they had exercised them among them (de Vita Mosis, p. 615). And thus Corn. Tacitus understood the design of Moses, not to bring the Israelites to as near a conformity as he could with the gentiles (which some now in these days fancy), but to keep them at the greatest distance from other nations, by opposite rites of worship. His words are remarkable (Lib. v. Histor. cap. iv.). "Moses, quo sibi in posterae gentem firmanet, novos ritus, contrariostes, ceteros mortuipos indicit. Profana illis omnibus, quae apud nos sacra: rursus concessa apud illlos, quae nobis incesa;"

Ver. 28. Pharaoh said, I will let you go. He doth not say expressly, I will let you go three days' journey, as was desired: which hath made some think this was but a niggardlycession of Pharaoh's, who intended to deceive them with general words. But Moses understood it otherwise, as appears by his acceptance of the grant.

Only ye shall not go very far away.] No further than three days' journey.

Interret for me.] This indeed is added so quickly, and as it were, with the same breath that he granted their three days' journey; that it may make one think it was the least part of his intention to permit that, but only to get rid of this plague. Which if it had continued long, the Egyptians must have left their country to preserve themselves. Several people having been terrified by it, to quit their habitations, as many ancient authors inform us, mentioned by Bonfrius and Bochartus.

Ver. 29. He was not more ready to desire, than the Lord and his servant Moses were to grant, the total removal of this plague; which was sent for his reformation, not for his destruction; if he would have duly considered it.

To morrow.] Yet he would not pray that he might be released from it presently; but let him lie a while under the smart of his rod; that he might be truly humbled, and deal no more deceitfully with him, as he feared he would.
CHAPTER IX.

not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord.

30 And Moses went out from Pharaoh, and intreated the Lord.

31 And the Lord did according to the word

But let not Pharaoh deal deceitfully any more, &c.] He had promised fair before (ver. 8), but broken his word: which made this solemn caution the more necessary, lest he should be guilty of such false dealings again.

Ver. 30.] He gave Pharaoh a good example of steadfastness, by making good his promise immediately, which he gave him in the beginning of the foregoing verse.

Ver. 31. The Lord did according to the word of Moses;] Here was punctual performance on God's part, of what was agreed between him and Pharaoh, in the foregoing treaty.

There remained not one.] This was a greater miracle than that of removing the frogs; for they remained of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

in heaps and stank (ver. 14). But these were all swept away (by a mighty wind, perhaps), either into the sea, or into the deserts of Libya.

Ver. 32. Pharaoh hardened his heart] This is here made an act of his own; as it was no doubt in the former refusals to let him go (ver. 15, 19). And he hardened his heart, by not hearkening, or not regarding what they had done, as the word is used and translated (ix. 21). That which made him not to hearken or regard, was his excessive pride and covetousness: for he thought it a dishonour to submit to Moses: and he was very loth to lose the service of so many slaves, which was really more worth to him, than all the land they possessed in Egypt.

CHAPTER IX.

1 Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let them go, and wilt hold them still,

3 Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

CHAP. IX.

Ver. 1. The Lord said unto Moses,] See vii. 1.

Go in unto Pharaoh.] It seems now he went to the palace.

And tell him, &c.] He sends the same message to him he ordered at the first (v. 3), and had continued ever since (vii. 16, &c.).

Ver. 2. If thou refuse to let them go, and wilt hold them still;] If thycovetous griping humour make thee still resolve to detain them in their slavery.

Ver. 3. Behold,] This word, as in most other places (as Dr. Jackson notes) is here a special character of the speedy execution of the plague threatened, and of the remarkable manner of its execution.

The hand of the Lord is upon thy cattle, &c.] That is, he will smite them (which is done by the hand, and is just ready to do the execution. Here is no mention of Aaron's rod, no more than in the foregoing plague, and for the same reason (see viii. 21).

A very grievous murrain,] That is, a great plague of pestilence (as we call it, in mankind), of which abundance of cattle shall die. For so the word cased (which we translate grievous) is used for numerous (see viii. 24). But the greater the number was that died, the more grievous, no doubt, was the calamity: God intended to deal more severely than formerly with him, because he had been guilty of a fraudulent contempt of his former solemn monition (viii. 29).

Ver. 4. The Lord shall sever between the cattle of Israel and the cattle of Egypt;] See viii. 22. This was the greater wonder (as the word imports), because the Israelites and Egyptians were mingled together in the land of Goshen: and their cattle breathed in the same air, and drank of the same water, &c. By which it appeared this pestilence was not natural, but proceeded, as was said before, from the hand of God.

Ver. 5. The Lord appointed a set time, saying, To morrow the Lord shall do this thing in the land.

6 And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and beheld, there was was the greater wonder (as the word imports), because the Israelites and Egyptians were mingled together in the land of Goshen: and their cattle breathed in the same air, and drank of the same water, &c. By which it appeared this pestilence was not natural, but proceeded, as was said before, from the hand of God.

Ver. 5. The Lord appointed a set time,] That they might know this stroke came from him.

To morrow the Lord shall do this thing.] This plague was threatened upon the first day of the seventh month (which afterwards was changed into the first month of the year), and inflicted on the second day.

Ver. 6. All the cattle of Egypt died:] Some survived, from ver. 19. Therefore the meaning is, either all that were in the field (ver. 3), not those in the cities or houses: or rather a great many of all sorts of cattle, as Drusius expounds it, "omne genus," all kinds: as the word all must be expounded (ver. 26, vide lib. ii. Animadvers. cap. xviii.).

But of the cattle of the children of Israel died not one.] Of any sort whatsoever.

Ver. 7. And Pharaoh sent, and beheld, there was not one of the cattle of the Israelites dead.] We do not find that he sent to make any such inquiry in the former plagues. It is likely he slighted what they said, and would not do them the honour to seem to believe them. Moses also had said nothing of this difference God would make between the Israelites and them, till the last plague; when the flies were so busy and vexatious, that it made travel uneasy: as it was like-
not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the Lord said unto Moses and unto Aaron, Take unto you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

wise in the two other before that, when they could tread upon nothing but frogs, or lice.

The heart of Pharaoh was hardened.] One would rather have expected to hear that it relented; because he took the pains to satisfy himself that every thing foretold by Moses was come to pass; which looks as if he meant, upon the truth of that information, to alter this course. This plague likewise was much heavier than all, or most, of the preceding; which were rather more noisome and terrible (as Dr. Jackson speaks) than detrimental to Pharaoh and his people. For we do not read before this time of the death of any useful creatures, except fishes, when the waters with that burned fish were so thick that calaminy was not so universal neither, being only in the river (and some think only near the court), as this murrain, which was all over the country; and did them a far greater mischief. But having accustomed himself to do evil, he grew still more obstinate and hardened in pride and covetousness. For he doth not so much as pray to be delivered from this plague; which had done all the execution, he thought, that was designed; and he intended, perhaps, to repair his loss; which was out of all computation.

The former plague having so little moved his proud and stubborn heart, the Lord instantly, without any further message to him (as being now in hisentence, says Dr. Jackson), commands him to bring another judgment upon the Egyptians, more dreadful and noisome than any of the rest had been.

Take to you handfuls of ashes of the furnace.] In which the word of God was made them labour (Deut. iv. 20), which moved God to visit him and his people with this plague, for their cruel usage of his people there.

Let Moses sprinkle it!] The Jews think God employed him only in executing this judgment, being much heavier than all the foregoing. But both he and Aaron being commanded to take ashes (in the words foregoing), as we read they did (ver. 10), it is more probable they both sprinkled, and so the meaning is, let Moses (as well as Aaron) sprinkle it.

Toward the heaven.] To show that the plague came from thence.

In the sight of Pharaoh.] That he might be convinced of it.

Ver. 9. It shall become small dust, &c.] Instead of these ashes, which they threw up into the air, there came down a small sleet (as we call it) like that of snow, or the hoar frost, which scalded the flesh of man and beast; and raised a blister in every part upon which it fell. The poison of which penetrating into the flesh, made sore sores, like those we now call blisters. Inasmuch that, as Philo understood it (lib. i. de Vita Mosch.), they were full of blotches from head to foot. Certain it is, that the Hebrew word shechin signifies an "inflammation," that made a tumour or boil (as we translate the word, Lev. xiii. 18, 19), which turned into such a grievous ulcer, that Moses speaks of it afterwards as an awful plague, which he calls the "boch of Egypt" (Deut. xxviii. 97). Dr. Lightfoot, indeed, observes, in that the book of Job (ii. 7, 8) it signifies only a burning itch, or an inflamed scab; an intolerable dry itch, which his nails could not scratch off, but he was glad to make use of a potsherid to scratch himself. But then he concedes, this word, shechin, he often spoke of, was higher than that having blains and boils that broke out with it; which Job's had not. So that the Egyptians, he thinks, were vexed with a double punishment at once; aching boils and a fiery itch. But our interpreters take it otherwise, and say that Job also was smote with boils, which, in conclusion, perhaps, had a scab that itched very much.

Ver. 10. They took ashes of the furnace, &c.] This plague was inflicted about the third day of the seventh month, according to archbishop Usher's computation: who thinks it probable (as many others do), that from hence the tale was spread among the heathens, that the Egyptians drove the Israelites out of Egypt because they smote their cattle. For they endeavoured in future ages, to make it be believed, that what befell themselves was a plague upon the Israelites.

Ver. 11.] This plague seized on them, as well as the rest of the Egyptians, and that in the presence of Pharaoh (as these words seem to import), which perfectly confounded them. For though, since the plague of lice, which they could not endure, we see of no attempt they ventured to make to vie with miracles with Moses and Aaron, yet they still continued about Pharaoh (it appears from this place), and endeavoured to settle him in his resolution not to let Israel go; persuading him, perhaps, that though Moses for the present had triumphed over them, yet in the end they should at last be too hard for him. But those who, being on a sudden smote with these ulcers, they were so amazed, that we do not find they appeared again to look Moses in the face. For now, as the apostle speaks, "their folly was manifested to all men" (1 Tim. iii. 8, 9); in that they could not defend themselves from this terrible stroke; which publicly seizing on them before Moses, Aaron, and all his servants, rendered them so contemptible, that we never hear more of them.

Ver. 12. The Lord hardened the heart of Pharaoh, &c.] If we suppose that the magicians, who had hitherto confirmed Pharaoh in his obstinacy, were forced to withdraw in great confusion, when they were smitten with the last sign; one would have thought the next thing we should have heard would have been that Pharaoh relented. But here is not the least token of that mentioned in this history, but rather the express contrary; that God was so angry with him, that he himself hardened his heart, which he had never done before. This hardening, therefore, which is said to be God's doing, was something sure very extraordinary. Yet it was not an infusion of any bad quali-
early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon all that thou settest thine eye upon: and I will make thee a terror, and a astonishment among all the kingdoms of the earth.

15 For I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for this cause have I raised thee up, that I might show in thee my power, and that my name might be declared throughout all the earth.

Ver. 14. For I will at this time] For now I will begin to send more terrible plagues upon thee, after another, till I have destroyed thee.

Ver. 15. For I will stretch out my hand] Such as shall make thy heart ache (as we now speak); not only afflict thy body and goods, but fill thy soul with terror, or grief, or rage.

That thou mayest know that there is none like me in all the earth.] To teach thee, by sad experience, that my power is superior to all other. To which another reason is added in the next verse; that all the world might see the same. And a third (x. 2), that Israel might learn to worship him alone, and teach their children to do so likewise.

Ver. 15. For I will stretch out my hand, that I may smite thee and thy people with pestilence, &c.] I do not here see how this translation can be maintained; for we do not read that God after this sent a new pestilence upon Pharaoh, and the Hebrew wordForever signifies nothing else. This, therefore, must needs refer to the time past: and the sense of these three verses (14—16), must be this: "I will send more plagues upon thee, and on thy people, and I will show thee my power, &c." (see Paulus Fagius, and Theod. Hachspan, and Fr. Junius also, who translate these words, "I had smitten thee and thy people with pestilence" (i. e. when he destroyed their cattle with a murrain), and then "hadst thou been cut off from the earth," as it follows in the end of this verse; that is, when the boils broke out upon the man that smote him.

Ver. 16. For this cause have I raised thee up.] In the Hebrew the words are, I have made thee stand; that is, preserved thee alive, when the pestilence would have cut thee off, as the murrain did thy cattle, if I had not kept thee from perishing then, that I might destroy thee in a more awful manner. And thus the LXX. understood it, when they translated it δισταται ("thou hast been preserved," that is, from destruction. With which the apostle agrees, though he doth not here follow their translation, ἵκες ἐγείρον. "I have raised thee," i. e. from the foregoing sickness (Rom. ix. 17), spared thee in the midst of malignant ulcers.

For to shew my power.] By sending more dreadful plagues upon him: and at last overwhelming him in the sea.

That my name may be declared throughout all the earth.] If Pharaoh and his people had all perished by the pestilence, when the cattle did, or died when smitten with plagues; the terror of God's powerful displeasure had not been so visible to all the world as it was in overthrowing the whole strength of Egypt in the Red Sea.

Ver. 17. As yet exaltest thou thyself against my people, &c.] In those words he returns to finish his message begun ver. 13, which he concludes with this exposition, which upbraids him with his stubborn obstinacy. Which, in other words, may be thus paraphrased: "Doest thou still (notwithstanding all the plagues) that thou mayest know that there is none like me in all the earth."

Ver. 15. For I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. 
that I have done to humble thee) proudly insult over my people, and resolve to keep them in bondage!"

This expectation, which is very sharp and cutting, may seem to some unreasonable, now that God himself had hardened him, and taken his understanding from him; though before nothing could have been more proper, while there was a possibility of penetrating his heart. But God cannot lose his right to demand that obedience, which men have made themselves unable to pay: and it was but just he should be upbraided with his obstinacy, even when he could not comply, because he had brought upon himself this punishment out of stupid insensibility (see ver. 13).

Ver. 18, And he stretched forth his rod. As his destruction was determined, so it was to come speedily upon him; and therefore there was but one day between this plague and the former. Very grievous hail.] Great hailstones, falling very thick, as we speak.

Such as hail not been in Egypt since the foundation thereof.] Since it hath been inhabited. This shows that though rain was not frequent in Egypt, yet sometimes they had both rain and hail also. Otherwise, there could not have been a comparison made between this and former hail, if there never had been any at all.

Ver. 19. Send therefore now, and gather thy cattle, &c. It appears by the next verse, that though Pharaoh and his grandees could not be moved by all these judgments, yet there were some persons in the court who were better disposed, for whose sake God gives this warning of the danger that they might avoid it.

Ver. 20. Her that feared the word of the Lord] That which is opposed to this in the next verse, is "he that set not his heart unto the word of the Lord," or, as we translate it, regarded it not, i.e. did not attend to what was said and done by Moses, and seriously consider it. Unto which the fear of God moves all those who are possessed with it; and serious consideration will not fail to work in men the fear of God and of his judgments.

Ver. 21. He stretched forth the rod of the Lord, &c.] This was the cause of the ruin of all that perished; they did not set themselves to consider the irresistible power of him who inflicted such terrible judgments upon them, as Moses threatened. For at last they grew so stupid that they could not consider; but were perfectly infatuated.

With his rod in it, as it is explained in the margin verse; and as he had directed on other occasions (vii. 16, 17), where it is said, "Aaron stretched out his hand with his rod."
CHAPTER IX.

26 Only in the land of Goshen, where the children of Israel were, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked.

28 Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail: that thou mayest know how that the earth is the Lord's.

30 But as for thee and thy servants, I know that ye will not yet fear the Lord God.

destroyed: though some, as appears by the following chapter, still remained.

Ver. 26. Only in the land of Goshen.] So that the Egyptians were having them fascinate the better (it is thought) at this time for their sake.

Ver. 27. Pharaoh sent, and called for Moses] This is no more than he had done several times before (viii. 8, 25), but it may seem strange he should do it now, after the Lord had hardened his heart. The clearest account of it is, that he acted now as a man distracted and frightened out of his wits: which made him rave and cry out for help, in very passionate words, without any serious meaning.

I have sinned this time, &c.] The meaning is not that he had not sinned before; but, I now acknowledge my offences, and the justice of God in punishing the wickedness of me and of my people. Which confession he made not without some heartiness and sense; as seen from the next verse, that he begg’d their prayers: for he and his servants could not always continue within doors; and while the hail lasted, there was no safety abroad.

And I will let you go.] Not quite away, but those three days’ journey into the wilderness, as they desired.

Ye shall stay no longer.] He promises to dismiss them immediately.

Ver. 29. Moses said unto him, As soon as I am gone out of the city.] By this he demonstrated the great power of God, who he knew would protect him, from receiving any harm by the thunder, lightning, and hail, which killed all others that went abroad into the fields.

I will spread abroad my hands unto the Lord.] This was an ancient posture of supplication in all nations (as many learned men have shown), whereby men declared, that God is the giver of all good things: and that they hoped to receive help from him. For our hands are the instrument: whereby we receive any gift that is bestowed upon us.

That thou mayest know how that the earth is the Lord's.] That is, to have a demonstration (which was sufficient to make him know), that the Lord governs all things: as appeared by the ceasing of this dreadful storm, upon Moses’s prayers to God, as well as by the pouring of it in such violence upon them.

31 And the flax and the barley were smitten: for the barley was in the ear, and the flax was bolted.

32 But the wheat and the rie were not smitten: for they were not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunderers and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunderers were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

Ver. 30.] The generality of the court he knew would continue as obstinate as their prince; though some of them had some sense of God, and of his judgments, ver. 31, &c. (ver. 29.)

Ver. 31. The flax and the barley were smitten.] From hence our learned N. Fuller gathers, that this fell out in the month of Abib, as Archbishop Usher observes in his Annals. For it appears, by Pliny and others, that barley began to ripen in those countries in March; but wheats not till April. Heron. Conringius differs from this account a little; for he thinks (in his treatise de initio annis Sabbatiae) that this hail fell in the month of February; flax being sown here, and among the Romans, from the calends of October to the seventh of the Ides of December, as he observes out of Columella.

Ver. 32. The wheat and the rie were not smitten: for they were not grown up.] In the Hebrew, they were hidden; i. e. were as yet under ground, as Kimchi, and from him Junius and Tremellius explain it. But that cannot be the meaning; for there was but a month’s difference between the growth of wheat and of barley to maturity. And therefore Bochart hath more truly expounded the meaning (Hierozoic. par. ii. lib. iv. cap. 3.), that they were not yet ears; and so being tender and flexible, yielded to the stroke of the hail, and received less harm than the barley which was in the ear, and the flax which was bolted.

Ver. 33. Moses went out of the city, &c.] As he had promised (ver. 29).

The rain was not poured.] It seems there was rain together with thunder and fire; which made this plague still the more wonderful. Or, by rain must be understood the shower of hail which the Lord “rained from heaven” (ver. 18), which sense is confuted by the next verse.

Ver. 34. When Pharaoh saw that the rain and the hail and the thunderers were ceased.] As soon as the storm was over, and the heavens clear again.

He sinned yet more, and hardened his heart, &c.] That which should have made him acknowledge the power of God (which was as apparent in stopping the hail, as in pouring it on his country), made him the more contumacious. For seeing this danger over, he fancied there would be no more.

Ver. 35. The heart of Pharaoh was hardened, &c.] Or continued in the same mind: for God would not soften it, having resolved still to harden him, as he had begun to do (ver. 12), and did now (x. 1). For he neither moved his heart to remember his confession and his promise (ver. 27, 28), nor continued the means which extorted that seeming repentance from him. But by granting his desire, to have this stroke removed, suffered him to return to his wonted obstinacy.
CHAPTER X.

1 God threateneth to send locusts. 7 Pharaoh, moved by his servants, inclineth to let the Israelites go. 12 The plague of the locusts. 16 Pharaoh sweeth to Moses. 21 The plague of darkness. 24 Pharaoh sweeth unto Moses, 27 but yet is hardened.

1 And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: 2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord. 3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me. 4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: 5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which growth for you out of the field: 6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. 7 And he turned himself, and went out from Pharaoh. 8 And Pharaoh's servants said unto him, How that he had so often refused to yield; or instantly revolted from his seeming submissions.

Chap. X.

Ver. 1. The Lord said unto Moses, Go in unto Pharaoh:] Perhaps Moses might think that after seven messages delivered to him, and as many plagues for his refusal, and God's declaration that he had hardened his heart, it was to no purpose to make any new address unto him. Which it is likely he would have forbore, if he had not received this express command from God to go to him again. I have hardened his heart, &c.] This is rather a reason why he should not go; and therefore the particle ḫı is not to be translated for, but although, as it many times is used in these books, and then the sense is clear; although I have hardened his heart, yet let not that hinder thy going to him, but still importune him, because I intend to take occasion from his refusing to obey me, to work greater signs and wonders for your benefit (as it follows in the next verse), and for his ruin.

That I might shew these my signs before him:] The signs, he speaks of, were those already done since he hardened him, and those which were to follow. For he had threatened, when he said he would harden Pharaoh's heart (vii. 3), to multiply his signs and wonders in the land of Egypt.

Ver. 2. That thou mayest tell] The LXX. translate it, that ye may tell; for he speaks to Moses, as sustaining the part of the whole people of Israel.

In the ears of thy son, and of thy son's son:] All future posterity.

What things I have wrought] This may refer to the ten plagues which he inflicted on the Egyptians. My signs which I have done among them] The turning of his rod into a serpent, and two other miracles, mentioned at his first mission, are called signs (v. 8, 9, and see vii. 9, 10). That ye may know how that I am the Lord:] That there is no other God but me.

Ver. 3. And Moses and Aaron came in unto Pharaoh:] As God had commanded Moses (ver. 1), and the Lord God of the Hebrews.] This is the style wherein they began to deliver their message to him, and which they continued all along (v. 1, 3, vii. 16, &c.).

How long wilt thou refuse to humble thyself before me?] We meet not with this chiding question in any of the former messages; which was most proper now
long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we must hold a feast unto the Lord.

10 And he said unto them, Let the Lord be 
teaches were like those of lions." But it is likely, Moses speaks here only of their multitude. For the prophet Joel hath such an expression, when he speaks also of their being without number (Joel i. 6), "Whose teeth are the teeth of a lion," i. e. they devoured all things greedily and speedily.

Be a snare unto us? The LXX. and the Vulgar translate it, a stumbling-block: i. e. lay before us the occasion of our falling into one calamity after another. Or, involve or entangle us in so many mischiefs.

Knowest thou not yet that Egypt is destroyed? Dost thou not consider that so many plagues have ruined our country?

Ver. 7. Upon this advice, he commanded them to be called back again: and consented to let them go, with some limitations; to which Moses could not agree.

But who are they that shall go? In the Hebrew the words are, but who and who? that is, name the particulars. For his consent would not suffer the whole nation to go; but he would keep some fast in his hands, as a pledge for the return of the rest.

The reason of this large demand is given in the end of this verse. They did not know what and how often they must sacrifice to the Lord: and therefore it was necessary their flocks and herds should go with them. And they being to hold a feast unto the Lord, none of them were to be absent from the solemnity.

Hold a feast unto the Lord. It appears from v. 1, 3, that it was to be a feast upon a sacrifice, of which every one was to be a partaker.

Ver. 9. Let the Lord be with you, as I will let you go, &c.] Most take this for a form of approbation, as if he had said, You trust in the Lord, let him do all he can to deliver you, as I am resolved to keep you here. This justifies the truth of their observation, who say that Pharaoh at the first behaved himself like a proud fantastic humbug, who slighted all that Moses said or did; but since the plague of murrain on the cattle, and blains upon the Egyptians, like a fantastic distracted bedlam, who raved, as if his brains had been blasted (to use Dr. Jackson's phrase), with the fumes of a seared conscience.

Look to it: for evil is before you. It is uncertain, was it other he meant evil that they designed against him; or which he designed against them. The former best agrees with what follows; as if he had said, you intend a rebellion; therefore I will let none but the men go. Or, more plainly, it is visible you design some evil; i. e. you have conspired to be gone, and make a revolt. Or, it is plain and manifest, by your sudden advances, that you intend some evil. If we take it the other way, for evil which he threatened to them, the meaning must be, Mark what I say, I will take a course with you, unless you be content to go and sacrifice upon my terms; i. e. the men only.

Ver. 11. Not so.] You shall not have your will. Go now ye that are men, and serve the Lord, as ye did desire. So he interprets their demand (v. 1), pretending that women and children needed not to attend upon sacrifices.

They were driven out from Pharaoh's presence. It is likely he said, I have no more to say to you; or, you know my mind, and therefore get you gone; and then commanded his officers to thrust them out of doors; which they did with some violence. This shows he was in a fury; which made him neither regard God nor man: but reject the good counsel his own servants had given him (ver. 7), as well as the commands which Moses from God had delivered to him.

Ver. 12. Stretch out thine hand.] Upon this the Lord immediately ordered Moses to execute the just judgment. Which, as I said before, was threatened about the seventh day, and inflicted upon the next; and removed on the ninth day of Aibib. Compare ver. 4, 13, 19.

Ver. 13. Moses stretched forth his rod.] See viii. 6. The Lord brought an east wind, &c.] Though the Hebrew word kalim both properly signifies the east: yet it is sometimes used for the south, as Bochart hath demonstrated (par. ii. Hieroz. lib. i. cap. 15), and so the LXX. here understood it. For though in Arabia, which lay east of Egypt, there were great store of locusts, yet not such numbers as were in Ethiopia, which lay south of it; and abounded with them more than any country in the world. Some people there lived thither in the spring, about the vernal equinox, in vast quantities; partly by the western, and partly by the southern winds, as the same Bochart shows out of good authors (lib. iv. cap. 3). And now it was about that time of the year, when, by a wind blowing from those parts, they were brought into Egypt (see Ps. lxviii. 9).

Ver. 14. The locusts.] Being lifted up by the wind (as Pliny speaks), they fly in the air in a great cloud; which now it seems spread itself over all the land of
night; and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt; and rested in all the coasts of Egypt: very grievous were they before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. 16

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. 17 Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only. 18 And he went out from Pharaoh, and intreated the Lord. 19 And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. 20 But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go. 21 ¶ And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be no more东风 through all the land of Egypt.

That he may take away from me this death only.] We cannot, by the word ספה, hence, that the locusts killed men and women as the hail did; for the locusts, &c. are said to die as well as men (Gen. xlvi. 19; Job xiv. 8, &c.). But the locusts, destroying the supports of life, (by eating up the corn, and the grass, &c.) might, by consequence, be said to kill the people. In both which regards, Pharaoh might call them delly locusts.

Ver. 18.] Both Moses and Aaron were called to Pharaoh; and therefore now went both out; but one only is mentioned, viz. Moses; because by his prayers this plague was removed.

Ver. 19.] This is supposed to be done the next day, as I observed ver. 12, according to what is said, ver. 29.

Mighty strong west wind.] Strong winds are the only remedy to free a country from this plague, as Pliny hath observed. For if they die in those fields on which they settle, the air is so corrupted by the stench, that it breeds pestilential diseases.

The Red sea.] That which we call the Sea of Suph, i. e. of flags; as we translate the Hebrew ספעה, in the second chapter of this book, ver. 3, because it was full of a certain weed (which the Latins call alga, and the Greeks σάκες), which some travellers have affirmed to be of a red colour, and to make the water appear as if it were red also: from whence some fancy it was called the Red Sea. Certain it is it had the Hebrew name ספעה from thence being such abundance of this weed in that sea, that the inhabitants of the coast never plucking it up out of the water, and laying it in heaps to be dried by the sun, it becomes so compact that they build houses of it, as Bochart hath observed in his Phæleg. lib. iv. cap. 29. But it is most likely to have had the name of the Red Sea from this: that the Hebrews call the Sea of Suph, the nearer neighbours called the Sea of Elion, from the country which it washed, viz. Idumeæ (1 Kings ix. 26; Num. xxxi. 4). From whence the Greeks, who knew not the reason of the name, called it ἰδρυμα Σαμαραντα, the Red Sea; because Eled, in Hebrew, signifies red, as we find Gen. xxv. 29. Now this sea (which late writers call Sinus Arabicus) lies east of Egypt: and therefore a west wind was most proper to drive the locusts thither.

There remained not one locust.] The power of God appeared no less in sweeping them all away, than in bringing them upon the country: for both were done at the instance of Moses.

Ver. 20. The Lord hardened Pharaoh's heart, &c.] See ix. 12. He left him to himself: and did not move him to persist in his late good resolution.

Ver. 21. The Lord said unto Moses, He left off now to treat with Pharaoh; and only proceeds in the
darkness over the land of Egypt, even darkness which may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

24 And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you.

execution of the sentence of utter destruction, which he had decreed against him.

Stretch out thine hand toward heaven,] See ix. 23. That there may be darkness,] So that they should not see any thing at noonday.

Even darkness which may be felt.] In the next verse he calls it thick darkness: which was made, I suppose, by such clammy fogs, that they sensibly affected the Egyptians.

Ver. 25. There was a thick darkness—three days.] Some think, that during this three days' darkness the Israelites were circumcised; when the Egyptians, by reason of being shut up in their houses, could not take any advantage of them. And so Dr. Lightfoot expounds Psalm cxvii. 28. "They rebelled not against his word;" but submitted to be circumcised. For the words seem to signify some special piece of obedience, which they then performed. The author of the Life and Death of Moses will have it, that the Egyptians continued to such a watch that they could take no advantage of them. But that which is more certain is, that if the former plague ended on the ninth day, this judgment was ordered upon the tenth of the month Abib. On which day they began to prepare for the passover, by taking up the lamb which was to be slain four days after. And God appointed this to be the first month of the year, which hitherto had been the seventh (xii. 2, 3, 4).

Ver. 23. They saw not one another.] We may well look upon this as an emblem of the blindness of their minds; which was so great, that they had not the least discerning of their approaching destruction. Some of the Roman writers mention it. For in the short time, as was counted prodigiously by Livy and Julius Obsequens. Particularly at the death of the Emperor Carus, there was such a mist, that one man could not know another (see more examples in Huetius, lib. ii. Alm. Quest. cap. 12, p. 303, &c.). But of such a darkness as this, which continued to obscure all things three days together, there is no record; but in this sacred story. Which no man hath the least reason to disbelieve; it being as easy for God to continue it for three days, as for one hour; there being also a very great reason for it, both to punish the Egyptians, and relieve the Israelites.

Neither rose any from his place] None stirred out of their houses: for they could not see one another within doors: no, not by the help of a candle, or a fire, as the author of the Book of Wisdom understood it (xvii. 5), where he also supposes, that they were afflicted with apparitions; and their own evil consciences were also a great terror to them, while they remained prisoners so long in dismal darkness. And the Psalmist justly speaks of part, when, instead of mentioning this plague of darkness (as he doth the rest which were inflicted on the Egyptians), he saith, "God sent evil angels among them" (Psalm lxxviii. 49).

25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither.

27 ¶ But the Lord hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in this thing thou art a God. The children of Israel had light] Whereby they were enabled to go about their business, and get all things ready for their departure, without any notice of the Egyptians, much less any hindrance from them; who were in a mist, and could not see what they were about.

Ver. 21. Pharaoh called unto Moses.] He was so terrified by the horrible apparitions he had seen, that, at the end of the three days of darkness, he sent a messenger to call Moses: for before that time none could find their way to him. Or perhaps the meaning may be, that, in his ravishing fit, he called for Moses as if he had never seen him.

And said.] When Moses came, he made his former confession a little larger: but had not the heart to comply entirely.

Go ye, serve the Lord, &c.] It was a perfect intimation to higgle (as we speak) with Moses, and still drive his bargain as low as he could, when he was verse, and had fixed his heart on the brink of destruction. But this was the effect of his covetousness, which was incurable: and would not suffer him to part with them, but still to keep a pawn for their return to his servitude.

Let your little ones also go with you.] His blindness made him think this a great condescension, because he had denied it before (ver. 10).

Ver. 25. Sacrifices and burnt-offerings,] The difference between sacrifices and burnt-offerings, see xviii. 12. As they were to sacrifice unto the Lord their God, which was the service he required, so they were to hold a feast unto him; at which both sacrifices and burnt-offerings were necessary.

Ver. 26. Our cattle also shall go with us.] i. e. Therefore we cannot part with this cattle here, because we must use them in sacrifice, &c.

There shall not an hoof be left behind, i. e. The smallest thing. For it was a proverbial speech in the eastern countries, as appears by the like saying among the Arabians; which was first used about horses, and afterwards translated to other things; present money even to a hoof: that is, they would not part with a horse (or any other commodity) till the buyer had laid down the price of it, to a farthing, as we now speak. Or, according to the present German language, the hoof may be put for the whole beast; and the meaning be, We will not leave so much as one behind us. So Conr. Pellicanus.

For therein must we take to serve the Lord our God.] To offer sacrifice to him.

We know not with what we must serve the Lord.] Who was to appoint his own sacrifices: as he afterwards did, when they came into the wilderness.

Ver. 27. He did not incline Pharaoh to comply with this motion; but suffered him to persist in his obstinate resolution, not quite to part with them (see ver. 20).

Ver. 28. Get thee from me.] This sounds as if he intended again to have him driven from his presence (as ver. 11), so soon did he forget his own humble
more; for in that day thou seest my face thou shalt die.

confessions and supplications to him (ver. 16, 17), and returned to his frantic rage and fury against him. See my face no more, &c.] A speech more foolish than proud (as Dr. Jackson observes), to come from a man whom the Lord had so much impoverished, and so often humbled; and given sufficient proofs of his power, not only to bring greater plagues immediately upon him, but to cut him off.

Ver. 29. Moses said,—I will see thy face again no more.]

That is, unless I be called for; as one would think he was: because Moses did deliver one message more to him (xii. 4—8). Though we may suppose he delivered it now; or, that he did not deliver it himself, but by some other person. But that doth not agree with the last words of ver. 8, of the next chapter. And we read also (xii. 31), that “Pharaoh called for Moses and Aaron by night;” who perhaps did not go, but only receive his message.

CHAPTER XI.

1 God's message to the Israelites to borrow jewels of their neighbours. Moses threateneth Pharaoh with the death of the firstborn.

1 And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

CHAP. XI.

Ver. 1. The Lord said unto Moses,] It is uncertain when the Lord spake this: I suppose it was as soon as he came out from Pharaoh, at the end of the three days' darkness; which continued the eleventh, twelfth, and thirteenth of the month Abib; and on the fourteenth, in the morning, Moses received this new revelation.

I will bring one plague more upon Pharaoh, and upon Egypt:] The killing of the firstborn; which was the last plague inflicted on them in Egypt.

Afterwards he will let you go hence,] Not only consent to dismiss you entirely, but he earnest with you, and urge you to depart. So we find it came to pass (xii. 31, 32).

When he will let you go hence.] Perfectly and completely, with some kind of compulsion.

Ver. 2. Speak now in the ears of the people.] Give order therefore to the Israelites, as I formerly promised to direct (iii. 21, 22).

Let every man borrow of his neighbour,] See iii. 21, 22. Unto which this may be added, that some of the ancient fathers looked upon this as a piece of justice, that they should be paid their wages for the labour they had undergone in the service of the Egyptians; which God orders in this manner. So Epiphanius, in his Ancoratus, Num. exiti. exitii. 1, where he gives this account of the Israelites spilling the Egyptians, that they had served them a long time for nothing (he makes account 215 years), and therefore oxix ἡμεῖς ἐξάγεται καὶ ἐξήρανσαν τὰ δώρα 

them. &c. “was it not just, both before God and man, that their wages should be paid them before they left the country?” See Paterius on that place. And Harper, lxvi. lxvi. lxxi., and Ireanaeus, lib. iv. cap. 49. Tertull. adv. Marcion. lib. ii. cap. 39. And so the author of the Book of the Apocalypse (xi. 17), where he saith, the Lord gave the Israelites the goods of the Egyptians, μουσών φοίνικας ὀτρύννων, the reward of their labours. (See more, xii. 35).

Ver. 3. The Lord gave the people favour in the sight of the Egyptians.] According to his promise (iii. 21).

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

3 And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt:

5 And all the firstborn in the land of Egypt Moses was very great.] This seems to be given as a reason, both why the court durst not meddle with Moses, though he had brought so many plagues upon them; and why the people were forward to grant the Israelites what they desired, because they all highly esteemed him, and had him in great reverence, as a person that had extraordinary power with God: from whence some think it credible, that their posterity might give him Divine honours, as is reported by some ancient writers.

Ver. 4. Moses said, Thus saith the Lord,] It is manifest (from ver. 8), that these words were spoken from the Lord to Pharaoh; but it is a great question, when they were spoken. It is commonly thought that Moses said this, when he first parted with Pharaoh, and told him, he would see his face no more (x. 29). And when the first words of this chapter must be translated in the time past, the Lord had said unto Moses, that he would bring one plague more upon the Egyptians: which he now denounced to Pharaoh, because he said he should not have the liberty of being admitted to him again. Or else Pharaoh, contrary to his peremptory resolution, sent once more to speak with Moses; as it is plain he did after the firstborn were slain (xii. 31).

About midnight:] About the midst of the following night. For they having kept the passover, in the evening of this fourteenth day of Abib, the firstborn were slain in the middle of that night. Not precisely (the Hebrew indicates) but it might be a little before or after midnight (see Theodoric Hackspan, of such kind of speeches. Disput. de Locut. Sacris, N. iv.).

Will I go out?] By an angel, who was sent from the Shechinah (which resided in some part of the land of Goshen), and ordered to go and do this execution. Into the midst of Egypt:] Perhaps he means the royal city; where he began this execution, and then smote the whole country round about.

Ver. 5. All the firstborn in the land of Egypt shall die.] This was the sorest plague that had been hitherto inflicted: nothing being so dear to parents as their children, especially their firstborn.
CHAPTER XII.

shall die, from the firstborn of Pharaoh that sit-
teth upon his throne, even unto the firstborn of
the maidservant that is behind the mill; and
all the firstborn of beasts.

6 And there shall be a great cry throughout
all the land of Egypt, such as there was none
like it, nor shall be like it any more.

7 But against any of the children of Israel
shall not a dog move his tongue, against man or
beast; that ye may know how that the Lord
doeth put a difference between the Egyptians
and Israel.

From the firstborn of Pharaoh, &c.] i. e. From
the highest to the meanest person in the kingdom.

That sitteth upon his throne;] It is uncertain
whether this relate to Pharaoh, or to his firstborn.
The LXX. seem to incline to the former; having left out
the proper his, and simply translated it, that sitteth upon
the throne. But the Chaldee determines it to the latter,
by translating it, who is to sit upon the throne of his
kingdom; i. e. to be Pharaoh’s successor, the heir of
the kingdom of Egypt.

The maidservant that is behind the mill.] None were
more miserable than those slaves, whose work it was
to turn a mill with their hands, and grind corn perpe-
tually; especially when they were condemned to this
in a prison, say, in a dungeon: that so we are to un-
derstand this, appears from xii. 29. The ancient com-
dians often mention this; and we find an instance of
such drudgery in the story of Samson (Judg. xvi. 21).

Ver. 6.] The calamity being general in every house,
ith made a general and very loud lamentation: men,
women, children, and servants, bewailing the loss of
the prime person in the family.

Ver. 7.] A great wonder! that when so many thou-
sand people were upon their march, with abundance
of cattle, &c. not a dog should stir; who, though
never so gentle, yet commonly bark when they hear
the least noise, especially in the night. All travellers
know this.

A difference between the Egyptians and Israel.] This
was indeed a plain testimony of God’s special care
and providence over the Israelites: that when there
was such a great cry throughout all the land of Egypt
(ver. 6), all was quiet, still, and silent among them.

Ver. 8.] You that now forbid me to come to you (for
Pharaoh himself is included, it appears from xii. 31, &c.)
shall be forced to come to me; and submissively
entreat, my press me to be gone, &c.

Come down] It was a descent from that part of
Egypt where the court was, unto Goshen: though it
may simply signify, come to me,

Get thee out, and all the people that follow thee.] In
the Hebrew the words are, that is at thy feet; that is,
to the very last man. For they that bring up the roar,

8 And all these thy servants shall come down
unto me, and bow down themselves unto me,
saying, Get thee out, and all the people that fol-
low thee: and after that I will go out. And he
went out from Pharaoh in a great anger.

9 And the Lord said unto Moses, Pharaoh
shall not hearken unto you; that my wonders
may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these won-
ders before Pharaoh: and the Lord hardened
Pharaoh’s heart, so that he would not let the
children of Israel go out of his land.

as we speak, or march last after their commander,
said in Scripture, to be at their feet: as Wagenesel hath
observed in his confutation of R. Lipman’s Carmen
Memoriale (see Gen. xlii. 10).

After that I will go out.] When you shall think I
oblige you, to leave your country.

He went out from Pharaoh in a great anger.] It
moved the meekest man on earth to a just indignation
(which, it is likely, he expressed in his countenance
and behaviour) to see Pharaoh remain so stupidly in-
sensible as not to regard this threatening; which he
well might think would be as certainly executed as all
the rest had been.

Ver. 9. Pharaoh shall not hearken unto you;] That
is, I told thee at the first how it would be, and the
reason of it (iii. 19, 20). Of which it was very proper
to put Moses in mind at this time, when he was going
to fulfil the last part of these words: “after that
(after this last plague) he will let you go.”

That my wonders may be multiplied.] That he might
do one wonder after another until he had finished
Pharaoh’s destruction (see x. 2).

Ver. 10. Moses and Aaron did all these wonders be-
fore Pharaoh;] This seems to be a summary of what
hath been said hitherto, concerning the wonderful
plagues of Egypt: which as God designed to inflict
upon that country, so he did, by Moses and Aaron as
his instruments.

The Lord hardened Pharaoh’s heart; &c.] The ob-
stinacy of Pharaoh, under several severe judgments,
is so notorious, that it need be no wonder that the Lord
himself hardened his heart, so that he would not suf-
f er the people to depart, until what is here threatened
was executed upon him. There is nothing more
agreeable to the rules of justice, than to inflict heavy
judgments upon contaminous offenders; and no
punishment heavier than to let them undo themselves
by their own wickedness, and blindly run on, without
any stop, in their evil courses unto utter ruin. This
was the case of Pharaoh; of which the heathen had
a broken notion, when they said, Quos Jupiter vult
pudere, prius deminet: “Those whom God intends
to destroy, he first infatuates.”

CHAPTER XII.

1 The beginning of the year is changed. 2 The passover is instituted. 11 The rite of the passover. 15 Un-
leavened bread. 29 The firstborn are slain. 31 The Israelites are driven out of the land. 37 They come to
Succoth. 43 The ordinance of the passover.

1 And the Lord spake unto Moses and Aaron
in the land of Egypt, saying,

2 This month shall be unto you the beginning
of months: it shall be the first month of the
year to you.

§ Speak ye unto all the congregation of

of this to them: but it is very likely it was on the tenth
day of this month, before he brought the plague of
darkness on the land; wherein he gave the Israelites

CHAP. XII.

Ver. 1.] We are not told here when the Lord spake
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Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: 4 And if the household be too little for the lamb, let him and his neighbour reckon together unto his house, sign. Thus the author of the Chronicon Orientale, in express words: "This was the day in which the sun entered the first sign of Aries, and was most solemn among the Egyptians." And therefore God commanded the Israelites to sacrifice that creature which they worshipped. But there is no certainty of this, nor of what the author of Pseudo-amon, that the feast of the Egyptians being at its height on the fourteenth day, God ordered the killing of this lamb at that time: which was the greatest contempt of their Corni- ger Ammon (whom they worshipped then with the greatest honours), showing he could be no god whom the Israelites should be afraid to sacrifice.

A lamb.] The word sed signifies a kid as well as a lamb (Numb. xx. 11; Deut. xix. 4), and it is evident from the fifth verse of this chapter, that they might take either of them for this sacrifice. But commonly they made choice of a lamb, as the fittest of the two; being of a more mild and innocent nature. They that are of opinion, the Egyptians now worshipped such creatures, imagine also this was ordained to preserve the Israelites from their idolatry, by commanding them to kill such beasts as they. So R. Levi ben Gerson, God intended by this, "to expel out of the minds of the Israelites the evil opinion of the Egyptians," &c.

In house.] Some translate it for a family. But that would not true, for these tribes were divided into families, so were families into houses; (see how many lambs were few enough for a whole family, some houses were no small that they could not eat one, and therefore were to call in the assistance of their neighbours, as it follows in the next verse.

Ver. 4. If the household be too little.] They were not to number ten persons, nor more than twenty, to the eating of one lamb. At which meal, men, women, and children, masters and servants (if it were in a private family,) were entertained, and every one did eat a piece at least as big as an olive, if we may believe the He-

brow doctors.

Every man according to his eating.] This is, every member of a house shall take such a number of persons to him, as will suffice for the eating of the lamb.

Ver. 5. Your lamb shall be without blemish.] Because the male was counted more excellent than the female (Mal. i. 14), and therefore all whole burnt-offerings (which were the perfect sort of sacrifices) were to be males only (Lev. i. 3, 6). From hence this custom (as Bochart thinks) was de-

sired among the Egyptians; who offered only males, as he proves out of Herodotus, &c. (see 2. Hieroz. ib. ii. cap. 33, 50). But whatsoever the Egyptians did, the Pharaohs did otherwise: for Servius saith (in Aeneid, viii.) In omnibus sacris femininis generis plus valent victimæ; "that sacrifices of the female kind were of greater value in all their holy offices." Such different fancies there were in the world in after ages; but what opinions they had in Moses' time, none can certainly resolve.
6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

Of the first year:] It doth not signify that the lamb was to be a year old (for then it was incapable to be offered) but under a year old. It was fit for sacrifice at eight days old, though not before, xxii. 30, Lev. xxi. 27, (where laws, Maimonides saith, were observed concerning the paschal lamb, as they were in the daily sacrifice, Exod. xxix. 38; Numb. xxxviii. 3, and in others, Lev. xxviii. 18, 19,) and so it continued fit from that time till it was a year old; after which it was not accepted. For which Bochart gives a very likely reason in the forenamed book (par. i. lib. ii. cap. 50, p. 558).

6. Ye shall keep it up until the fourteenth day of the same month.] When it was to be offered to God by all the people, as our Saviour was upon the very same day. Which the Jews expected, as appears by a memorable passage which Andr. Masius (in Josi. v. 10), quotes out of that tract in the Talmud, called Rosh Hashanah, where they say it was a "famous and old opinion amongst the ancient Jews, in the day of the year which was the beginning of the Israelites' deliverance out of Egypt, should in future time be the beginning of the redemption by the Messiah," Which was wonderfully fulfilled in our Lord and Saviour; who keeping the Passover the day before the rulers of the Jews observed it, it fell out that he, the true Lamb of God, was offered on that very day, which shall hereafter be appointed for the offering this typical sacrifice.

The whole assembly—shall kill it] God hereby grants a liberty to any man among the Israelites to kill the Passover. Which act did not make him a priest (whose work it was to offer the blood), for in other sacrifices any man that brought them might do the same (Lev. i. 3, 4, 5), and this is given as a reason, why the people did not kill the Passover in Hezekiah's time, because they were unclean; and therefore the Levites had the charge of it (2 Chron. xxx. 17).

But, besides this, Moses seems to mean that all the company who were to eat, were to be present at the sacrifice: by which means, the whole assembly of the congregation of Israel was put into this service. And this was exactly also fulfilled in our blessed Saviour (whom the apostle calls our Passover), against whom the priests, and scribes, and Pharisees, and all the people, conspired to take away his life.

In the evening:] In the Hebrew the words are (as is noted in the margin of our Bibles), between the two evenings. The first of which began, when the sun began to set, and lasted till sun-set. Then began the second evening, and lasted till night. Between these two evenings, about the middle of them, was the Passover offered. For after the offering of incense, they began on this day to kill the daily evening sacrifice, between two and three in the afternoon (a little sooner than on other days), and having finished that, and trimmed the lamps (as Maimonides in this treatise on this subject, cap. i. sect. 4, describes the order of it), they went about the paschal sacrifice; which continued till sun-setting. That is, there were about two hours and a half for the despatch of all the lambs. For the daily evening sacrifice, and all belonging to it, being over in an hour's time (by half an hour after three), all the rest of the day till sun-set (which was two hours and a half at the time of the year) remained for the killing of the paschal lambs. (See Bochart, Hieroz. par. i. lib. ii. cap. 50, p. 558, and our learned Dr. Lightfoot, in his gleaning on Exodus.) Now our three o'clock in the afternoon being the same with the Jewish Passover, and the daily offering of our Blessed Saviour offered up himself to God for our redemption about the same time that this lamb was slain, for their deliverance out of Egypt (Mark xv. 34, 37).

Ver. 7. Take of the blood.] Which was the means that God now appointed for their preservation.

Strike it by dipping a bunch of hyssop into it (ver. 22).

On the two side posts; Upon which folding doors moved. For from thence, Bochart thinks, they had their name in the Hebrew.

Upper door post] The Hebrew word maskuph is nowhere to be found but in this chapter; and its carrying in it a signification of looking through may induce us to think they had lattices at the top of their doors, through which they could peep, to see who knocked, before they opened them. Both these were sprinkled with the blood, but not the threshold, lest any body should tread upon it, which had been profane, this being a holy thing. This striking or sprinkling of the blood upon the posts, seems to have been peculiar to the first passover at their going out of Egypt; and that he and his family may have observed them afterwards, when there was not the same occasion for it, viz. to distinguish their houses from the Egyptians, for their preservation from the destroying angel.

Of the houses,] In which the whole nation was gathered together; and all delivered.

Ver. 8. Eat the flesh in that night.] For it was not lawful to let any of it remain till the morning. (ver. 10.) And the Hebrews say, they were to eat it after they had supper, and were well filled with other meat.

Roast with fire.] Neither raw, nor sodden (as it follows in the next verse) for it might be sooner roasted than sodden: and they were in haste to be gone when they were offered.

Unleavened bread.] Partly to put them in mind of their hardships in Egypt (for unleavened bread is heavy and unsavoury) and partly to commemorate their deliverance from thence in such haste, that they had not time to leaven it, ver. 39; Dent. xvi. 3.

Bitter herbs] They were used for the same end, to put them in mind of their hard bondage in Egypt, which made not the heart sad. But we have not the mention of them in the Mosaic laws, as Maimonides says, there were five of these herbs, whose names he mentions: but it is hard for us to tell what they were. That great man Bochartus hath given some guesses at them; and thinks the first of them was wild lettuce, which is extremely bitter (see Hierozon. par. i. lib. ii. cap. 50, p. 563, &c., and his dispensation, lib. ii. cap. 15, p. 567). There were there in aftertimes; when, in some of the gentle
10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.  
11 ¶ And thus shall ye eat it; with your

loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.  
12 For I will pass through the land of Egypt, and will smite all the firstborn in the land of Egypt, and wickedness shall overtake them: but on you will I pass by, and all the beasts of the field shall go before you, and the flocks shall follow you; and the land which I go into will I give you a inheritance, a land flowing with milk and honey.  

feasts (particularly those of Bacchus) which had their original in Egypt (as Herodotus tells us, lib. ii. cap. 49, and Plutarch also, lib. de Isid. at Osiris,); they were the members of living creatures in pieces, and did eat them, blood running about their mouths, as Julius Firmicus observes. But the opinion of Theodorot seems to me probable (Serm. x. Πρωτοεκκλησίων), that in that old time, the wicked demons were in love with the sacrificing of men to them; but when they saw mankind begin to abhor such sacrifices, and to abstain from them, as abominable cruelty, then they invented τὰς διαμετοχὰς καὶ ἑφοδίας, &c. “Scourgings and whippings, eating of raw flesh, and other such rites” (tom iv. p. 625).  

Nor sodden] It seems superfluous to say sodden, or boiled, with water; there being no other way of cooking the flesh of the Hebrew word bashal signifying to roast, as well as to boil, according to the manner, is, Moses takes away that ambiguity, by adding with water; and also by expressly naming the opposite to it, but roast with fire. Which was ordained in opposition to some gentle customs in the eastern countries (If they were so ancient as the times of Moses), where they burnt the flesh of their sacrifices, when they prayed to their gods against drought, by the scorching heat of the sun. So Athenaeus relates, out of Philocorus, that the Athenians did, in their sacrifices to the θεόν, who came, in all likelihood, from the Egyptian Horus, which signifies Apollo, or the sun. The Zabili also were wont to boil kids in milk. (roast with fire.) Contrary to the manner in all other peace offerings, those flesh, that was allowed to be eaten, either by priest or people, was to be sodden; even in the feast of the passover: as we read expressly 2 Chron. xxxv. 18, where these things are accurately distinguished. And Maimonides gives this as the reason of it (why they are commanded to eat it roasted), because they went out in great haste, and had not time to boil it (par. iii. Moreh Nevi. cap. 46). Some of the gentiles in aftertimes roasted their meat in the sun, as Heliodorus tells us, lib. i. Ethiop. And some Grecian woman (as Plutarch tells us) did the same in their feast called Θεσμοφορία.  

His head with his legs.] They were to roast the lamb whole; to avoid perhaps the superstition of the gentiles, who went not to take the bowels of their sacrifices, to make curious observations thereupon, and also (in the Θεσμοφορία of Bacchus) thought themselves full of their deity, when they ate the entrails of their sacrifices, with the blood running about their mouths, as Arnonius tells us.  

Ver. 10. Let nothing of it remain until the morning.] This was a law of mystical sacrifices (Lev. xxii. 30), and before that, Lev. xi. 45, whereby there was an exception in the two following verses, 16, 17, for sacrifices that were a vow, or a voluntary offering, by which God provided that holy things should not be in danger to be corrupted, or put to profane uses; and that they might not lose their just estimation: an even common meat doth, which is not so much valued when it is not till the next day told; for men desire that which is fresh and newly dressed.  

In this paschal sacrifice, also, it was the more necessary it should not remain, lest they should have been forced, either to carry it away with them, which might have been troublesome; or, if, they left it behind them, it might have been profaned, and exposed to contempt by the Egyptians, or at least have been corrupted, which would not have been esteemed so holy a meat. Besides, there might have been danger also of turning such reliks to superstitions uses, as the heathens went on: God working as a great deliverance by the one, and the other. And this we may the rather think, because it is certain, that the ancient idolaters were wont to save some part of their sacrifices for superstitions purposes, as appears from Baruch vi. 27. Herodotus testifies the same concerning the ancient Persians (lib. i. cap. 132). Which the Hebrews might have been easily inclined to do, if they had on their remains of this sacrifice, which had such wonderful effects for their preservation.  

And that which remaineth of it—if ye shall burn with fire.] We read in Macrobius of such a custom among the ancient Romans, in a feast called Protervia; where the manner was (as Flavians there saith), ut si quid ex epulis superfluisset, igne consumatur: “that if by any chance any left of the food, it should be consumed with fire.” (lib. i. Saturnalia, 27).  

Ver. 11. Thus shall ye eat it.] He here orders the habit and posture wherein they should partake of the passover: which was like travellers, or like those who were going about some laborious work. So the three following particulars plainly import.  

With your loins girded.] They wearing long and loose garments in the eastern countries, it was necessary to tie them up, and gird them about their loins, whencesover they either went a journey, or undertook, as I said, any great labour; that so their garments might not be an impediment to them, as they would have been, if they had hung down about their heels (see 2 Kings iv. 29).  

Your shoes on your feet.] Many fancy this refers to the ancient custom of putting off their shoes (which God now forbids) when they went to eat, lest they should make the beds dirty, on which they lay leaning. But Bochart hath demonstrated that this custom was not so ancient; but that in Moses’s time, till after, they sat at their tables as we do now: of which the ancient have given many instances, in the book of Genesis, and elsewhere. And there, it is more likely the Jews were wont to go without shoes, when they were in Egypt; for anciently men did so; and that being a hot country, there was no need of them. And besides, they were so oppressed, that they may well be supposed to want many such conveniences of life. But now God commands them to put on shoes, being to travel a long journey (see his Hierozoloe, par. i. lib. ii. cap. 50, p. 508).  

Your staff in your hand.] Still the posture of travellers, who never went without a staff; both to support them in slippery places, and to defend them against assaults (Gen. xxxiii. 10). They seem now to have eaten the lamb, leaning on their staves; and therefore stood all the time, as men ready to depart. But these were things peculiar only to that passover which they kept in Egypt: afterwards they were not tied to them.  

In haste.] As men expecting every moment to begin their journey. This was the foundation of many of the laws about the passover, as Maimonides observes (par. iii. Moreh Nevi. cap. 46).  

It is the Lord’s passover.] To be kept in memory of his wonderful mercy in sparing the Israelites, when he destroyed the Egyptians, and delivering them from their cruel bondage.  

Ver. 12.] See xii. 4.
CHAPTER XII.

This night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. 

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memo-

Will smite all the firstborn, &c.] A most grievous judgment; all children being very dear to their parents, especially their firstborn; and those more especially who were their only children, as it is likely they were too many in Egypt. It was the sorer plague also, because no man’s children were spared, that he might comfort his neighbours; but they were all at the same time bewailing their loss. It is not certain by what sort of death they were smitten; but it was sudden, and extinguished them all in the same moment.

Against all the gods of Egypt I will execute judgment.] And so Moses tells us he did, Num. xxxiiii.

4. From whence it appears that the Egyptians were idolaters in Moses’s days; and the Jewish doctors will have it, that all their idols were destroyed this night. So Jonathan in his Paraphrase: “Their molten images were dissolved and melted down; their images of wood were broken in pieces; their images made of earth were crumbled into bits, and their wooden ones reduced to ashes.” Of the truth of which we cannot be assured; though we meet with it not only in Piele Elizer, cap. 48, but in the author of Libre hajamin, &c. or, the Life and Death of Moses; whose words are these: “All the first-born in the land of Egypt were destroyed this night, and their images also and pictures destroyed; whereupon the Jews borrowing gold, silver, and garments of the Egyptians, they went away laden with riches, according to what God said to Abraham (Gen. xv. 14), ‘That nation whom they serve will I judge; and afterward shall they come out with great substance.’”

This the heathen seem to have understood (for this story reached them); and carried away the gold and silver and garments of the Egyptian idols: for so Trogus reports it (Justin, lib. xxxvi. cap. 2), that when Moses led the Israelites out of Egypt, Sacra Egyptiorum furo abiustit: “he stole away the holy things of the Egyptians,” which he makes the reason why Pharaoh pursued them. Artapanus also in Eusebius saith, that most of their temples were overthrown by an earthquake (lib. ix. Praepar. Evang. cap. 27).

There are those, who by Elohim understand nothing but their princes or judges, the great men of the kingdom, upon whom the judgment of God was now executed. But another place in this book (xx. 23) plainly shews them to signify Israel and Egypt.

I am the Lord.] There is no other God but me: as he had said he would make both the Israelites and Pharaoh also to know (x. 2, xi. 7).

Ver. 13. The blood shall be to you for a token.] Or a sign, by which the Israelites were assured of safety and deliverance from the destroying angel. Of which token, if we may believe Epiphanius, there was a memorial preserved even among the Egyptians themselves, though they were ignorant of the original of their own rites. For at the equinox (which was the time of the passover) they marked their cattle and their trees, and one another in 🥰шка, with red ochre, or some such thing, which they fancied would be a preservative to them.

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And ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be an holy convocation, and in the seventh day there shall be a holy convocation.

When I see the blood.] Wheresoever my angel finds this blood upon the door-posts.

I will pass over you, &c.] Here is the reason of the name of passover, &c. (see Ex. xii. 14; or pesach, or passa, as it is called by the Chaldees; because God ordered his angel to pass over, or pass by, the children of Israel, and not to smite anybody in their families, when he smote every firstborn of the Egyptians (ver. 23).

Ver. 14. This day shall be unto you a memorial.] To preserve in mind God’s wonderful works, which “he made to them, and saved them” (cap. 10), that is ordered and disposed things in such a manner, that they should not be forgotten: particularly by instituting a festival solemnity upon this day, as it here follows.

Ye shall keep it a feast.] Called the feast of the passover: the rites of which are all manifestly con-

And an ordinance for ever.] To the end of that economy. For it often signifies only a long duration, as Deut. xv. 17. And here imports no more, but that they should keep this ordinance, not only now, but when they came into the land of Canaan.

Ver. 15. Seven days shall ye eat unleavened bread.] The seven days following the feast of the passover, were observed as a distinct festival, and called “the feast of unleavened bread” (ver. 17), because no bread that had any leaven in it, might be eaten all that time. Which the Jews explain thus: that not that they were bound to eat unleavened bread all those seven days (which was necessary only on that night when the passover was killed), but only not to eat leavened bread. That was utterly unlawful; but they might eat rice, or parched corn, or any such thing (see Pa-

Trovius in Epiph. Havres. lxx. n. 11).

At their march, indeed, out of Egypt, they were forced to eat unleavened bread (having none else to eat) not only for seven days, but for a whole month: that is, from the fifteenth of the first month, to the fifteenth and sixteenth of the next, when God gave them manna and quails (xvi. 1, 12, 13). But necessity, as I said, compelled them to this; they having nothing else to support them in the wilderness during that time; because through haste, they were con-

That soul shall be cut off.] See concerning this cereth (or cutting off), which is often mentioned in these books, Gen. xvii. 14. Most think it a punishment by the hand of God, and not of man.

Ver. 16.] The first and the last days of the feast of unleavened bread were kept holy (the other five were working days), because, as God delivered them from their cruel bondage in Egypt upon the first day,
be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

so he overthrew Pharaoh and his host in the Red Sea upon the seventh.

No manner of work shall be done in them.] No manner of work (see Ex. xxiii. 7, 8).

Save that which every man must eat, &c.] He that did any other work was to be beaten. For they equal these days with the Sabbath in this regard; that whatsoever work was forbidden on the Sabbath might not be done on any such days as these, which they call good days. But they might provide good cheer on those days; though not more meat than could be eaten. See Buxtorf. Synag. Jud. cap. 19, where he shows at large what things might be done, and what not on these days, according to the opinion of their doctors.

Ver. 17. Ye shall observe the feast of unleavened bread, &c.] He repeats it again because it was a thing of great moment, to have these seven days observed entirely, and not only the passover upon the fourteenth day in the evening: that they might every year think so long of God's great goodness, in delivering them from their miserable condition in Egypt, as not to let the sense of so singular a benefit slip at any time quite out of their minds.


Ver. 18. In the first month, on the fourteenth day] The passover was celebrated at the conclusion of the fourteenth day of this month; just before the beginning of the fifteenth day. For the next morning, when the Israelites, immediately after they had eaten the lamb, were hastened out of Egypt, was not part of the fourteenth day, but of the fifteenth: as we read Numb. xxxii. 3.

That is, for seven days (as was said before, ver. 15, and again is repeated ver. 19), which began immediately after the eating the paschal lamb, in the end of the fourteenth day. For if they should be reckoned from the beginning of the fourteenth day, there would be not seven, but eight days of unleavened bread.

Ver. 19. Seven days shall there be no leaven found in your houses.] This still makes the precept stricter; that they were not only to abstain from any thing leavened, but not so much as to have it in their habitations. Accordingly the Jews tell us, of an exact search which every one was bound to make, with lighted wax candles, lest it should remain in any corner of their houses. Their scrupulosity in this matter is exactly described by Buxtorf, in his Synag. Jud. cap. 17, p. 394, &c.

Whether he be a stranger, &c.] This is one of another nation; but had embraced the Jewish religion, by receiving circumcision. For none else were admitted to eat of the passover (ver. 48). Such a person was called a proselyt, or proselytus.

Ver. 20. Ye shall eat nothing leavened;] This according to the Jews, explains what follows: "In all your habitations shall ye eat unleavened bread."

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike
the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. 23 And the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. 24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

Whence it is that Hesychius calls this herb ἐνίκειον, "an astringent and purging herb," because it was appointed by the law of Moses for this purpose; otherwise, there is nothing astringent in its nature.

Dip it in the blood that is in the bason.] The Hebrew word שְׁפָחָה, which is here translated bason, is translated cup in Exod. xvi. 2; and סָפָחָה, here translated sprinkle, is rendered sprinkle in Exod. xii. 21, to signify the door or threshold of the house where some suppose the lamb was killed. Certain it is, that some of the vessels of the sanctuary are called in the plural number sippirim and sippoth (1 Kings vii. 50; Jer. lii. 19), though the vessels which received the blood of the beast at the altar of burnt-offerings are called by another name (in Isaiah xlii. 20, et al.). There were no such now, and therefore they received the blood at present in a common bason or cup.

Strike the lintel, &c.] Or sprinkle it, as many understand it. For there being, as yet, no altar, the blood is ordered to be sprinkled in this manner: having in it something of the nature of a propitiation. Because by this sprinkling of the blood, God's displeasure was turned away from the Israelites, when it fell upon those houses where his blood was not seen.

The two side posts.] See ver. 7.

None of you shall go out at the door] The destroying angel could have discerned an Israelite from an Egyptian though he had met him in the street; but this was required to teach them that their safety came not by his going among them in the form of a man, but by the preservation of the blood of this lamb, which was shed to save their blood from being spilt. Thus in the flood there was no safety but in the ark: nor could Rahab have been saved, when Jericho was destroyed, out of the house where the scarlet thread was tied.

Until the morning.] When they were importuned by the Egyptians very early (not long after midnight, ver. 21, &c.) to be gone with all they had, out of their country.

Ver. 23. For the Lord will pass through to smite the Egyptians: As he had threatened (ver. 12). For he rehearses to the elders what God had told him. When he seeth the blood, &c.] So he had promised before (ver. 12). Maimonides being of the opinion that the Zabíli and other idolaters abhorred the killing of such creatures, thinks that God ordained this killing of the lamb, &c. both to purge the minds of the Jews from such false opinions, and make profession of the contrary; and to persuade men that that action which they accounted deadly preserved from death; according to these words, the Lord shall pass over the door, &c. (Par. iii. Mere Nevech, cap. 46).

Ver. 24. Ye shall observe this thing, &c.] Keep this feast, by sacrificing a lamb, and eating no leavened bread: though some of the ceremonies wherewith it was now observed, in aftertimes were not necessary.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. 28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they. 29 ¶ And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that

Ver. 25. When ye come to the land which the Lord will give you, &c.] This deliverance is not to be forgotten when God hath given you rest, in the land he hath promised you. But there you are most carefully to preserve the memory of it, by keeping this feast every year. And, indeed, most think they were not bound to keep it till they came thither: but what they did was but an act of thanksgiving, the next year was by a special direction, not by virtue of the command in this chapter (Numb. ix. 1, 2, &c.). Ye shall keep this service.] In all things, except what was proper and peculiar to their coming out of Egypt.

Ver. 26. When your children shall say unto you, What mean ye by this service?] When children were of twelve years old, their parents were bound to bring them to the temple; where, seeing what was done at this festival, they would be apt to inquire into the meaning of it. At every feast also of the passover, the eldest person at the table instructed all the younger sort, that were there present, in the reason of this institution, rehearsing these very words, as Conradus Pellicanus observes: "This is the sacrifice of the passover, in remembrance that the Lord passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."

Ver. 27. It is the sacrifice of the Lord's passover.] Or, the sacrifice of the passover to the Lord: i.e. in honour of the Lord, who passed over the Israelites, when he smote the Egyptians. It is frequently called by the name of the passover (xii. 12, 13, xx. 25, xxix. 22), and it is called korban; which is a name given only to those things which were brought to be offered up to God. See Numb. ix. 13, where, as it is called korban, so the same word is used for bringing it, which is commonly used about other sacrifices. And it further appears to have been properly a sacrifice, by the rites belonging to it: for the blood of it was sprinkled by the priests (2 Chron. xxx. 16, xxxv. 11). Which, though it could not be done here, because they had no altar in Egypt; yet the posts of their houses (as I observed before) were sprinkled with it; and it had an effect accordingly.

The people.] To whom the elders (ver. 21), reported these things from Moses. Bowed the head and worshipped.] Expressed their belief of what Moses had said; and humbly acknowledged God's goodness to them.

Ver. 28. The children of Israel went away.] To their several habitations.

And did as the Lord had commanded Moses and Aaron.] (ver. 1) They kept the passover.

So did they. According to all the forenamed rites belonging to it.

Ver. 29. At midnight the Lord smote, &c.] According to the foregoing threatening (xi. 4, 5), see there. The captive that was in the dungeon.] The pit or
was in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the Lord gave the people favour in dead, had reason to conclude the next blow would be at his own life.

Send them out of the land:] This shows they were not merely dismissed, but entreated, nay, importuned, to depart. Such a change had this slaughter, and the general outcry that followed upon it, made in their hearts.

In haste:] They that were unwilling before to hearken to the Israelites' petition, now make their preparation to go. The day was evening, and was come upon them. If they would not suffer them to delay their departure: nay, made a golden bridge (as we speak) for their speedy passage out of Egypt (ver. 33, 36).

We be all dead men:] They were desirous the Israelites should enjoy their liberty, rather than they lose their own lives.

Ver. 32. The people took their dough before it was leavened.] They seemed to have newly mixed their flour and water together, and kneaded it into paste or dough, as we translate it: but had not put any leaven into it, nor had time to make it into cakes, and bake them.

Their kneadingtroughs:] The Hebrew word comprehends both the dough and the thing wherein it was contained: which in viii. 3, we translate own, and here kneadingtroughs, in which their dough was carried.

Being bound up in their clothes:] The Hebrew word for clothes, signifies any thing that covers another; or wherein it is wrapped; as the dough was in linen clothes, it is most likely (for that is usual), to keep it from the leaven; and which they could not use in the night, and would have hindered its rising.

Upon their shoulders:] For we do not read of any wagons or horses they had for the carriage of their goods out of Egypt.

Ver. 35. The children of Israel did according to the word of Moses:] Who had commanded them from God, to do as it here follows (xi. 1, 2), which was their warrant, and justified the fact.

They borrowed of the Egyptians, &c.] So most understand it: though some think it was a free gift which the Egyptians bestowed upon them; when they were very desirous (as we read before) to have them gone out of their country; which made them not only entreat but hire them to depart. Auch. Jacobus Capellus, ad. A. M. 3503. They that had denied them琬e to go away for a few days (saith he), now press them to depart with all speed; quin et precibus Israelitasdemulcent, ac donis onerant.Egypti (see iii. 23). But it is commonly thought, that the Egyptians imagined the Israelites only desired to appear as well adorned as they could before their God, at the great feast they were to keep in the wilderness, and so they readily lent them these jewels and fine clothes to deck themselves withal; which they hoped would be restored to them again as soon as the sacrifice was over.

Ver. 36. The Lord gave the people favour, &c.] As he had promised, iii. 21, and see xi. 5.
the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of

Succoth.] This being the fifteenth of Nisan, they began to keep the feast of unleavened bread at this place: called Succoth from the booths or tents which were here first erected (no houses being there), wherein they continued while they lived in the wilderness; and many preferred them before houses, when they came to Oaanain. Whence we read so often such expressions as of tents, O Israel, or, They went every man to his tent.

It is an idle fancy of R. Solomon upon this place, that they travelled this day one hundred and twenty miles, and that in an hour, because it is said (Nix. 4), that God carried them on eagles' wings. Some will have this place called Succoth, because the cloud of glory began her first to overspread them.

Six hundred thousand on foot that were men.] i.e. Were twenty years old, and upward; all fit for war.

Beside children.] If we reckon all under twenty years of age, with all the women and old men, there could not be less than fifteen thousand persons. A vast increase in the space of a little more than two hundred years, from seventy persons that went down into Egypt.

Ver. 38. A mixed multitude went up also with them.] Some think these were only a rabble that marched along with them; imagining they would return at three days' end. Which when they saw they did not, they began to mutiny, and quarelled with Moses, &c. as the author of Dibre Hajamin tells the story. Others think that many Israelites had made marriages with the Egyptians (as some it is plain did, Lev. xxiv. 10), who now accompanied them at their departure, being loth to leave their relations. But it is most probable they were proselytes of the gate (as the Jews call them), who had renounced idolatry, but were not entered into the covenant, by being circumcised (see Selden de Synoditis, cap. 2). It is uncertain what number there was of these; but it appears they were a multitude.

Flocks and herds.] Some of which perhaps belonged to the mixed multitude: for they among the Egyptians that feared the Lord's word, preserved their cattle from the stroke of the hail, which destroyed all that was in the field (xix. 30).

Ver. 39. They baked.] When they came to Succoth.

Unleavened cakes, &c.] The Scripture often mentions such bread (Gen. xviii. 6; Numb. xi. 8; 1 Kings xvii. 12), for it was not leavened. They could not stay till it was leavened; being thrust out in haste as they were preparing it (ver. 33), which doth not signify that they put leaven to it, when they came to Succoth (as God understands it), for that was inconsistent with the feast of unleavened bread; which they were commanded to keep (ver. 15), and which it is reasonable to suppose they now observed, as well as killed and ate the paschal lamb (ver. 6, 28).

Neither had they prepared for themselves any victual.] This justifies what I observed upon ver. 15, that they baked a whole month on unleavened bread, till God sent them manna to eat.

Ver. 40. Now the sojourning.] So the Hebrew word moshab most certainly signifies: not merely dwelling (as the Vulgar Latin renders it) but dwelling like strangers, who are not in their own country. Thus
Israel, who dwelt in Egypt, was four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

42 It is a night to be much observed unto the Lord for bringing them out from the land of Egypt.
CHAPTER XII.

Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations. 

43 And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: 

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

Unto the Lord] In honour of him, who had graciously begun to fulfill his promise made to their forefathers.

This is that night of the Lord, &c.] Which God hath commanded to be observed; because they came out at that season (Deut. xvi. 6), under his conduct from the Egyptian bondage. Or, it may be called that night of the Lord, because his power, and mercy, and faithfulness to his promises, so signaly appeared that night.

Ver. 43. The Lord said unto Moses] At the same time, I suppose, that he instituted the passover (ver. 1), he added this caution about it.

This is the ordinance of the passover.] A further rule to be observed at this feast.

There shall no stranger eat thereof.] Several of the Jewish doctors, by the son of a stranger, understand an aspinate from the religion of Israel, those not circumcised, worship, i.e. idolatry; as Mr. Selden observes (lib. i. de Synedr. cap. 13, p. 179). But it is not to be so restrained, as appears from the next verse: which is a further explanation of this. Wherein he ordains, that no man who did not embrace their faith and religion should eat of the passover, though he was a proselyte so to say, as now the Jews intermarry with strangers, this being a commemoration of the great deliverance bestowed upon the Israelites; none but they were to partake of it; unless they would be circumcised, and thereby come into the covenant made with Abraham. Which gave them a title to all the privileges of his children; and obliged them, as well as the natural Israelites, to give public thanks for this work of their redemption from Egyptian bondage: to worship and serve their God according as he directed.

Ver. 44. But every man's servant that is bought] As many were in those times and countries; who became their masters' proper goods, as much as their cattle.

When thou hast circumcised him, then shall he be eat thereof:] He was not to be circumcised against his will: but if he refused, after a year's trial (as Maimonides expounds it), to receive circumcision, his master was to sell him again. For it is very unreasonable to think, that he was to be compelled to be circumcised, as those Hebrew doctors seem to understand it, who say, "That both master and servant were forbid to eat of it, till the servant was circumcised" (see Selden, lib. ii. de Synedr. cap. 1). Where he shows at large, that, according to the Hebrew doctors, no man was to be admitted a proselyte, to partake of the paschal lamb, unless his whole family was circumcised with him, both children and servants.

Ver. 45. A foreigner.] The Hebrew word tsahab, literally signifies a dweller or inhabitant: by which name those pious gentiles were called who renounced idolatry, though they did not embrace the Jewish religion; because they were permitted to settle among them, and dwell in their country, which was not allowed to other foreigners who continued idolaters (see Selden, lib. ii. de Jure Nat. et G. cap. 3, et cap. 5). Where, he observes, Maimonides makes this exception, that no such persons might dwell in Jerusalem, because of the singular holiness of that city; but anywhere else they might, without the profession of Judaism.

An hired servant] Some of them were servants to the Jews, and so dwelt in the same house with them: and were called hirelings, when they bound themselves to serve their masters for three years: as the Jews gather from Isa. xvi. 11.

Ver. 46. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it. 

48 And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him take of the unleavened bread, and of the bitter herbs.
come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

Ver. 49. One law shall be to him that is homeborn, &c.] Nothing could be more equal than this, that no man should enjoy this privilege who was not of their religion; but whosoever embraced it should partake of the same benefits.

Ver. 50. Thus did all the children of Israel. They kept this passover; and afterwards another, by a special direction (Numb. ix.), but afterward, during their stay in the wilderness they seem to have omitted it; because they omitted circumcision, without which (ver. 48) they were not capable to partake of it.

As the Lord commanded Moses and Aaron, so did they.] Observed it according to all the rites here enjoin'd: though in future ages several of them were omitted, as peculiar to this time.

Ver. 51. It came to pass the selfsame day, &c.] On the day after they celebrated the passover, they began their march out of Egypt. Which was a thing so notorious, that the memory of it was preserved in nations far distant from them: though the story was much corrupted, for want of the knowledge of these sacred records. For Strabo mentions it (to name no more) but saith the report was, that the Jews were descended from the Egyptians (which might be believed by strangers, because they dwelt so long in that country), and that Moses was an Egyptian priest, who had a certain part of that country; but being dissatisfied with the present state of things forsook it, and many worshippers of God (παρεικασάλας τῶν θεών) followed him. For he affirmed and taught that the Egyptians had not right concep-

tions, who likened God to wild beasts and cattle: nor did the Africans or Greeks conceive of him better, who represented him like to men: οἶρ ὑπὸ τοῦ μονού θίος, τὸ ποιητὸν ἡμῶν ἡμῶν καὶ κακοῦ καισάκτας, ὁ παθητικὸς σφαίρα καὶ σχοίνος: "For there is but this one only God, that which comprehends us all, and the earth and the sea, which we call heaven, and the world," &c. In which words, he makes Moses not so foolish as the Egyptians and other nations, but attributes a senseless opinion to him (that the world, which we see, is God), if this be the right reading of his words. But I rather think the place is corrupted, and it should be, τοῦ ἱεροτεων θίος ὁ παθόντας ποιητὸν καὶ κακοῦ, for this is Moses's true opinion, with which he begins his books, that "he only is God who made the heaven and the earth." And this perfectly agrees with what follows in Strabo, "That no image can be made of this God, and therefore a temple without any image must be erected to him," &c. Which is not true, if we take the visible world to be God; for the image of the heaven and the earth may be made, as well as of a man or a beast. However, it is true, which he adds, That Moses persuaded many good men, and brought them into that country, where Jerusalem is the chief city; where they lived a long time happily, ἀποκαραγόντες καὶ ἀποστησάντες ἰησοῦς καὶ ἐρωτώμενον τό σωτήριον, and doing justly, and being sincerely religious. Which is a notable testimony from a pagan, to be noted aureis literis "with letters of gold," as Casaubon speaks in his Annotations on his place, (lib. xvi. p. 760, 761).

CHAPTER XIII.

1 The firstborn are sanctified to God. 3 The memorial of the passover is commanded. 11. The firstlings of beasts are set apart. 17 The Israelites go out of Egypt, and carry Joseph's bones with them. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

1 And the Lord spake unto Moses, saying,

2 Sanctify unto me all the firstborn, whatso-

ever openeth the womb among the children of Israel, both of man and of beast: it is mine.

who were the firstborn of the father, called, "the beginning of his strength" (Deut. xxi. 17). The other, the firstborn of the mother, which are called here, "whatsoever openeth the womb." The Hebrews make a great difference between these two; and say, that to the former sort belong the prerogatives, both of having the inheritance of his father, and also the priesthood: but to the latter only belongs one of these prerogatives, viz. the priesthood. And they gather it from this very place, "whatsoever openeth the womb" (which is the firstborn of the mother) is mine; i.e. shall be employed in my service. But instead of these, God took the Levites to attend upon him (Numb. iii. 12). After which, the firstborn were to be redeemed at a certain rate, which was part of the priests' maintenance (Numb. xviii. 15, 16). See Selden de Successionibus, ad Leg. Heb. cap. 7.

Among the children of Israel,] Whom this precept concerned peculiarly, but no other people. Therefore the Jews say, that if one of them and a gentile had any beast in common between them, the firstborn was free (as their phrase is), because it is here said, among the children of Israel, not the gentiles (see Buxtorf. Synag. Jud. cap. 39).
3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.

5 ¶ And it shall be, when the Lord shall bring you into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son in that day, saying, This isdone for a sign unto thee, that thy children may know that God did appear unto thee, and that He brought thee out from Egypt, as He hath.

Both of man and of beast:] And is further directed and explained (ver. 12, 13).

It is mine.] And therefore was to be offered to God, if it were a male of any beast; only an ass desiring the observation of the passover, and the feast of unleavened bread, by this law to teach them (saith R. Levi Barzelonius) that the whole world was his; and that men had nothing in it, but by his gracious grant: who challenged the firstborn of every thing to himself, because all was his. For the firstborn man was dearer to a man, saith he, than the apple of his eye (as no doubt he was), and there was bound to offer him to God. But the plainest reason of this law was, to put them in mind of God's miraculous providence, in sparing their firstborn, when those of the Egyptians were all killed. To which the Jewish doctors add a more ancient right God had to them: being the persons who sacrificed to God, before priests were ordained by the law of Moses. Onkelos takes the "young men" (xxiv. 5) to have been the firstborn, and the priests mentioned xix. 22 (Aben Ezra also upon Numb. xvi. 1, saith the same), the truth of which I shall examine there.

Ver. 3.] God seems to have commanded Moses, at the same time he gave this precept, to repent here at Succoth, what he had said to them in Egypt, concerning the observation of the passover and the feast of unleavened bread. It being of great moment to have the benefits hereby commemorated in perpetual remembrance.

Remember this day,] Which was the first day of unleavened bread; commanded to be kept holy (xii. 15). [It is a strength of hand the Lord brought you out!] That is, by a miraculous power: which constrained Pharaoh to let you go, much against his will. So God promised at his first appearance to Moses (iii. 19).

There shall no leavened bread be eaten.] Unleavened bread was to be eaten on the passover night, and afterwards no leavened bread. See xii. 15, &c., where this is represented as the sense of the Jews; but the sixth and seventh verses following seem to say otherwise.

Ver. 4. This day same ye out! In the morning of this day they began their march.

Abib.] This word Abib signifies an ear of corn: for then barley began to ear. The Syriac word habab hath something of its sound, which signifies a flower: and so the Rabbins here have it, the month of flowers. Whence Macarius saith, God brought Israel out of Egypt, in \( \text{m} \text{nu} \text{n} \text{nu} \text{nu} \text{nu} \text{nu} \) "in the month of flowers;" when the pleasant spring first appeared (see xxiii. 15).

Ver. 5. From hence they conclude, this precept did not oblige them in the wilderness: but it was law when they came into the land of Canaan; and command that they observed it the year after this (Numb. ix. 1, 2, &c.).

See xii. 25, 50. In confirmation of which (Deut. xii. 1) is alleged, where he begins to recapitulate all the laws they were to observe in Canaan; among which fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

This is one (xii. 5, 6), yet this alone would not have been sufficient to prove this (for he might be thought now only to reinforce his laws, at their entrance into Canaan), if he had not added, (ver. 1), "Ye shall remember," etc.; which supposes, that in the unsettled condition wherein they were in the wilderness, they had not kept themselves to all those rules which follow, and had been formerly delivered.

Which he sware unto thy fathers to give thee, &c.] Gen. xv. 18, 19, &c.

Kosmos saith, Both the passover, and feast of unleavened bread (xii. 25).

Ver. 6. Seven days thou shalt eat unleavened bread.] This seems to confe what the Jews say, that they were not bound to eat unleavened bread, but only when they are the passover (see xii. 15).

In the seventh day shall be a feast.] As the first day was holy (ver. 15), so it was the last (xii. 15), that they might not fail in their gratitude for so great a benefit as they now commemorated.

Ver. 7. Unleavened bread shall be eaten seven days.] This seems still to make the injunction plainer that for seven days they should eat unleavened bread. Which is so often repeated, because this made them sensible, more than any thing else, of the wonderful hand of God in bringing them out of Egypt; which was so sudden and hasty, that they had not time to bake the dough they had prepared, nor so much as put leaven to it (xii. 39).

No leavened bread be seen with thee.] From whence the Jews conclude, that not only all such bread is to be carefully sought for and thrown out of their hands, but all those that have been used the year before thoroughly scoured, lest any thing should remain in them, that might give a tincture of acidity to the bread that might be made in them. In which work they spend some days before the passover, as Buxtorf observes in his Synag. Jud. cap. 17.

Neither shall there be leaven seen with thee, &c.] For which cause, as he there observes, they abstain, all the time of this feast, from all such things as may possibly have some leaven in them. As from honey and sugar, which are often adulterated with flour, &c.

Ver. 8. Thou shalt shew thy son in that day, &c.] That is, on the first day of unleavened bread, it was to be a part of their religion, to instruct their children in the meaning of their killing the lamb, and their abstinence from leaven. This the Jewish doctors make one of the DCXIII. precepts, that parents should tell the whole story of their going out of Egypt on the fifteenth day of Nisan: when every one, according to his ability, was bound in his own language, to bless and praise the name of God, for all his miracles, which he wrought for them. They are the words of R. Levi of Barcelona.

Ver. 9. It shall be for a sign unto thee.] These seem to be still the words that the parents were to say to their children upon the festivals; whereby
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saying; This is done because of that which the Lord did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord’s law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

they taught them to look upon this observation as a token or memorial of what God had done for their forefathers, when he brought them out of Egypt.

Upon thine hand, and for a memorial between thine eyes,] To make thee as sensible of God’s goodness, as of that which thou hast in thy hand; or of a thing that is continually before thine eyes. The Jewish superstition about their phylacteries took its rise from hence, but without any good ground: it being evident he speaks not of tying parchments, or any thing else about their wrists, &c., but of teaching their children the meaning of their holy rites. And so some of themselves have expounded it; particularly the forementioned R. Levi of Barcelona, who gives this reason why such abridged mention was taken to have been the case:—“Because (saith he) this is the foundation of our law and of our religion: for which cause, in all our blessings and prayers, we commemorate our coming out of Egypt; because it is a sign to us, and a perfect demonstration of the creation of the world, and that our Lord God is the author of all creatures, and doth what he pleases, &c.” For who but he could change the course of nature, and work such great and unheard of signs as he did? This is sufficient to confute those that deny the creation of the world; and to establish us in the belief of God most blessed: and to persuade both that there is a providence, and that his power extends to all things, both in general and particular.” So he (see ver. 16).

That the Lord’s law may be in thy mouth.] That their children might be able to declare to their posterity the law of the Lord about these matters.

For with a strong hand hath the Lord brought thee out of Egypt.] By slaying all their firstborn in one night (see iii. 19). Keep this ordinance. Of the passover; and of the feast of unleavened bread.

In his season.] On the fourteenth, and the seven following days of the first month.

Ver. 11.] Under the name of Canaanites he comprehends all the rest of the seven nations. And these words seem to import, that the law of the firstborn was not to take place till they came into the promised land. Yet we find (Num. iii. 12, 13), that God demanded all the firstborn of them, though he took the Levites in their stead; and both being numbered, and there being two hundred seventy-three firstborn males more than there were Levites (ver. 41—48), he required them to be redeemed at five shekels a piece, and the money to be given to the priests (ver. 46—48). But, perhaps, after this the law was not observed till they came to Canaan.

As he sware unto—thy fathers, &c.] See ver. 5.

Ver. 12. Thou shalt set apart unto the Lord all that openeth the matrix.] Here he shows what he means by that sanctification of the firstborn, which was mentioned in the firsting of the firstborn, by the offering of a lamb to the Lord. For that which is called sanctifying there, is here called setting apart, or separating it from the rest of that kind of creatures, for another use, viz. to be sacrificed to the Lord. For the word heeverta,

11 ¶ And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord’s.

13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break [or cut off] his neck.

which we translate set apart, is, in the Hebrew, made to pass over. Which is explained, xxii. 30. Thou shalt give it unto me; viz. to be offered at the altar.

The males] The firstborn are only mentioned (ver. 2), but here it is explained to signify only the males. If a female came first, and afterward a male; that male was not devoted unto God, because it did not open the matrix, and other ceremonies before it.

Shall be the Lord’s.] And therefore set apart from common uses, to be employed in his service. That is, every firstling male of a cow, sheep, or goat, was to be offered in sacrifice; and the blood being sprinkled on the altar, the flesh of them was given to the priests (see Numb. xviii. 17, 18), where what is here briefly directs them, as they did the firstling of clean beasts.

Ver. 13. Every firstling of an ass] There was the same reason for horses and camels; but an ass is only mentioned, because abundance of asses were bred in Judæa; where there were few horses or camels. And therefore Numb. xviii. 15, it is said in general, “the firstlings of unclean beasts thou shalt redeem.”

Thou shalt not redeem a female ass. Which was to be sacrificed to God. If a man had not a lamb, he was to give the price of one. And because all lambs were not of an equal price (some being worth more than others), the rabbins say that a good eye, i.e. liberal man, gave a skekel; an evil eye half as much; and a middle sort of men gave three quarters. It was to be redeemed also within thirty days.

If thou wilt not redeem it, then thou shalt break (or cut off) his neck.] It was to die, one way or other, and not to be employed in common use; but thus to be disposed of, if they would not give a lamb, or its value, in exchange for it. Which men might sometimes be unwilling to do, because asses being so plentiful in that country, they might not be worth so much as a lamb; and so no one would give them. But Selden, that from this law of redeeming asses, the gentiles took up a fancy, which was common among them, that the Jews worshipped an ass’s head (see lib. ii. de Jure Nat. et Gent. cap. 1). Which was one of their calendars also of Christians (whom they took to be the same with the Jews), as we read in Minutius Felix, Tertullian, and others.

All the firstborn of man among thy children shalt thou redeem.] See ver. 11. Human sacrifices were not acceptable to God. For though he once commanded Abraham to offer his son, yet it was not actually done: and here he declares he did not approve of such sacrifices, by commanding them not to offer their firstborn to him, as they did the firstling of clean beasts; but to redeem them. For the way of the gentle world, even in those days, was to offer their children to Moloch, as appears from (Lev. xx. 2), where he orders him to be put to death, who “gives any of his seed to Moloch.” The very same phrase which is used (as I observed, ver. 12), concerning sacrificing the firstling of the flesh to them, is again used in Lev. xviii. 21, he uses both phrases, saying, “Thou shalt not give any of thy seed to pass through to Moloch, or to pass over to Moloch.” The very same word, which we here translate (ver. 13), set apart. And it
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it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

14 And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the Lord all that openeth the matrix, which is the Lord word tataphot, which we translate frontlets, it is certain it signifies no more than zizaron, in the ninth verse: a memorial, or monument, as the Vulgar translates it. And so Aben Ezra explains it, be ou zizaron, as it were a memorial; and that immovable, as the LXX. take it. Yet from hence the Talmudists have extracted their phylacteries (or pieces of parchment, wherein this and other texts were written) which they fancied were a kind of amulets to defend them from dangers. For so they are said to be in the prominent place in the Sephardic Shacharit, and therefore used in their prayers to drive away evil spirits, as J. Braunius, and many others have observed. I shall only note further, that this word is found but three times in the law, and yet the Vulgar translates it three several ways; which shows how little the original is understood, though the sense of it is plain and certain (see Petittus, his Var. Lect. in loc. p. 209).

[For by strength of hand the Lord brought us forth]

This hath been often mentioned in this very chapter (ver. 3, 9, 14), and now here repeated again, to make them very sensible, both that they owed their delivery entirely to God, and that nothing was too hard for him to accomplish.

17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, &c. That was the nearest way from Egypt to Canaan, by the Mediterranean, to the river of Egypt (as the Scripture calls it), and so to Azotus and Gaza; which was a journey of not above three days, as Philo says; others say of ten. But certainly it was no great way, for the sons of Jacob went it often to and fro (Gen. x. 13). Lest peradventure the people repent when they see war, &c. The Philistines being a very warlike people, would, in all likelihood, have opposed their passage; and God knew the temper of the Israelites to be so timorous, that they would run away, and rather return to Egypt, than fight their way through Canaan. For all people grow cowardly by being kept long in slavery; which breaks their spirits, and sinks them as low as their condition. They fought indeed about forty days after this with Amalek; but it was only one battle; and then they were provided with arms (which they had not now) from the Egyptians, whom they found dead on the seashore. But their base temper appeared too plainly the next year, when they heard the report of the spies concerning the inhabitants of Canaan; which put the whole congregation into a fit of despair, and made them think of returning to Egypt (Num. xiv. 1, 2, &c.).

Ver. 18. But God led the people about. The pillar of cloud mentioned ver. 21, in which the Lord was, conducted them in a way further about:

Through the wilderness of Sin (vers. 26, 27) led them to the right hand towards the Red sea, and the desert of Arabah.

Of the Red sea. See x. 19.

Children of Israel went up harnessed] Or, in military order: for though it is not likely the Egyptians
the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and suffered them to have any arms, yet they did not go away tumultuously, like fugitives; but marched like soldiers, in good order; and, as in our margin it is translated, *five in a rank.* Which is the interpretation of Theodotion anciently, and of Montanus, and others, lately. But Hottinger translates it, in the *form of an army.* For the Arabic word *chamins* (from whence, it is likely, comes the word *chamushi,* here used) signifies *exercitus *pervagatorius,* "an army consisting of five parts," *"* which are the front, the main battle, the right wing, and the left, and the rear; Smegnata p. 71. And so David Chytraus long before him, quinque agminibus, "in five bodies," as we now speak. But the interpretation of Aben Ezra seems to be the most proper of all others, who simply expounds it, *girl about their bones,* i. e. *expelite or ready,* as Onkelos expresses it. For the Hebrew word *chamins,* which parts are under the five small ribs, about which men were wont to be girt when they went to fight or to travel; this word may well be rendered *nigaro,* "well girt," as the LXX. translate it (Josh. i. 14, iv. 13). Here indeed they translate it, *παραπετευμένης καὶ ἀκρατήτως,* "they went up in the fifth generation" (which St. Austin follows), taking the second part for first; but in this second of Legion, the first; the second, the third; Amram the fourth; and Moses the fifth. But as this exposition doth not agree with the Hebrew word, which doth not signify the fifth, but *in fives,* so it cannot be said of the children of Israel in general; for all the tribes were not yet come to the fifth generation. Our Nic. Fuller hath a learned discourse upon this word, in his Miscellan. lib. v. cap. 2.

Ver. 19. *Moses took the bones of Joseph with him,* &c. And of the rest of the patriarchs, it is very probable (see Gen. i. 25). To which add, that the Jews say, every tribe took care of the founder of their family. Which is far more likely than the story which the author of the Life and Death of Moses tells, that he carried the bones of all the patriarchs in his back, of which shoulders: it being more probable that some of that tribe undertook the care of it. That it was buried in the bottom of Nile, is not affirmed only by him, but by Jonathan: though others say in the banks of Nile. And they seem all to have it out of the Talmud; where in the Gemara of the title Sota, cap. i. sect. 47, they say the Egyptians themselves buried their relations in the Nile, to make the waters prosperous. And tell a vain story, how a woman called Serach told Moses where the body was, when he was at a loss where to find it, after he had searched for it three days (as the forenamed author tells the tale, while the Jews were borrowing jewels of gold and silver of the Egyptians), and that he called it up from thence, throwing (as he adds), the ineffable name into the river; which brought it up presently, though in a leaden, or, as others say, a marble coffin.

*He had straitly sworn the children of Israel,* &c. See Gen. i. 25. From whence Gaumlyn (lib. ii. cap. 2, Annect. in Vii. Mos.) not improbably conjectures, that the custom was derived of carrying the ashes of their ancestors into their own country; first by Hercules among the Greeks, and long before by the Egyptians and Chaldeans: whom the Arabians, as he shows, imitated in following ages.

Ver. 20. They took their journey from Succoth. They stayed but one day at Succoth (as Jac. Capelius supposes), where Moses gave the foregoing directions to them: and upon the sixteenth of Nisan they marched to Etham, and encamped in Etham, in the edge of the wilderness.

21 And the Lord went before them by day ye shall carry up my bones away hence with you.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the Lord went before them by day
22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

sine nimbo. Est autem nimbus, nubes divina, seu fluidum lumen, quod Deorum capita tingit.

Ver. 22. He took not away the pillar of the cloud by day, nor the pillar of fire by night,] That is, it continued with them as long as Moses lived, till they came to pass over Jordan into Canaan; when not this cloud but the ark was their guide. And it need not seem incredible, since Clements Alexanderinus (lib. i. Steinmat. p. 318), that they were thus led by a pillar of fire, when the Greeks consider that Thrasylus, they believe, was thus directed, ἡπὶ λαμπὲντα προσγαμίσατε, &c. "by a fire which went before him," and conducted him in a dark winter night through unknown ways, when he brought back the Athenian exiles to their country. The wonder was, that this fire continued to lead the Israelites forty years in the wilderness; whereas that of Thrasylus (if it be true) was but a short appearance. As that light also was, which they say shone from heaven to bring Timonese unto his port when he sailed to Italy.

This pillar, also, the same Clemens thinks (in the place now named), signified τό διδυμοντα τοῦ Θεοῦ, "that no image could be made of God." From whence he thinks likewise it was, that the ancient heathen, before they learnt to make images, set up pillars and worshipped them, οὕτως ἰδοντας τοὺς "as representatives of God." Which Huetius hath lately made out in many examples (in his Questiones Alcaneae, p. 205, 206), and thinks that from this pillar, which had two appearances, the two pillars were erected to Hercules in his temple at Tyre; and two likewise set up in the Temple of the Sun in Egypt.

CHAPTER XIV.

1 God instructeth the Israelites in their journey. 5 Pharaoh pursueth after them. 10 The Israelites murmur. 13 Moses comforteth them. 15 God instructeth Moses. 19 The cloud removeth behind the camp. 21 The Israelites pass through the Red sea, 25 which drowneth the Egyptians.

And the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

For Pharaoh will say of the children of tains before mentioned. But there was a tower called Μεγάλος, by Herodotus, and Hecateus, and others; which Bochart probably conjectures was this place. Certain it is, there was a city in Egypt called Migdol (Jer. xlv. 1). And Stephanus de Urb. expressly saith that Μεγάλος was Νίστας Αἰγυπτίως; but whether the same with this place, I cannot determine.

Over against Baal-zephon.] This, I doubt not, was the name of a town also, or city; as Ezekiel the tragedian expressly calls it. For Baal was the name of a city (1 Chron. iv. 23), and it is likely there being more of the same name, this was called Zephon, to distinguish it from some other Baal in those parts. Either because it lay north, or had an eminent watch-tower in it. There are those indeed, who, following the Jewish doctors (see Selden de Dies Syr. Syntagm. i. cap. 3), imagine there was an image of Baal set up by the magicians of Egypt, by Pharaoh's order, near this Arabian sea, and among the Israelites in their passage. And Varenus doth not quite disallow this: for he takes Baal-zephon to have been a great plain, into which they were to enter, by the chaps of Pi-hahiroth: in which an idol was worshipped, which looking from the Red Sea towards the north, was called

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Israel. They are entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them: and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the Lord hardened the heart of Pha-
raoḥ king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

sured confidence; not sneakingly, like slaves or fugitives. So Oseleus understood it, when he translated it bareheaded, i.e. confidently, fearing nothing; having been delivered and conducted by the powerful hand of God; as it is often repeated (xiii. 9, 14, 16), unto which some refer this phrase, and not to the Israelites (see Drusius, lib. xvi.; Observat. cap. 2).

9. The Egyptians pursued after them.] This did not proceed from Pharaoh's great desire of killing the Jews; but, perhaps, were of the same mind with the Syrians: who fancied the God of Israel might not be alike powerful in all places; but though he was stronger than their gods in the hills, yet they might be too hard for him in the plain (1 Kings xx. 23). So the Egyptians, who had seen how much superior Moses was to their magicians, might possibly thus reason with themselves (as the same learned doctor expresses it), "Who knows whether all this power was given unto Moses to be exercised only within the meridian or climes of Egypt; or whether his commission extend over Palestine and Midian?" They presumed, at least, that the Lord God of the Hebrews had not granted Moses such a command over the armies or host of men (though he had done wonders among reasonless creatures), as the king of Egypt had: because the Israelites, they knew, had no skill in feats of arms, no captains of infantry, and no cavalry at all, no weapons or engines of war; of all which the Egyptians had great abundance. Upon these, or some other supposed God bred vain collections, they became foot-hardy, and desperately resolve to be revenged upon the children of Israel, for all the losses they had sustained by their leaders, Moses and Aaron.

All the horses and chariots of Pharaoh, and his horsemen and his army.] By this it appears that there were both horse and foot, who pursued them; though it is likely the foot were mounted, to make the greater speed.

10. Overtook them encamping by the sea, &c.] On the twentieth day of Nisan, towards evening, they had got within sight of the Israelites, who were just settling their camp where God directed them (ver. 2), having had no time to rest themselves after so long a march.

Ver. 10. When Pharaoh drew nigh, &c.] So that the Israelites could discern with how great a force the Egyptians were about to attack them.

They were sore afraid.] They who had marched hither with an high hand (ver. 8), full of alacrity and courage, now on a sudden were so dismayed, that they knew not what to do within them. For they had not yet settled confidence and resolution wrought in them, by all the wonders God had done for them: but, though whilst they thought Pharaoh disheartened to meddle any more with them, they went on boldly; now their hearts began to fail them, when they saw him at their backs. For they were unfit for war, weary also, and in a very bad place.

The children of Israel cried out unto the Lord.] This had been the proper remedy against their fears, if, in a thankful remembrance of what God had often done for them, they had humbly beseeched him to deliver them in this great strait: which was as easy for him to do, as to work all the mysteries of his power in destroying the Egyptians. But these crises seem, by what follows, to have been rather the effect of despair, than of hope in God: such shrieks as naturally proceed from men when they are ready to perish. Pellicanvs, indeed, thinks, that by the children of Israel is meant such as were good among them, who fell to their prayers, when the rest fell to railing, as it is usual in the next verse. But such words comprehend the generality of the people, and not only the better sort.

Ver. 11. Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?] This is very sarcastical and reproachful language; arguing the height of discontent, or rather of rage against their deliverer. From whence we may learn the wicked temper of those who are ungrateful and unmindful of benefits.

Wherefore hast thou dealt thus with us,] They seem to have been of the very same temper with the Egyptians, who had no remembrance what they had lately felt, nor made any reflections on what God had done in a wonderful manner among them. This neglect of God was an aggravation of their posteriority, as was in Pharaoh and his people; which provoked God to harden them, in the same manner, to their utter destruction. For, as the apostle observes, "God hath mercy on whom he will have mercy, and whom he will be hardeneth" (Rom. ix. 18). His mercy, that it was, was not so tied to them, because they were Abraham's seed, but he could and would harden them, as he had done Pharaoh, if they proved as obstinate as he was.

Ver. 12. Let us alone,] Do not increase our miseries, by attempting in vain to deliver us. This they seem to have said, after the first message Moses and Aaron delivered to Pharaoh: which only moved him to lay greater burdens on them (v. 21, vi. 9).

For it had been better for us to serve the Egyptians.] This is the language of base and servile spirits; who chose rather to live miserably than die gloriously in pursuit of their liberty.

Ver. 13. Moses said unto the people, Fear ye not.] These words argue a most admirable spirit that was in Moses: who was neither angry with them, nor dismayed at the approach of Pharaoh: but meekly and sedately exhorts them to be of good courage, and to trust in God; who, he assured them, would perfect what he had begun for them.

Stand still, &c.] I do not desire you should do anything else, but only hope in God; and wait
14 The Lord shall fight for you, and ye shall hold your peace.
15 ¶ And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward:
16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

Ver. 17. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon his horsemen,

upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a

nocent blood he reckons with them now, and made them the executioners of his vengeance on themselves, by giving them over to their own proud presumptions of good success, in pursuing those whom they had lately besought to depart out of their land.

Ver. 14. The Egyptians shall know that I am the Lord.] See ver. 9.

When I have gotten me honour upon Pharaoh, upon his chariots, &c.] By overthrowing them in the Red Sea; that the blood of the Hebrew infants might be required of them, according to the law of retaliation, or most exquisite rule (as the above-mentioned author speaks) of punitive justice. It is ver. 19. The angel of God, which went before the camp of Israel, removed and went behind them.] The Lord himself is said to go before them, xiii. 21 (see there). But we must understand, that, where the Lord is, he is attended by his angels. Some of which were sent from the Shechinah, which was in the cloud, to conduct the Israelites, and take care of them. The Jews take this angel to have been Michael, as we read in Pirke Eliezer, cap. 42. "He sent Michael the great prince, &c. for so he is called, Dan. xii. 1. Others say it was Gabriel. But whichever of them it was, he was only the commander of that host, which by the Lord's commandment went before the Israelites to fight for them. The Jews call him by the proper name of Metatron; because he marked out their camp for them (where they were to stay); and described their way in their journey to their several stations; especially here in the Red Sea (Vid. Buxtorf. Histor. Arca, cap. 11, p. 131, &c.)

The pillar of the cloud went from before their face, &c.] This, it is evident, was done in the day-time, before the night came: for the cloud appeared only in the day; in the night there was the appearance of fire.

Swell behind them.] To protect them from the Egyptians, who were at their backs (ver. 9, 10), but, by the intervention of this cloud, quite lost the sight of them; as it follows, ver. 20.

It may be noted here therefore once for all, that there were several uses of this cloud. First, to guide them in their journey. Secondly, to protect them from the heat of the sun in the wilderness; where there were few trees, and no houses to shelter them. Thirdly, to defend them from their enemies, that they might not assault them. And lastly, God from hence, when there was occasion, spoke with Moses. For it is ver. 19. It is the angel of God, which went before the camp of Israel. And from thence Moses speaks of God's punitive justice upon Pharaoh, and his servants, for the wrongs that he had done to his people, by bringing them into undeserved bondage. It is plain, he appears in this cloud (Deut. xxxi. 15). And from thence Moses explains (Exod. xxxii. 9, 10). And out of it called for Aaron and Miriam to come before him (Num. xii. 5).

Ver. 20. It came between the camp of the Egyptians and the camp of Israel.] This was done, as I said, in the day-time: and in the next words Moses informs us how it appeared in the night.

It was a cloud and darkness to them, i. e. To the Egyptians.
CHAPTER XIV.

cloud and darkness to them, but it gave light by night to these: so that the one came not near the other the all night.

21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the Lord looked upon the host of the Egyptians. 


P gave light by night to these.] To the Israelites. It was at the same time both a cloud and a fire: being dark on the one side, next the Egyptians; but bright and shining on the other side, next the Israelites. So that they might see their way, and the Egyptians not see them, nor come near them (as it here follows) all the night.

Ver. 21. Moses stretched out his hand over the sea.] Having his rod in his hand (ver. 16). This was done in former place.

The Lord caused the sea to go back] By this it is evident that the Sheechinah, or the Divine Majesty, was present, and employed his angel (ver. 19) in this work. As it is well explained by Pirke Eliezer, cap. 42, "The holy blessed God appeared in his glory upon the sea, and it fled back," &c. So the Psalmist adds, "He made darkness his covering;" and the waters saw they were afraid," &c. And (ver. 19), "Thy way is in the sea, and thy paths in the great waters," &c.

By a strong east wind] Or rather a south wind, as the LXX. translate the Hebrew word ḫaḏim. Which, though it properly signifies the east, yet in many places it may be translated south, as is demonstrated, for the south (par. ii. Hierozoic. lib. i. cap. 15).

All that night.] All the forepart of the night.

Made the sea dry land, and the waters were divided.] Or rather, after the waters were divided, as Bochart shows it should be translated. Thus Isa. lxiv. 5, "Thou art wrath, and we have sinned;" the meaning is, "for we have sinned," as Kimchi, and we ourselves here translate it (Hierozoic. par. ii. lib. iii. cap. 2, p. 409).

Dry land.] The memory of this was preserved by the heathen, as we find in Diodorus Siculus (lib. iii.), Ἰππα δὲ τοὺς πληρῶς κατακόλουθος Ἰουσαφογαίς παρακόλουθον ἀπὸ διδομένων λόγως, &c. "There is a tradition among the leythophagi, who border upon the Red Sea, which they have got out, in the same way that Moses and the Egyptians, &c., and was preserved unto that time; how that, upon a great recess of the sea, every place of that gulf (κόσμω) was quite dry; and the sea falling to the opposite part, the bottom of it appeared green (from the weeds, I suppose, that were in it), but returning back with a mighty force, possessed again its former strength." No man is so blind as not to see that this is a description of the miraculous work of God for the Israelites: the memory of which those barbarous people did not suffer to perish, but propagated it to their posterity; as Bochart well observes in his Phaeg. lib. iv. cap. 29. The Egyptians, indeed, we may well think, endeavoured to blot out the memory of this shameful overthrow, and kept no record of it; for Diodorus, it seems, could learn nothing of it among them (though he lived a considerable time there), but received this intelligence from the poor leythophagi, among whom this tradition was carefully preserved.

Waters were divided. ] Into twelve parts (ἱππα ἀποκαθαρίζει), and according to the number of the tribes, as the tradition is in Epiphanius Haeres. liv. n. 6, 9, which he had from the Hebrews, who affirm the same in Pirke Eliezer, cap. 42. And Kimchi mentions it upon Psalm xxxvi. 13, where, because God is said to have divided the Red Sea into parts, they fancy there were twelve divisions; every one defended with a wall of water. But there is no foundation for this in these words, nor in Psalm lxvii. 19, where paths being in the plural number, they hence also deduce the same conceit, of a several path to every tribe. See Simeon de Muis on that place.

Ver. 23. The children of Israel went into the midst of the sea.] About the second watch of the night (which was at midnight), and about break of day they were got quite through. 

Upon the dry ground.] This was not looked upon by the ancient heathen as incredible: for Homer makes Neptune driving his chariots upon the waves; and the sea withdrawing its waters. And the waters of the Sea of Ammer being swelled to destroy Achilleus, he calls them "great waters." The waters also makes Bacchus drying up Hydaspes; and minutely Orontes with his Thrysus to have gone over it. See the learned Huetius in his Questions Alicantae, p. 206, &c.

And the waters were a wall unto them on their right hand, and on their left.] The strong east wind contributed no doubt to the making of the waters in two; though not without the help of angelical powers. But I do not see how it could do any thing to the compacting of the waters to such a degree, that they were no longer fluid, but firm as a wall or bank on each side of them (see xv. 8), which was effected wholly by the angelical ministry; who upheld the waters in that solid posture, till the Israelites were got quite out of the sea.

It had been an old question, whether they went quite cross the Red Sea, or only fetched a compass, and came out upon the same shore from which they went in. The Hebrew doctors are of opinion, that they did not go over to the opposite shore; but making a kind of semicircle, found themselves, when they came out, in the same place where they began: But I see no reason for this reason, and so suppose, that Moses expressly makes their next station at the wilderness of Etham (Num. xxxii. 8), in which place they were the day before they came to the sea (Exod. xiii. 20). Therefore they were still in the same wilderness.

Ver. 23.] Imagining, perhaps, they were still upon the land, or on the shore where the sea was retired; the darkness of the night not suffering them to see the mountains of water on each side: or rather their minds being so intent to overtake the Israelites, that they regarded nothing else: for when men are engaged in a fierce chase of any thing, with eager desires and confident hopes of it, it takes up all their thoughts, and makes them overlook what lies before their eyes. But by this means, as their two violent passions and proud imaginations, God blinded their minds and hardened their hearts (as he said he would, ver. 17), to rush into their own destruction.

Ver. 24. In the morning watch.] The Romans, and
Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

26 And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters

the Hebrews also, divided into the night four parts, containing three hours apiece. At the beginning of which the guard of soldiers, who kept watch by night, was changed; and thence they were called waters.

Two of them we find mentioned by St. Luke, xii. 38, and St. Mark mentions them all (xiii. 35), and particularly the fourth watch (Mark iv. 48), called here the morning watch; which was the last of them; between day-break and the morning.

The Lord looked unto the host of the Egyptians. He frowned upon them, as we speak now in our language. For in Scripture, God is said sometimes to look upon those whom he is about to punish (Psalm civ. 32; Amos ix. 4; Hab. iii. 6).

Through the pillar of fire and of the cloud. By this it is manifest that there was but one pillar, which had different appearances: and that the Shechinah, or Divine Majesty, was in it. It seems to me also very probable, that whereas the cloudy part of the pillar had been towards the Egyptians hitherto, now it turned the other side towards them: and the fiery part appearing, let them see the danger wherein they were: and by its amazing brightness perfectly confounded them. So Philo seems to have understood it, when he said (lib. iii. de Vita Mosis) that “from the cloud that was in the rear of the Israelites, there shone a fiery appearance of the Diety.” Which may well be the meaning of the Lord’s looking through the pillar of fire.

And troubled the host of the Egyptians. This glorious light, I suppose, flashing in their faces, put them into a consternation. But Josephus adds, in the conclusion of this book, that Pharaoh did not think that they were taken from a dreadful storm or tempest, with thunder, lightning, and hailstones from the cloud, which put them into the greatest disorder; as it follows in the next verse.

Hither Dr. Hammond refers those words of the Psalmist (lxvii. 17, 18), “The clouds poured out water; the skies sent out a sound; thine arrows also went abroad. The voice of thy thunder was in the sea: the lightnings lightened the world, the earth trembled and shook;” &c.

Ver. 25. And took off their chariot wheels. Some of their wheels were broken by the hailstones, or burnt with lightning: with which, it is likely, their horses were so affrighted, that they fell into disorder; and one chariot running against another, some of their wheels were taken off.

Drave them heavily. They could scarce move, or but very slowly, when their wheels were broken, or taken off: and those wheels that remained sunk deep into the sand, when the waters returned upon it.

So that the Egyptians said, &c. They cried one to another. Let us give over the pursuit.

For the Lord fighteth for them, &c. Now Moses’ words were made good (ver. 14), and the Egyptians themselves acknowledged it (ver. 19).

Ver. 26. And the Lord said unto Moses. He spake to him out of the cloud, where the Shechinah was; as I have often said.

Stretch out thine hand over the sea, that the waters may come again upon the Egyptians; &c. God was pleased to use the ministry of Moses in the drowning of the Egyptians, as he had done in the preservation of the Israelites in the sea (ver. 16, 21), that all the people might honour and reverence him, and be obedient to his direction.

Ver. 27. And the sea returned to his strength.] The sense is truly expressed by the Vulgar, “the sea returned to its former place.” The great walls, or heaps of water, which were on each side of them, falling down, and rushing upon them with a mighty force, overwhelmed them, and filled the whole channel as before.

When the morning appeared.] When it was light. The Egyptians fled against it.] They were so frightened by the light which shone in their faces, and by the thunder and hail, &c. that they turned back; and, like men distracted, ran and met the waters, which came tumbling down upon them.

The Lord overthrew the Egyptians in the midst of the sea.] The Hebrew word imports throwing down with violence and precipitation: and may be translated, threw them headlong. Artapanus in Eusebius (ib. ix. Prepar. Evangel. cap. 27) tells this story from the Helipolitians, after the same manner that Moses doth: only he makes some of them to have been killed with lightning, and the rest drowned.

Ver. 28. And the waters returned, and covered the chariots, &c.] The sea returned to its former depth; so that they were swallowed up.

All the host of Pharaoh that came into the sea after them.] Some have fancied that all the host of Pharaoh did not perish, that only so many of them as pursued the Israelites into the sea; which they fancy this place intimates some did not. But the plain meaning is, that they all came into the sea after the Israelites, and were all drowned in it. It is a wilder fancy, that Pharaoh alone was saved by the angels Michael and Gabriel; because he cried out, as he had done heretofore (ix. 27), “The Lord is righteous, and I and my people are wicked.” Thus the author of Dibre Hajamm (or, the Life and Death of Moses), who says they transported him to Nineveh, where he reigned as long as the Israelites wandered in the wilderness. The same is related by other such fabulous writers, who are soberly confuted by Aben Ezra from the following words, “There remained not so much as one of them and not one of them was left (ver. 4),” &c., where Moses in his song plainly makes Pharaoh to have perished among the rest. And with them an old Midrash saith, that Jannes and Jambres were drowned, who had been the great instruments of hardening Pharaoh’s heart (see our learned J. Gregory’s Observ. chap. 15).

Ver. 29. But the children of Israel walked upon dry land, &c.] Or, had walked; for it seems to be a mere fancy, that they were still in the sea, and had not passed quite through it, when Pharaoh and his host were drowned. For which there is no ground but this word walked, which may as well be trans-
CHAPTER XV.

263 were a wall unto them on their right hand, and on their left.

30 Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

In the time perfectly past, as in the present. And so, I doubt not, Moses meant, that the Israelites were safe on shore, when the sea returned upon the Egyptians.

The waters were a wall unto them] See ver. 22.

Ver. 30. Thus the Lord saved Israel] As he had promised (ver. 13).

That day] Which was the twenty-first of Nisan; and the last day of the feast of unleavened bread; which, by God's command, was to be kept holy (xii. 16). And now there was a very great reason for it: and for that triumphant hymn which they sung upon this solemnity (chap. xv.). Mr. Mede will have this day to have been that which they afterward kept for their sabbath, in memory of their redemption out of the land of Egypt and the house of bondage. This he gathers from the repetition of the decalogue in the fifth of Deuteronomy; where, leaving out the reason for this commandment, from the creation of the world, Moses inserts this other of their redemption out of Egypt, as the ground of observing that seventh day rather than any other (ver. 15), "Therefore the Lord commanded thee to keep the sabbath;" namely, not for the quorum of one day in seven (of that there was another reason, from the example of God in the creation), but for the designation of that day, after the preceding six days, rather than any other (Discourse xv. p. 74).

Israel saw the Egyptians dead upon the sea shore.] It may be interpreted, that, as they stood upon the sea-shore, they saw their dead bodies floating upon the waters. But it is likely, also, that by the working of the sea, and by the Divine providence, many of their bodies were cast on shore, that the Israelites might have the benefit of the spoil, and especially of their arms, which they wanted, and were now by this overthrow furnished withal.

This shore was inhabited by the Ithypophagi, among whom the memory of this rescue and return of the sea was preserved (as I observed upon ver. 21), and unto whom the dead bodies were given for food, as the Psalmist saith (lxiv. 14); that is, to the beasts and birds of prey which peopled the neighbouring wilderness. This was done by the righteous judgment of the Lord God of the Hebrews: who made this proud prince, his statesmen, and army, a prey, not only to the fishes and sea-monsters, but a visible booty (as Dr. Jackson speaks) to the promiscuous sorts of ravenous creatures which inhabit the deserts.

Ver. 31. Israel saw that great work, &c.] Of making a path for them to walk on dry ground in the middle of the sea, and then drowning the Egyptians when they followed them in the same path.

The people feared the Lord.] They beholding and considering the powerful hand of God, which appeared in this great work; it begat in them, for the present, high and awful thoughts of him, and devout affections to him. For the fear of the Lord includes all religion. Or, if we take the word fear in a restrained sense, for a dread of the Divine Majesty; the meaning is, they were sensible how dangerous as well as vain it is to oppose his authority, to set themselves against his will, or slight his warnings, as Pharaoh and the Egyptians did.

Believed the Lord, and his servant Moses.] Believed the promises which God had made them by Moses, of bringing them into the land of Canaan (lil. 17), looking upon Moses as a servant of his who faithfully declared the mind and will of God unto them.

CHAP. XV.

1 Moses's song. 22 The people want water. 23 The waters at Marah are bitter. 25 A tree sweeteneth them. 27 At Elim are twelve wells, and seventy palm trees.

I then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed glorioussly: the horse and the rider hath he thrown into the sea.

2 The Lord is my strength and song, and he
EXODUS.

3 The Lord is a man of war: the Lord is his name.

4 Pharaoh's chariots and his host hath he cast thee, O Lord, whose perfections infinitely transcend all other, and therefore thou art to be praised with the greatest fear and reverence; for thy very works are wonderful, and to be had in admiration.

Ver. 12. "By thy mighty power they were buried in the bottom of the sea, into which they sank.

Ver. 13. "And in great mercy thou hast preserved thy people, whom thou hast brought out of Egypt, and rescued from cruel servitude, and conducted, by a mighty providence, towards the holy land, which thou hast promised to them, there to dwell among them.

Ver. 14. "And why should we doubt of our coming thither? The fame of this wonder shall go before us, and strike a terror into the most valiant inhabitants of that country.

Ver. 15. "Nay, all their neighbours, as well as they, shall find their hearts fail them, and become as weak as water.

Ver. 16. "For a terror shall fall upon them, that they shall be no more able to stir a stone, when they hear of this dreadful execution; but suffer thy people, O Lord, to pass to their inheritance, which thou hast prepared for them.

Ver. 17. "Thither shalt thou bring them, and there make them to take root in the highest mountains of that country, where thou hast designed a place for thy own dwelling, of which thy power also will lay the foundation.

Ver. 18. "And thou shalt do more wonders; since thy dominion and power endures to all ages.

Ver. 19. "For who can dethrone thee? Who in the same sea hast made a grave to bury the Egyptians, and a path for thy people Israel to walk in, as if they had been on dry ground."

And now having given the sense of the song in this paraphrase, it may be proper to confirm it, by the explication of some phrases in it.

Ver. 1. *Hath he thrown into the sea.*] The Hebrew word *ranah*, signifies a sudden precipitation; when they were in the height of their hopes to overtake and subdue their enemies.

Ver. 2. *He is my God.*] Though some think the word *El* to be a contraction of *Elchim*, yet it seems to be derived from *ajal*, and is generally thought to import *might* and *strength*. But I have taken in the other notion of *goodness* also (see ver. 11.)

*Prepare him an habitation.*] Whether they thought of a cloud too grand and vast for the Divine Glory, they resolve to build him a tabernacle: just as David, ashamed he should dwell in a tabernacle, designed to build him a temple.

*My father's God.*] I. e. Jacob's; of whom God took a singular care, both before and after he came into Egypt.

Ver. 3. *The Lord is a man of war.*] I. e. Gets great victories, as the Targum expresses it. For when the Hebrews would express any eminent quality, they put the word *ish* before it. As in 1 Sam. xvii. 33, we meet with this very expression concerning Goliath, "a man of war from his youth;" i. e. a great warrior.

And in the foregoing chapter, David is called both *ish melchamah*, a man of war, and *ish toser*, a man of form or beauty, i. e. a beautiful or comely person, as we translate it 1 Sam. xvi. 18. And in this very book, *ish deravim*, a man of words, is an eloquent man.

*The Lord is his name.*] He seems to allude unto that which God said to Moses, when he first appeared to him (lii. 14—16, vi. 3, 4, 6).

Ver. 4. *Pharaoh's chariots*] The Hebrew word *mer-
CHAPTER XV.

Heavenly powers, comprehending his chosen captains also are drowned in the Red sea.

5 The depths have covered them; they sank into the bottom as a stone.

6 Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee; thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchest out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid; sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazéd;

Ver. 9. I will divide the spoil.] It belonged to kings, and chief commanders, to divide the spoil; as Moses, David, and Joshua did among the soldiers that were with them.

My hand shall destroy them.] Or, reposest them (as it is in the margin), bring them back to their slavery in Egypt.

Ver. 10. They sank as lead.] It signifies the suddenness of their destruction: for a talent of lead sinks in a moment.

Ver. 11. Who is like unto thee—among the gods?] Or, the mighty ones as it is in the margin. For Eliah is the plural of El, which comes from Ejlalh (saith the author of Sepher Cosni), which denotes fortitude or strength. For from him proceeds all power and might: but is himself more sublime and eminent, than to be likened to any other power, according to these words, which he quotes for the proof it (par. iv. sect. 3).

Fearful in praises.] I see no solidity in the gloss of R. Eliezer, that Moses speaks in the plural number, because the angels praised God above when the Israelites praised him below (Pirke Eliez. cap. 42). The plain meaning is, that he ought to be praised with the great names; for to him alone (as Conradus Pellicanus glosses) belongs all honour and glory, who can never enough be praised.

Ver. 12. The earth swallowed them.] They who were drowned in the sea are here said to be swallowed up in the earth; just as Jonah saith, when he was in the sea, that he "went down to the bottom of the mountains; and the earth with her bars was about him for ever" (ii. 6), because the sea, which swallo­wed both him and the Egyptians, is in the depths of the earth. R. Eliezer thinks that they being thrown upon the sea-shore (xiv. 30), the earth opened her mouth, and swallowed them up. Which is possible; but there is no necessity so understanding it. Rather after the Israelites had spoiled them, the sea which had cast them on shore, afterwards, as is usual, carried them off again, and buried them in the sand or mud.

Ver. 13. Thy holy habitation.] The country where God himself intended to have a dwelling-place (ver. 17).

Ver. 14. Inhabitants of Palestina.] The Philistines seem to have been the most valiant people in that country to which the Israelites were to go, and therefore here mentioned.

Ver. 15. Dukes of Edom.] Concerning the word altyshe, see Gen. xxxvi. 18. By this it appears, that Idumæan was at this time under the government of dukes; though before Moses' death they had kings
the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

(Num. xx. 14). For they often changed their government, as I observed upon Gen. xxxvi. where Moses gives an account both of their dukes and of their kings.

Ver. 18. Shall be as still as a stone: The LXX. translate it, ἀποκαθεδρότωσαν, "turned into stones;" i.e. so struck with the terror of the Lord, that they remained unmovable as stones; having no heart to oppose the passage of the Israelites into Canaan.

Ver. 17. Mountain of thine inheritance. Moses, it seems, has foreseen, by the spirit of prophecy, that God would place his habitation upon Mount Sion. Which he understood, perhaps, from the sacrifice of Isaac upon Mount Moriah (Gen. xxvii.).

Ver. 18. The Lord shall reign for ever and ever. It may signify, that when they came thither, they would always acknowledge him for their Sovereign, who had done such mighty things for them.

Ver. 19. In this, which the Greeks call the epiphanema of the song, Moses briefly comprehends the whole matter of it, and makes it end as it began.

Ver. 20. Miriam. Or, as the LXX., the Syriac, and others read it, Mariam; which some think comes from marah, which signifies bitterness (as the Arabic word marara doth), and that their cruel usage by Pharaoh, especially his decree that all the male children should be slain, was the occasion of this name; for it made their life bitter to them, as the text saith (l. 14). Thus the author of Dibre Hajamin (or, of the Life of Moses) and our Dr. Lightfoot, and others. But Le Moine guesses, not unhappily, that it signifies so much as marjam, which is, in English, a common name for such dart shoots of Israel, as was framed, among the Greeks, who feigned her to have been born of the freth of the sea, which gave her the name of Aphrodite. The fable of Diana also, as well as Venus, had no other original, but from that which is here said of Miriam; as Huetius hath probably conjectured, in his Demonstratio Evangel. propos. iv. cap. 15, sect. 4.

The prophetess.] She was called by this name, I suppose, because she had a gift of composing hymns in praise of the Divine Majesty, which, it is certain, is meant sometimes by prophesying in Scripture (see 1 Sam. x. 5, 6). And thus among the Greeks, a prophet and a poet were the same thing; and the Latin word sages signifies both. For, as Quintilian saith (lib. i. cap. 10), music was had in such veneration in ancient times, that "idem music, et vates, et sapientes judicaretur." But there are other places of Holy Scripture, which would incline one to think that she also received revelations from God, for the direction of the people. Particularly Mic. vi. 4, which was interpreted of her in her own words, with Aaron's (Num. xii. 2), "hath not the Lord spoken by us also?" Which the Lord heard, and doth not contradict, but rather allow to be true; though they had not such near communication with him as Moses had (ver. 6). Perhaps she instructed the women, as Moses and Aaron did the men.

Sister of Aaron.] And why not of Moses? The common answer is, that Aaron and she lived longest together; Moses having been absent from them forty years. Or, perhaps, Moses was not by the same mother which Aaron and Miriam had. She was married to Hur, if we may believe Josephus.

A timbrel in her hand.] So the manner was in aftertimes when they prophesied (1 Sam. x. 5; 2 Kings xiii. 18), and when they sang a hymn (Psalm xxxvi. 2, iv. 7, 8), and upon any occasion of great rejoicing (Judg. xi. 34; 1 Sam. xviii. 6). From which we may learn, how ancient music was in the service of God; there being nothing in which it can be better employed than in his praises. Therefore it was no part of the gentle idolatry, that they used such instruments as those in their Divine worship; but they honored false gods in that manner, that Moses and the Israelites had done the true. And it ought to have a remark set upon it, that this way of praising God was no part of the Mosaical institution; but derived from more ancient times before the law was given.

Joel 2. 25. All the women went out after her.] To join with her in the praises of God, as the men did with Moses and Aaron, with timbrels and dances. As they played with these instruments in their hands, so their whole bodies made a decent motion with their feet. Which afterwards tended to lasciviousness, but anciently was very grave, and so becoming, that such dances were of holy and religious music. This appears by the example of David, dancing before the ark, when it was brought up from the house of Obed-Edom, in a joyous procession both of men and women, with vocal and instrumental music (1 Chron. xv. 27—39; Psalm lxvii. 26). From which patterns all nations, from the most ancient times, made dancing a part of the worship of their gods; as Huetius observes, in his Demonstr. Evangel. propos. iv. cap. 6, n. 2, who ingeniously conjectures, in another place of that work (cap. 12, n. 4), that from this dancing of Miriam, and her companions, on the seashore, Callimachus, in his Hymn to Diana, ascribes to her ἑσπερον συγαφίαν ἔλεσεν, "threescore dancers, the daughters of the ocean."

Ver. 21. Miriam answered them, &c.] i. e. She and the women answered Moses and the people, verse by verse; or after every verse sung by Moses and the men, Miriam and the women interposed and repeated this verse (which is the first of the song), saying, "Sing to the Lord, for he hath triumphed gloriously," &c. And this was a way of singing in aftertimes, as appears from Psalm cxxxv. and Ezra iii. 11, of which I have given some account in my preface to the Paraphrase of the Book of Psalms. Which justifies, or rather commends, our way of read-
And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

And the people murmured against Moses, saying, What shall we drink?  

and found no water.

This was the more grievous, because they had wasted this refreshment three days.

And the people murmured against Moses, It is the conceit of Abarbain, that Moses brought them from the Red Sea without the direction of the cloud which conducted them thither: but then left them to his guidance. Which made the people think it was Moses's fault that they were in distress; who did not know how to lead them to the most commodious and likely places for the finding good water. And therefore from Marah they stirred not, till the cloud again led them; because it is said (xvii. 1), they journeyed from Sin, by the commandment of the Lord. But all this is a mere fancy, to excuse his forefathers; who should rather have prayed to God than murmured against Moses. For we read expressly, God did not take away the pillar of the cloud by day, and the fire by night, from before the people (xiii. 22), that is, it constantly guided them in the way wherein they should go, whether they travelled by day or by night. And in that very place, which he builds his opinion upon, where it is said, they "journeyed according to the commandment of the Lord:" it is also expressly recorded, that "there was no water for the people to drink." (xvii. 1).

Ver. 25. He cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them.

And the Lord shewed him a tree. We are not told what tree this was, whose wood being thrown into the waters took off their bitterness; but, to increase the miracle, the Jews will have this to have been a tree of bitter taste (which Jonathan calls Ardphe), the wood of which name seems to be the name, if they had been sweet. Demetrius mentions this wonderful cure of the waters, in Eusebius's Prepar. Evang. lib. ix. cap. 29.

Which when he had cast into the waters,] By the order of the Lord, who showed him the tree. For the wonder did not consist (as Huettus thinks, in his Questiones Anaspectae), or come by chance, from the wood itself (for that may be done naturally, as Pliny shows), but that he found this wood in the wilderness, by the direction of God; as Elisha found, by the same Divine direction, that the throwing in of meal would make water sweet: which the same Pliny saith is a natural remedy.

There he made for them.] Proposed to them, or appointed them.

A statute and an ordinance.] This seems to signify, that for their better government, God now gave them a few rules to be observed for the present, till he should more fully declare his will to them from Mount Sinai. And it is a most ancient constant tradition of the Jews, that now he commanded them to observe the Sabbath, (which they understand by statute), and to do justice; particularly honour their parents; which they understand by ordinance or judgment, as the Hebrew word imports. And they instance especially in keeping the Sabbath, and honouring of parents; because those two commandments are pressed upon them in Deuteronomy, with this particular enforcement, Thus saith the Lord, who now commanded them (Deut. v. 12, 16), which they will have to relate unto this command at Marah (see Mr. Selden, lib. iii. de Jure Nat. et Gent. cap. 9, p. 314, 333, &c.). And perhaps these two might be in the number; but it is probable there were more commands besides these, which were now given them; as the following verse seems to intimate.

And there he proved them.] He began there to make a trial of their obedience, whether they would observe these laws or no.

Ver. 26. If thou wilt diligently hearken to the voice of the Lord thy God.] This was the main thing he required of them, as Jeremiah observes, v. 22, 23.

Where, he saith, Godspake nothing to them, "in the day when he brought them out of Egypt; but in this time," concerning burnt-offerings and sacrifices, but only commanded them, saying, "Obey my voice." And this Malmiones confesses in his More Nevoch, par. iii. cap. 32, "It appears from the Scripture, and the Cabala also, that the first precept which God gave us after we came out of Egypt, was not concerning burnt-offerings and sacrifices: but it was that given us at Marah. If thou wilt diligently hearken to the voice of the Lord thy God: where he gave us a statute and a judgment. And it is a certain tradition, that the statute was the Sabbath; and the judgment was the taking away all iniquity." e. d. doing justly.

I will put none of these diseases upon thee, which I
which I have brought upon the Egyptians: for I the Lord that healeth thee.

27 And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

to the number of the twelve tribes; and seventy palm trees, according to the number of the elders of Israel, says the Jerusalem Targum and Jonathan's Paraphrase. Which Nachmanides so much believed, that he said each tribe pitched their tents about one of these fountains; and the seventy elders sat down under the shadow of the palm trees; giving thanks to God for the benefits they now received upon dry land, as lately they had done in the sea. But there is no reason to think that the high court, consisting of so many elders, was now constituted, as I have observed before: of which see Mr. Selden, lib. l. de Synedr. cap. 15, p. 636, &c. There is nothing in the story neither to warrant what Ezekiel says in the place before named, that these twelve springs all gushed εκ μικρον πνημον, "out of one rock," which was in this beautiful plain. No more than there is for what follows in him, concerning a marvellous strange bird, such as no man ever saw before, as big again as an eagle, of various colours and a most sweet voice, which appeared to them upon this occasion. Which he seems to have had out of some Talmudical fable.

Palm trees] This tree delights in watery places; and therefore no wonder so many were planted here by these fountains. For it is noted by Pliny, that gaudet irriguit et tato anino bibere amat, "the palm-trees delights in places well watered, and loves to drink all the year." There were two sorts of these trees: the common, and that which was called σπαρτειας, because it bare dates; as Salmassius hath observed in his Plinius Exercit. p. 472, 1326. If these were of the latter sort, they gave them the better entertainment. Encamped there by the waters.] To refresh themselves and their flocks in this delightful place.

CHAPTER XVI.

1 The Israelites come to Sinai. 2 They murmur for want of bread. 4 God promised them bread from heaven. 11 Quails are sent, 14 and manna. 16 The ordering of manna. 25 It was not to be found on the sabbath. 39 An aman of it is preserved.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

CHAP. XVI.

Ver. 1. And they took their journey from Elim,] After they had rested a good while there; as appears by the end of the verse. All the congregation—came unto the wilderness of Sin.] Not directly; but first they went back towards the Red Sea; which was their next station after they left Elim: as Moses tells us, Numb. xxxiii. 10, where he gives an exact account of all their stations; one of which is here omitted, because nothing remarkable, I suppose, fell out there, and they did not stay long in it. This Sin is different from that where Miriam died (Numb. xx. 1), and written with different letters.

Which is between Elim and Sinai.] So the direct way to Sinai had been into this wilderness of Sin, but, for some reason which we know not, they first returned to some part of that sea where they had been before.

On the fifteenth day of the second month, &c.] Just a

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the month after they came out of Egypt. And therefore, it seems, they stayed a good while at Elim, where there was plenty of water and some shade: which was now very comfortable; this second month (which they called Ijar) answering to part of our April and May. Or otherwise, we must suppose they spent some time at the Red Sea: whither God conducted them, perhaps, to put them in mind of his late great mercy to them there; which might incline them to be more obedient to his commands, mentioned xv. 25, 26.

Ver. 2. And the whole congregation of the children of Israel.] Their elders and all are included in these words, they being the same with those ver. 1, which certainly comprehend all that came out of Egypt. Though, it is likely, there were some more pious among them, who were not guilty of what follows: when the generality were so mutinous, that they who were better disposed could scarce be discerned.

Murmured against Moses and Aaron.] This seems
flesh pots, and when we did eat bread to the full; for we have brought us forth into this wilderness, to kill this whole assembly with hunger. 

4 "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate to give men bread when they were ready to starve with hunger. 

That I may prove them.] Some think this relates to what goes before, concerning his sending them bread every day; which was so ordered, that he might prove whether they would murmur, because they had not enough at once for a whole year; or humbly hope in his mercy for a constant supply. But the following words (which if they will make in my law or so) direct us to a larger sense: which is, that he tried whether they would be obedient to all his commands, when he let them want nothing to support and encourage them in his service. 

Prove them.] Not as if he was ignorant; but that it might plainly appear to others, and to themselves, that they were brought from Egypt, to show them that it might openly appear to the world that God sustains him who follows his worship and service, by means that he did not think of. So he expounds this very place (More Nevoch, par. iii. cap. 24), "That every one may see and know, whether it be beneficial to give one's self to the service of God or not."

Ver. 5. Upon the seventh day they shall prepare that which they shall bring in: They had gathered it, and brought it into their tents, they were to grind and bake it, &c. (ver. 23), and make ready all things that were necessary against the next day, which was to be a festival (viz. the Sabbath) on which they were to do nothing. For the Sabbath was not to be disturbed with such kind of work; but through a thousand years this might prepare their meat and only abstain from labour, yet on this they might not so much as dress their meat: but it was to be done the evening before; on which they were to prepare every thing for the next day. From which preparation this day was called the parasece (Luke xxiii. 51), the preparation for the sabbath. 

It shall be twice as much as they gather daily.] Enough, that is, for two days, viz. that sixth day, and the next, which was to be the Sabbath, ver. 23, where what is here briefly said in general, is more particularly and largely explained.

The Talmudists are generally of an opinion, that the fifteenth day of the second month, when they came hither (ver. 1), was the seventh day of the week (see Mr. Selden, lib. iii. de Jure N. et G. cap. 11). Which, if it be true, they knew nothing of the rest of the Sabbath; for they travelled upon this day. But Mr. Mede hath observed, that it is altogether uncertain, whether or no it was the seventh day from the creation. It might possibly fall out so, by the providence of God, as that the seventh, designed by him for their Sabbath, might be both the seventh in order from the creation, and also from the day of their deliverance out of Egypt. But that which now determined this seventh day, after six days' labour, to be their rest, was their redemption out of Egypt; and the overwhelming of Pharaoh and his host in the Red Sea: which was upon this very day. The ample of the creation was a reason for sanctifying one day in seven; but the designation of this seventh day, was, as I said, from their wonderful deliverance (see Discourse xv. book 1).

Ver. 6. And Moses and Aaron said unto all the children of Israel. [What God spake to Moses alone (ver. 4), is delivered to the people by Aaron also,
6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us!

8 And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, who was assistant to his brother in the government of them.

At even,] On the evening of this fifteenth day God sent them quails, as we translate ver. 13.

Then ye shall know] Be convinced, that it was by the Lord’s direction and command that you were brought out of Egypt into this place. And therefore you have no reason to quarrel with us, who did nothing of ourselves without his order: but rather to trust in him; who can make as good provision for you here in the wilderness, as ever you saw in Egypt.

Ver. 7. In the morning.] When the manna fell down (ver. 19), and you shall see the glory of the Lord. His great power (some interpret it) in sending them bread from heaven, and flesh also with it. But I take it rather to refer unto the visible appearance of the Divine Majesty, which they saw presently after this (ver. 10), and were convinced of his real presence in that cloud, by the descent of the manna from thence next morning; which no power but the Divine could produce. And so I find Abarbanel himself interprets it: “Their seeing the glory of the Lord, is not to be understood of the bread or the flesh he sent them, but of the fire which appeared to all the people, to reprove them for their murmurings.”

Then ye shall know your murmurings] He is present among you: and takes notice of your ungrateful behaviour towards him.

And what are we, that ye murmur against us?] Alas! we are but poor instruments of his; who hath done all the wonders you have seen, and by that means brought you hither: and therefore why do you complain of us, as if we acted any thing by our own authority?

Ver. 8. When the Lord shall give you] I say again (therefore mark it), when the Lord shall give you flesh to eat in the evening, and in the morning bread to the full; then you shall be convinced that he hath taken notice of your murmurings: which are really against him, who employs us only as his ministers; and will be so gracious as not to punish your discontents, but provide for your necessities.

Ver. 9. Moses spake unto Aaron.] Who was his minister, as Moses was more immediately God’s.

Say unto all the congregation.] Who were all engaged in this undutiful murmuring (ver. 2).

Come near before the Lord.] Before the Shechinah, or Divine Majesty, which was in the cloud (as I observe, p. 13), and which I have before mentioned, as a way to break forth upon them in a glorious manner. But, because of their murmurings, the cloud was removed, it is probable, to a greater distance from them than it used to be. Bonfrereus will have it, that they were to come near to the tabernacle of Moses, where the glory of the Lord appeared (xxxiii. 7, 9). But there is no proof that it was wont to be there till that occasion. See upon that place.

He hath heard your murmurings.] He will show that he is the Lord of you, and observes how ungratefully you require him. It is not unlikely that Moses bade Aaron go and speak to the people, because he himself retired to speak to God. That is, to pray for them, and to acknowledge his great goodness in passing by their murmurings.

Ver. 10. That they looked.] They were suddenly surprised, I conceive, with an unwonted brightness: which made them look about to see whence it came. Or Aaron, perhaps, bade them look that way.

Toward the wilderness.] Whither the cloud had conducted them; and stood at some distance from them.

The glory of the Lord appeared in the cloud.] The Divine Majesty appeared in flaming light; such as they had never seen before (see xili. 21). Thus N. Lyra truly expounds, “Fulgor quidam insolitus,” &c. an unusual splendour, representing the Divine power, to reprove the murmurings of the people.

Ver. 11. And the Lord spake unto Moses.] Who was gone, as I said, to pray unto God; whilst Aaron was speaking unto the people.

Ver. 12. And the Lord spake unto the Lord.] He repeats to Moses what he had bidden him tell them (ver. 4—6), and perhaps spake it from the cloud of glory, in the audience of all the people.

Come near before the Lord.] Ver. 8.

And ye shall know that I am the Lord your God.] Who brought you out of Egypt; and will provide for you here in the wilderness.

Ver. 13.] See ver. 6, 8.

The quails came up.] The only person among the Jews, that adventures thus to translate the Hebrew word selau (which is used here, and Numb. xi. 31, and Psalm cv. 40) is Josephus. All others either keep the Hebrew name, or make it another thing than quails. For Jonathan translates it, pheasants; and Abarbanel makes it a kind of sea-fowl; and the Talmudists comprehend four sorts of birds under this name; viz. that which feeds upon figns (which the Greeks call Ixoxizis), and thrushes, and pheasants, and quails (see Bochartus, par. ii. Hierozol. lib. i. cap. 14). But all this is without good ground; for the account which Moses gives of selau in the book of Numbers, agreeth to none of these, nor any thing we have knowledge of, but a kind of locusts; which Job Lulphus therefore pitches upon, and gives very solid reasons for it; as I shall show when I come to that place, Numb. xi. 31.
14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

16 "This is the thing which the Lord hath commanded, Gather of it every man according to the number of your persons, take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

Come up,] From the country over against the desert from the sea, saith Aben Ezra; and Josephus, from the Arabian Gulf. Not that they were a sea-fowl; but were in great quantity upon that coast.

Covered the camp:] It seems they fell in the very streets, as we speak; so that they needed not do more than step out of doors, and take up as many as they pleased. This lasted no longer than that evening: for the manna which fell next morning was to be their constant food.

In the morning dew: Besides the morning dew, there was an evening (Hos. vi. 4; Cant. v. 2), and Moses in Numb. xi. 9, mentions the dew that fell in the night. From whence, I suppose, came the opinion among some of the Jews, that there was a double dew in which the manna was enclosed: a dew below it, which fell in the night; and a dew above it, which after the manna was fallen came upon it, and covered it in the morning: by which means, being thus enclosed, it was kept very clean.

Lay round about the host:] Not in the camp; but round about it on the face of the wilderness (ver. 14).

For the camp was not so clean a place, nor so apt to contain the manna that fell with the dew.

Ver. 14. When the dew that lay was gone up:] This shows the dew fell first, and then the manna fell upon it (as we read expressly, Numb. xi. 9), whereby it was kept pure, and free from the dust that was upon the ground.

Upon the face of the wilderness: When the dew was exhaled by the sun, the manna appeared; which covered the wilderness round about them.

There lay a small round thing:] This word is nowhere else to be found in the Holy Scripture; which hath made it differently rendered. But our translation is authorized by what is said, ver. 31, that it was like coriander seed: which hath respect not to its color, but to its form and figure. And so the LXX. here understood it, when they translated it σατήν χορίον τεσσαυρόν.

As small as the hoar frost:] This seems to relate to the colour, which was white: but expresses also that it was very small, like a drop of dew frozen to the ground.

Ver. 15. When the children of Israel saw it:] Which was, as soon as they rose in the morning, and went out of the doors of their tents.

It is manna:] The Hebrew words man hu, are thought by some to signify as much as manah-hu, i.e. What is it? So Philo, Josephus, and a great number of the ancient and modern expositors, who take man as an Egyptian word, signifying as much as the Hebrew manah. But it doth not seem likely, that they joined an Egyptian word to a Hebrew; as hu is acknowledged to be. Therefore it may be better expounded, it is a gift, or a portion. For manah signifies to appoint or order one’s diet (Dan. i. 10), and as kow comes from kach, by casting away the last letter; so may man, in like manner, from manah. And the meaning is, This is the gift of God; or, This is it which God hath appointed us: not knowing (as it here follows) determinately what to call it.

seems to have thought of this, when he defines it to be הקבלות פירות ים, so Drusius, in his Quest. Hebr. lib. i. cap. 63.

For they wist not what it was:] Had not a distinct conception what kind of food it was, not having yet tasted it; not knowing certainly (as Abarbinel fancies) whether this was the bread, that Moses bade them expect: who therefore tells them, in the next words, that it was that which the Lord hath given you.

This is the bread which the Lord hath given you:] You rightly called it, a Divine gift (as Abarbinel goes on), for this indeed is the bread which the Lord bestows upon you for your sustenance, according to his promise which he made you by me (ver. 4).

Ver. 16.] Here now Moses shows how the use of this food was to be regulated.

Gather of it every man according to his eating:] As much as will suffice for his and his family’s sustenance for one day.

An omer for every man:] That they might be sure to have enough, he allows every person among them to have an omer: which was something less than half a peck of our measure. Here Abarbinel hath a part of the sense; that, being a Divine food, was not to be used as common things are, which men gather into heaps, lay up in barns, traffic withal, or lay up for their children: but it was to be spent as a gift of God both to poor and rich. Some can get more of worldly goods, and some less; by which means some give, and others receive; but here all received from the bounty of heaven; and God ordered it so, that they who were poor should not want, and they who were rich should have nothing beyond their wants, to lay up, or to sell, as they did other things. For every one was to have only as much as he could eat: and no man could eat above an omer. Which doth not signify that they gathered it by measure, but as much as they thought would amount to that quantity: with an intention, that if they had more than they needed, others should have it, who had gathered less than they needed.

Take ye every man for them which are in his tents:] For the old and the young, who could not go out to gather for themselves.

Ver. 17.] And the children of Israel did so, &c.] Gathered what they thought would be sufficient for themselves and their families: according as they were larger, or less in number. And when they came home, they dealt to every one the proportion which God ordered.

Gathered, some more, some less:] They were not all alike able (it is like) to gather, not alike diligent; and so did not gather an equal quantity. But the true reason I have given already, viz. that some families did not require so much as others.

Ver. 18.] When they did mete it with an omer:] When it was brought unto their tents (ver. 16), then the father of the family, or some of the rulers of the congregation (ver. 22), measured what they had gathered with an omer; and gave to every one according as God directed.

Had nothing over:] Had no more than his omer.
And he that gathered little had no lack: he that had not gathered enough to make an omer for every man, had it made up to him, and that of other men’s store, who had had more than enough. Abarbinel will have it, that they were so directed by a miraculous providence, as to gather just so much for their several families, that every person’s share would come to an omer, and neither more nor less. And so Greg. Nyssen calls this the second miracle which was in the manna, having observed one before, ver. 14. But others think, that if any part of it remained after every one in the family had an omer, it was food for their cattle; which in the wilderness wanted grass sufficient for them. And this seems the more probable, because otherwise we must make a new miracle, that every man, woman, and child, should be able to eat an omer; which all grant was sufficient for the sustenance of an army whatsoever; but was too much, sure, for a child.

Ver. 19. Moses said, Let no man leave of it till the morning.] It was therefore to be all spent, one way or other, the same day it fell. Which was the law of all the holy feasts, particularly of the passover (xvi. 10), and of the sacrifices of peace-offerings (Lev. xi. 17) would have them depend upon his providence, and trust him for fresh supplies every day; as Aben Ezra well notes. And R. Levi ben Gersom; “He that kept it till the morning betrayed his want of faith, and feared God would send no more:” for if he believed, to what purpose should he be at the pains to keep it?

Here was a new wonder, that, as it fell every day for forty years together, both in winter and in summer; and likewise fell in such quantity, that every one had an omer, and none wanted this measure; so it would not keep till the next morning; which it might have done in its own nature, and did once in a week; and in the ark was preserved to many generations.

Ver. 20. They hearkened not.] Either through unbelief, or mere negligence, or a wanton inclination to make an experiment, some among them disobeyed his command.

Bread worms, and stank: this was a wonder also, that such a heavenly food, so pure and simple, should not only breed worms, but also stink. Which was a punishment for their disobedience, though a merciful one, in that God did not inflict it upon themselves, but upon their food.

The Jews commonly take these words to be transposed; things being wont first to putrefy, and then to breed worms; and in that order Moses relates this matter, when it was laid up for the Sabbath (ver. 29). “That it might be a sin, and neither was it any wonder therein.” But Abarbinel thinks that Moses here speaks of it according to the order wherein they found it: which was, that first worms appeared in it to their eyes, and then it smelt the stink. But in speaking of what fell out on the seventh day, he follows the natural order, and saith it did not stink, neither was there any worms therein.

Moses was wrath: Chid them severely for their disobedience to him, who had bestowed such a singular benefit upon them.

Ver. 21. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

And it came to pass, that on the sixth day they gathered twice as much bread, two-omers for one man: and all the rulers of the congregation came and told Moses.

And he said unto them, This is that which man according to his eating: This is not needlessly repeated; but a further explanation of their care and diligence, to furnish themselves early in the morning with as much as was necessary, before the sun grew hot and melted it; or (as some of the Jews add) raised the wind, which blew dust upon it.

When the sun waxed hot, it melted.] That it might not be trod upon, or putrefy. Which seems to be spoken of that which remained in the open field ungathered; though, Abarbinel will have it, that what they had brought into their tents melted also when the sun grew hot; which obliged them not only to gather it early, but to bake and prepare it presently, while it was yet hard and not dissolved. But I see no ground for this; nor is it likely that they were constrained to prepare it all together; but might any time that day be happy, and prepare it according to their liking. Others of the Jews fancy, that, being melted, it made little brooks and rivulets in the fields, &c.; but the plain sense is, that the sun which melted it, exhale it also into the air, from whence it came, and returned again the next morning.

Ver. 22. (In the sixth day.) According to the command of God, ver. 5. It appears by this place, where it is called bread (as it is ver. 4. 12), that it was of a hard substance when it fell, though it dissolved by the heat of the sun; being like the corn of which bread is made.

And all the rulers of the congregation came and told Moses.] He had hidden them gather a double quantity on the sixth day; but had not told them the reason of it (ver. 5), and therefore they come to inquire what they should do with it. By this one would think they were the rulers, who saw a distribution made to every one, in a just proportion; or, that they appointed overseers to take care of it.

Ver. 23. This is that which the Lord hath said.] This is the commandment which I have received from God about this matter.

To morrow is the rest.] Or shall be the rest. Of the holy sabbath: To be kept holy, so as to do no work therein. And therefore you must not so much as go in the field and gather your food; which is the reason why you are ordered to make two provisions in one. The words in the Hebrew (which we translate the rest of the holy sabbath unto the Lord) may be rendered, as they lie in order, the sabbath, the holy sabbath unto the Lord. Which Abarbinel explains, as if the word Sabbath, being repeated, signified, that it was to be a cessation from all manner of work, because it was the Sabbath of the Lord himself, wherein he ceased from his works.

At this time, and not before, the rest of the seventh day seems to have been appointed. They performed religious offices upon one day in seven; but did not cease from all labour until now. These very words seem to show, there had been some observation of a Sabbath, heretofore, and was not wholly a new thing; for if it had, they could not have understood Moses, nor known what he meant. See what I have noted upon the second of Genesis: where I thought it reasonable to assert, that God intended to preserve a memory of the creation in six days, by appointing the seventh day to be kept holy. And therefore the more
the Lord said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up until the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to
day is a sabbath unto the Lord: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

27 ¶ And it came to pass, that when they went out some of the people on the seventh day for to gather, and they found none.

28 And the Lord said unto Moses, How long
beginning. And therefore Moses here only gives an account why this precept was renewed at their coming out of Egypt: when there was a new religious observation added to it, which was not necessary before, viz. resting wholly from all manner of work. There is an excellent discourse on this subject in a late and author, J. Wagensel (in his Confutation of R. Lipman's Carmen Memoriale, p. 559, &c.), who well observes, that this precept having a peculiar respect to the Jews, we are not bound to observe the rest of the Sabbath with such strictness as they did; but only as the patriarchs did before the giving of the law (p. 564). As for the translation of the day from the seventh to the sixth, it is impossible for the Jews to prove, that the day they observe is the seventh from creation. And besides that, the whole world cannot be tied to the circumstance of time precisely: for in some parts of it, the Sabbath will fall eighteen hours later than in Palestine; as he evidently shows, p. 572, &c.

29 And six day ye shall not find it in the field.] This Moses said to them, as Abarbinel thinks, in the evening of the Sabbath; which, in effect, a prohibition to them, not to go out to gather it on that day.

Ver. 26. Six days ye shall gather it, &c.] The same author thinks this is repeated to signify that as long as they continued in the wilderness, they should gather it six days in a week, as they did now; but never find any on the seventh.

There shall be none.] As you rest, saith he, from doing any thing about the manna, so God will cease from sending it unto you. Upon which he makes this pious reflection: That in this world we must work for our souls, if we would be happy in the next; while, whereby we do this, he means, that he labours in the evening of the Sabbath, shall eat on the Sabbath. To the same purpose Origen, long before him (Hom. vii. in Exod.).

Ver. 27. The same wicked disposition remained in them, which made them on other days keep it till next morning (ver. 19, 20).

Ver. 28. How long refuse ye to keep my commandments, &c.] These chiding words are full of indignation: and yet signify the long-suffering patience of God, with an untoward generation. Abarbinel expands this passage, as it, upon this occasion, he upbraided them with all their other transgressions; saying, "You kicked against me at the Red Sea, and believed not the words I spake to you at Marah also you murmured; and uttered very discontented words at Elim. Nay, after I had given you manna, you violated my precept, in reserving it till the next morning. And now you break my Sabbath; what hope is there that you will observe any of my laws?"

Refuse ye to keep my commandments and my laws?] He speaks thus, say some of the Jews, because that in which they now offended is a thing upon which the whole law, all his commandments depend. So the same Abarbinel. Because the Sabbath instructed them in the creation of the world, upon which all the law depends, therefore he saith, My commandments and my laws.

Ver. 29. See,] Consider.
refuse ye to keep my commandments and my laws?

29 See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So shall ye lay up the sabbath-keeping on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

32 ¶ And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

34 As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited;

For that the Lord hath given you the sabbath, &c.] You have no reason to seek it on the Sabbath, being provided beforehand with as much as is sufficient for that day.

Let no man go out of his place] The Jews say that a man went out of his place, if he went above two thousand paces from his dwelling. That is, if he went beyond the suburbs of his city (Numb. xxxv. 5).

You gave them manna; and the solemn renewal of the precept (ver. 29), wrought so much upon them, that for the present they rested upon this day. And they not having been used to this rest, God did not immediately punish their disobedience in going abroad to gather manna: though afterwards he ordered a man to be stoned for gathering sticks on this day; for he had often repeated this law to them before that time.

Ver. 31. Called the name thereof Manna] This is repeated again, to show that the name which they gave it at first (ver. 15), continued to it afterward: being so apt and proper to signify God's providence over them, that they could find no better.

It was like coriander seed] Of a round figure, like that seed (ver. 14).

White] Being like bedolah, as Moses saith, Numb. xi. 7, which signifies pearl, as Bochart shows in his Hierozoic. (par. ii. p. 675), where he observes the Talmudic doctors (in the title Joma) expressly say it was like margarith (or margarit), i. e. pearl.

The taste of it was like wafers made with honey] All things of a pleasant relish are compared in Scripture to honey. Whence those words of David, Psalm xix. 11, cxix. 130. Onkelos saith, manna tasted like escarites: which was a delicious food at Rhodes (as Bochart observes out of Julius Poltux), between bread and cake (like biscuit, I suppose), which was so grateful, that they who did eat it were never satisfied, but still desired more.

In Numb. xi. 7, 8, manna is said to taste like fresh oil. Which doth not contradict this: for, as Abbarinell and others observe, the meaning is, that when it first fell, before it was prepared, it tasted like honey-water; but when it was baked, then it tasted like fresh oil.

And so the words, Numb. xi. 8, plainly import; "They took it, and beat it in a mortar, and baked it, &c. and the taste of it (i.e. thus prepared) was like the taste of fresh oil." Nay, the Jewish doctors commonly say it had all manner of pleasant savours, according to men's different palates; and whence they fancy it is called (ver. 29) the bread mishebe (which we translate of two days), because it was changed according to the diversity of those that did eat it; children, young men, and old. Which conceit the author of the Book of Wisdom follows (xvi. 20, 21).

Ver. 32. Moses said, This is the thing which the Lord commandeth.] I have this further command to deliver from God concerning the manna.

Fill an omer of it] Just as much as was assigned to every one for his daily bread (ver. 16).

To be kept for your generations] For your posterity in future ages.

May see the bread wherewith I have fed you, &c.] For seeing with one's eyes (said ISAAC ARAMAH) mightily confirms a thing; and leaves one in no doubt of it. And he took care they should see both the manna itself, and God's providence which he bountifully allowed to every one of them.

Ver. 33. Moses said unto Aaron.] What God commanded Moses, he now commands Aaron to do.

Take a pot] He saith nothing of the matter of this pot, or urn; which some say was an earthen pot, others say of lead, brass, or iron: and ABABINEL thinks it was of glass, that one might see what was within. But the apostle hath settled this controversy, by calling it a golden pot (Heb. ix. 4), and so do the LXX. in this place. And indeed all the vessels of the sanctuary being of gold, it was but reason that this, which contained such a precious monument of God's mercy, should be of the same metal.

Lay it up before the Lord.] i.e. Before the ark of the testimony, as it is explained in the next verse; which shows that this command was given after the building of the tabernacle; and is here mentioned, because it belongs to the same matter which Moses relates in this chapter. Others suppose it was spoken by way of prolepsis; which seems not to me so probable.

Ver. 34. So Aaron laid it up.] When the tabernacle was built.

Before the Testimony.] This is the same with before the Lord, in the foregoing verse. For the Divine glory dwelt between the cherubims, which were over the ark; which is commonly called the ark of the testimony (xxx. 6, xl. 3, 5). But here, and xxxv. 36, is simply called the ark of the testimony, without leaving out the first word, which is very usual in other instances: for thus it is called the ark of God's strength (2 Chron. vi. 41), but elsewhere the first word being omitted, it is called only his strength (Ps. lxxxvii. 61, cv. 4). And therefore the ark is called the testimony: partly because there God gave them a special token of his dwelling among them; and partly because the two tables of stone were in the ark, which are called the testimony (xl. 20): where it is said, Moses put the testimony into the ark: and then immediately (ver. 21), he calls it the ark of the testimony.

Ver. 35. And the children of Israel did eat manna forty years.] Within a month; which wanted to make complete forty years. For it began to fall just thirty days after they came out of Egypt (on the 15th of April), and ceased to fall on the 15th or 16th of March, the day after the passover, which they kept in the fortieth year (Josh. v. 11, 12). Now in all writers, some days under or over are not wont to be considered, when there is a round number.

But there are those who fancy these words were
CHAPTER XVII.

1 The people murmured for water at Rephidim. 5 God senteth them for water to the rock in Horeb. 8 Amaleck is overcome by the holding up of Moses' hands. 15 Moses buildeth the altar JEHOVAH-nissi.

1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses, two former stations: which is the reason they are here omitted. So Abarbinel judiciously observes. Moses would not set down in this history any of their stations but those in which some new and notable thing happened: the rest, in which no such thing was done, he describes in the book of Numbers, xxxiii.

Ver. 2. The people did chide with Moses. Exposit and with him in such an undutiful manner, that it may be translated soidled with him.

Give us water. The word for give is in the plural number: and therefore this was spoken both to Moses and to Aaron; though Moses be only mentioned as the person they contended with. For there was no need (as Aben Ezra and others observe) to mention Aaron, because not the sins of the people but by him. Abarbinel carries it further, and will have this speech directed to Moses and to God, because they came hither by God's commandment: which made them insolently say, if by God's providence we were brought to this place, let him take care we be not killed with thirst. You said unto me, Wherefore thinkest thou me? Who brought you hither by God's order. Wherefore do ye tempt the Lord? And why do you distrust his power, and goodness, and faithfulness to his promise?

36 Now an omer is the tenth part of an ephah.

And they did eat manna, until they came unto the borders of the land of Canaan.

put into this book after Moses's death: for which I can see no ground. For it is certain he lived the greatest part of the fortieth year after they came out of Egypt, and brought them to the borders of Canaan, within sight of it (Deut. i. 3, xxxiv. 1, 2, &c.). And therefore may well be supposed to have added these words himself to this history, as he did the foregoing (ver. 32), that all belonging to this matter might be put together in one place. Until they came to a land inhabited.] i. e. To Canaan, or the borders of it, as it here follows. For these words, saith Aben Ezra, have respect to the wilderness in which they now were, which was not inhabited. Until they came unto the borders of—or Canaan.] That is, saith he, to Gilgal, which was the borders, when they had passed over Jordan: when they did eat of the corn of the land, and had no farther need of manna.

Ver. 36. An omer is the tenth part of an ephah.] From hence also some would fail to conclude that Moses did not write this: because, say they, it is not usual, when measures are in common use, to tell in other words how much they contained; which then only is proper when they are grown out of use. But such observations seem to proceed from a humour of cavilling. For why may not an author set down discussed things very well known in his time, that posterity also may have as distinct a knowledge of them? Besides, the very same men complain, on other occasions, that the writers of history have omitted to give us an account of several things, which in their time were most notorious; whereby posterity suffers much for want of such information. Nor do I see any proof that these measures were not as common in aftertimes as they were when Moses lived.

Several learned men have taken a great deal of pains to reduce these measures to those of the Greeks and Romans, particularly Salmasius in his epistles (n. lxxvii.), and Herman. Conringius, in a treatise on this subject, de Mensuris Hebraicos. But none have done it so clearly and exactly as a very learned person of our own country (Bishop Cumberland, in his Scripture Weights and Measures, chap. 3), who computes an ephah to have contained seven white-gallons, a bottle, and half a pint: so that an omer was near three quarters: which, if any one imagine too great a proportion to be allowed to one person every day, he propounds these things to be considered: that manna, being of a globular figure (like coriander-seed), must needs have many empty spaces between every three or four grains; and those vacuities may reasonably be estimated a third part of the vessel's capacity: and it being a light, aerial food, must needs be inwardly porous, and of a spongy contexture of parts. So that it wasted something in dressing by fire, as it melted by the sun when it grew hot: and consequently three quarters might, it is probable, be reduced to three pints of an oily liquid substance. Which was not too much in a hungry desert, where they might well be thought to have refreshed themselves thrice a day. See also what I have noted before, ver. 18.
and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst!

4 And Moses cried unto the Lord, saying,

there was no water in this place (ver. 1), which made them chide with Moses, for bringing them into such an inconvenient station. But if we consider it well, we shall find it a necessary explication of the growth and progress of their discontent. For, as Abarbinel hath well observed, as soon as they came to Rephidim, they saw it was no commodious place, because it would not supply them with water: which made them begin to quarrel with Moses before they needed; merely out of fear, that when the water they had brought from Elim was spent, there would be none for them. And now, when after a day or two it was all gone, they were really very thirsty, and so fell into the murmuring here spoken of from a sense of their misery, as before only out of a fear of thirst.

Murmured against Moses.] They proceeded from a lower to a higher degree of discontent; which made them at first only expostulate and argue with him; but now they murmur against him; and at length fell into such a rage, that they seemed to be ready to stone him (ver. 4). It is necessary to stop such moods in their beginning.

Wherefore is this that thou hast brought us up out of Egypt?] This shows the necessity of preserving the remembrance of God, and of his benefits, in our minds. Which if this people had done, they could not have fallen a third time into such a discontented fit, as made them speak reproachfully of their deliverance, and slight the wonderful deliverance itself, which God had lately given them out of cruel servitude. The character which Plato (in his Axiocchus) gives of the vulgar sort of people, belongs to the Israelites above all other; viz. that such is ἄχρεος, ἄχρον, ὑπόν, βασιλιωτός, ἔκαστον (tom. iii. p. 369).

They all us—with thirst?] Children, as Abarbinel observes, can less endure thirst than grown men; and cattle need abundance of water, which is the reason they mention them.

Ver. 4. Moses cried unto the Lord.] Which he did not upon their first complaint (ver. 2), because their necessity was not so urgent: but now, seeing their distress, and the height of their discontent, he prays God to take care of them: hoping he would supply them with drink, as lately he had done with bread.

What shall I do unto this people?] He said enough, no doubt, to quiet them; by remembering them what God had already done for them, and what reason they had still to trust in his good providence: but this would not satisfy them, unless their thirst was presently quenched; which he could not do for them, and therefore knew not how to appease them.

They be almost ready to stone me.] He represents to God not only their importunity, but his own great danger. For having promised to bring them to Canaan, he was afraid (as Abarbinel fancies) that if they continued to think they should die with thirst, they would take him for a false prophet, who had deceived them with lies; and consequently inflict the punishment upon him, which the law enacts against a false prophet, which was stoning. But the law being not yet given, this could not be in their thoughts.

What shall I do unto this people? they be almost ready to stone me.

5 And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smitest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that
much less follow them in their journeys, as this did. For this was a continued fountain of water, which flowed out of the rock (Psalm cxiv. 8), and made this part of Arabia habitable in future ages, which no man dwelt in before. Moses doth not add, “and the people drank, and their cattle,” because (as Aben Ezra observes) he studied brevity; and this was easily understood.

In the night of the elders] That they might be able to testify to the people the truth of this miracle, whereby they were relieved in their distress, and preserved in their travels through the wilderness: the fame of which, no doubt, reached other nations; the memory of it being remaining in several of their fables. For there is a manifest allusion to it in Euphrasie, lib. ii. ver. 703, where he makes one of them smiting the rock at Clitharon, and waters gush out of it.

This I find observed by Bochartus, in his Canaan, lib. i. cap. 16; and Huettus hath observed many more such instances out of Nonnus, Pausianias, and divers other authors, in his Alcanetane Questiones, lib. ii. cap. 12, n. 18. And he thinks it very probable, that the fable of Janus was forged from hence; for which he alleges many arguments (in his Demonstratio Evan.), and among the rest; that Albinus describes his image holding a rod in his left hand, with which he smites a stone, and out of it water flows.

Ver. 7. He called the name of the place Massah, and Meribah, &c.] That place which before was called Rephidim, was after this called Massah and Meribah: with respect to their chiding there with Moses, which is here put in the name of Massah, not for they were heretofore chiding with God, which is the signification of Massah. Some think this one place was not called by two names; but that, upon the second striking of the rock, almost forty years after this, it was called Meribah, and till then only Massah. But in that story it is not said the place was called Meribah, but the water (Num. xxx. 13).

Is the Lord among us, or not?] Doth he take care of us, or not regard what becomes of us? For God is said to be among, or (as the phrase is in the Hebrew) in the midst of those whom he protects, and provides for, by a special providence, as we find Deut. vii. 21, xxiii. 14; Josh. iii. 20, and many other places.

Ver. 8.] The ground of their unbelief is commonly thought to be the absence of Moses, the head of the tribe of the Israelites, and the deliverer of them: And this is the common reason why the Canaanites, and most nations of the world, left their state of slavery to become free, and to live in peace, so that they might be left in possession of their own lands, and be the masters of them. But while the power of the Israelites was so small, and the confidence of their enemies was so great, they could not expect such success as they did. But these two things were nothing to the Canaanites, though they had a most powerful monarchy, and a great number of men, they were nothing to the Israelites, who were but a small and indigent people.

Ver. 9. Moses said unto Joshua, &c.] Nothing but a strong confidence in God could have animated men, inexperienced in the arts of war, to encounter such mighty enemies.

Moses, Aaron, and Hur went up to the top of the hill.] The Jews do but conjecture with this Hurus; but we may be sure that it was of great esteem for wisdom and piety, otherwise he would not have been joined with the leaders of God’s people, Moses and Aaron. We read, indeed (1 Chron. ii. 19), of one Hur, who was the son of Caleb, and grandfather of the famous Bezealeel, who was of the tribe of Judah. But there is nothing to persuade us that he was the person here spoken of, nor that he was the son of Moses’s sister, as some of the Jews tells us. See Pirke Eliezer, cap. 45, where strange stories are told of him. But it is more probable that he was Miriam’s husband, as Josephus affirms (lib. iii. Antiq. cap. 2), though we cannot tell whence he himself was descended.

Ver. 11. When Moses held up his hand.] Lifting up the hands was a posture of prayer, and imploring the Divine aid, as we find in many places; particularly Lam. iii. 40, “Let us lift up our hearts with our hands to God in the heavens.” And it implies great earnestness in prayer; as doth also lifting up the eyes, and lifting up the soul (Psalm xxv. 1, exxii. 1, &c.). But though this be true, and no doubt Moses and his companions prayed to God most earnestly, yet this was not the occasion of his lifting up his hand; which was to advance the rod of God, which he held in his hand, and lifted up as their standard or banner, to which they should look and hope for help, from the
12. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stood up on his hands, the one on this side, and the other on the other side; and his hands were steady until the going down of the sun.

mighty power of God, who had done such wonders by that rod.

Moses prevailed.] The sight of the rod of God inspired them with such courage, that their enemies could not stand before them.

When he let down his hand, Amalek prevailed.] Their spirits flagged when they did not see the rod; and they began to give ground: imagining, perhaps, that Moses despaired of victory; who (the fight being long) was not, or always to keep his amakel and his people.

Ver. 12. Moses' hands were heavy;] Through weakness, by long holding them out upon the stretch.

And they took a stone, and put it under him, and he sat thereon;] It seems he had been standing before, which gave them the greater advantage of seeing the rod, but made him the more weary.

Ver. 13. Joshua discomfited Amalek, &c.] Were his supporters; which is probably so in this manner. Sometimes Moses held up the rod in his right hand, and sometimes in his left (for ver. 11, he speaks only of one hand which was lifted up, or let down), and Aaron stood on one side of him (suppose his right hand), and Hur stood on the other: who, by that means, helped by turns to uphold his hands in that posture: for if they had done it both together, they might have been as weary as he.

His hands were steady, &c.] Were kept up stretched out, without falling down, till sun-set.

Ver. 13. Joshua discomfited Amalek, &c.] Routeled their whole army. One would think the name of their kings was Amalek (as the kings of Egypt were called) to be always to keep his amakel and his people.

Otherwise, if Amalek signifies collectively the Amalekites, then his people must signify those who were confederate with them.

Ver. 14. The Lord said unto Moses,] He appeared, it is likely, to him again in this place (as he had done, ver. 6), and gave him this order.

I will utterly put out the remembrance of Amalek: ] Have a perpetual quarrel with them, till they be quite extinct; as they were partly by Saul (1 Sam. xv.), and partly by David (1 Sam. xxx. 17), and partly by the children of Simeon (1 Chron. iv. 43). Balaam also prophesied of their utter destruction (Numb. xxiv. 23). Which may seem a harsh sentence; but it was (as Maimonides observes) to terrify others from the like malice. For as particular persons are sometimes punished very severely, for an example to others; so are families and nations. And Amalek, being the very first that drew a sword against Israel, unpro

13. And Joshua discomfited Amalek and his people with the edge of the sword.

And the Lord spake unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

voked, God passed this heavy doom upon them: whereas Ammon and Moab (seith he) who out of mere covetousness, had committed what they did against Israel, and wrought mischief to them by craft and subtility, had only this punishment inflicted upon them, that Israel should not contract affinity with them, &c., Deut. xxivii. 3, 4; xxv. ult. (More Noevoch. par. ili. cap. 41).

Ver. 15. Moses built an altar.] Commonly alters were built for the honours of Moses: One of whose altars was offer'd in thankfulness to God for his benefits, particularly this great victory. But they were also built sometimes only as memorials (Josh. xxvii. 26, 27), as this perhaps was: he thinking it fit to preserve the memory of this victory, not only by writing, but by this monument also, and the inscription he left upon it. [Hieroch.-pol. lib. i. cap. 6.].

Ver. 16. Because the Lord hath sworn, &c.] In the Hebrew the words are, the hand upon the throne of the Lord. Which is commonly interpreted, the Lord hath sworn that this throne shall be for ever. The Aben Ezra; and the Chaldee, whose paraphrase is, "this is spoken with an oath, from the face of the terrible One, whose Majesty is upon the throne of glory, that the Lord will have war with Amalek, &c. That is, saith Maimonides, he hath sworn by himself (More Noevoch. par. i. p. 9), for in this, and all other places, the word base (i. e. throne) signifies his magnificence and power: which is not any thing without his essence; but is himself.

But here being no mention of lifting up the hand, which is the phrase for swearing (Exod. vi. 8; Deut. xxvii. 40), it may more simply be expounded, "because the hand of the Lord, sitting upon the throne of his Majesty, is stretched out, and holds up his banner, to fight with Amalek throughout all generations. For Moses seems to allude in this phrase to what he had said, ver. 11, 12. "When Moses lifted up his hand, then Israel prevailed," &c., and bids them take notice, it was his hand, i.e. the omnipotent power of God, which gave them this victory: and would perpetually prosecute Amalek, till they were destroyed from under heaven.

Joseph Scaliger would have Kes-juhls to be but one word, and to signify the same with Kese; which, according to him, is the last day of the month, on which this battle was fought. And so this to be a part of the inscription upon the altar; as if he had
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15 And Moses built an altar, and called the name of it JEHOVH-nissi:

16 For he said, Because the LORD hath sworn,

said, "this pillar was set up on the last day of the second month, to declare γενομένων αὐτοῦ, irreconcilable war with Amalek for ever" (lib. iii. de Emanuel. Temp. p. 293). But this is too bold a conceit, and is confuted by Hackspan and Glassius. There is a more ingenious conjecture (which I have somewhere met with), if there were any thing in Scripture to warrant it, that laying the hand on the throne was a form of swearing: as touching the altar was among some nations, which was as much as our laying the hand on the Bible: a principal external character of a solemn oath. Whence Juvenal saith, atheists do intrepidis altaria tangere, "touch the altars boldly without trembling; i.e. make no conscience of an oath.

And Moses built an altar, and called the name of it JEHOVH-nissi: that the LORD will have war with Amalek from generation to generation.

But the marginal translation, after all, is very literal, and makes the sense exceeding plain and clear: "because the hand (of Amalek) is against the throne of the LORD (i.e. against God himself), therefore the LORD will have war with Amalek, from generation to generation." This is dry and natural, and agrees with the whole history: that because they came out and opposed the design of God, who in a visible and most glorious manner conducted the Israelites to the land he had promised to give them, he would never be reconciled to them. For it was a high affront to his Majesty, who had lately done such astonishing wonders as were famed, no doubt, in all the neighbouring nations (xv. 14, 15).

CHAPTER XVIII.

1 Jethro bringeth to Moses his wife and two sons. 7 Moses entertaineth him. 27 Jethro departeth.

1 When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other was Eliezer;

Ver. 1. Jethro, the priest of Midian, &c.] Many ancient and later versions have it, prince of Midian: (see ch. ii. 16).

Ver. 2. Zipporah, Moses' wife, after he had sent her back;] It is uncertain when Moses sent her back to her father: but it is likely it was done at her own desire, when she saw how difficult his work was likely to prove in Egypt (see iv. 26). The Hebrew word seems to some to intimate a divorce, as the Mauritanian Jews take it, But all Christian versions, and that of the German Jews, and the Persian, understand it as we do (see Selden de Uxor. Hebr. p. 529).

Ver. 3. Her two sons;] Whose names carry in them a thankful remembrance of God's great mercy to him.

Ver. 4. Gershom.] See ii. 22.

Ver. 5. Eliezer.] Who is thought to have been born a little before he left Midian, and went out of Midian into Egypt by God's special direction (see iv. 25).

Ver. 5. Jethro, &c. came—unto Moses] Took a journey out of Midian to give him a visit, into the wilderness: into the same wilderness where Moses and the Israelites were now. Where he encamped at the mount of God.] viz. At Horch, which was not far from Midian, it appears from iii. 11, where we read that when Moses fed Jethro's flock, he led them hither to this mount. Which is called God's mount, because there he appeared first to Moses (iii. 2, &c.), and had lately appeared there again upon the rock (xvii. 6), unto which place he bid Moses lead the congregation (xvii. 5), who were now, I suppose, encamped thereabout, after the fight with Amalek in Rephidim; which was not far from it.

Ver. 6. He said unto Moses.] By a letter which he sent him from the place where he was encamped (of which these were the contents), to give him notice of his coming. Which was but necessary; that he might without any impediment pass the guards, which we may well think Moses had set very carefully, after the fight with Amalek; who had suddenly surprised the hindmost of the people (Deut. xxv. 18).

I thy father in law Jethro am come unto thee, &c.] Am upon the way, and come near to thee.

Here it may be fit to take notice that there is a great dispute among interpreters, about the time when Jethro came from Midian, with Moses's wife and children: whether immediately after the fight with Amalek, as it is here set down; or some time after, when the Israelites were better settled. One would think, that he could not but take the first opportunity to visit Moses, and to bring him and his nearest relations together, after he heard the news of their coming out of Egypt, and their passing the Red Sea, &c. the news of which could not but reach him, who was a borderer upon this wilderness. Yet the Hebrews are generally of an opinion, that this fell out after the giving of the law at Mount Sinai, and many Christians have been of the same mind; particularly such great men as our most learned prince Usher, ad A. M. 3514, and Mr. Selden, lib. ii. de Synedr. cap. 2,
7 And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.

8 And Moses told his father in law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them.

9 And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the Lord is greater than all gods; for in the thing wherein they dealt proudly he was above them.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.
13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood from Moses by the morning unto the evening. 

14 And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? 

The foregoing verse: and then the meaning is, that the Lord confounded them that proudly contended his authority, saying, "Who is the Lord," &c. (v. 2), when the law was given, and this pardon (see 27), and at last drowned him and his host in the Red Sea, when they said, in a haughty boasting manner, "I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them," &c. (xv. 9). And to this purpose the Chaldean expounds it: "in that very thing wherein they thought to judge (i.e. to punish or destroy) the Israelites, they were judged themselves:" i.e. drowned in the sea, as they intended to drown all their male children.

Ver. 12. Jethro, Moses' father in law.] He is constantly thus described (ver. 1, 2, 5—8, and everywhere else but ver. 9, 10), to distinguish him from any other Jethro, to whom these things might possibly be thought to belong.

Burnt offering] Which was to be wholly consumed upon the altar, and nothing of it eaten by any body (Lev. i. 9). This now may be thought to have been done, after the giving of the law at Mount Sinai: which Moses here mentions, because he put together all that belongs to Jethro's story (though not all done at the very same time), just as I said he did when he referred the history of the manna, xvi. 32, 33 (see there).

Sacrifices] i.e. Peace-offerings: of which the people as well as the priests were to be partakers (Lev. vii. 34; Deut. xxxvi. 7). And regularly there never were any burnt-offerings made, which were wholly consumed upon the altar, but peace-offerings attended upon them; if they were not offerings for the whole congregation, but for particular persons; that so they who brought them might feast also with God upon the sacrifices. For feasting upon sacrifices was an appendix unto all sacrifices whatsoever, one way or other; if not by themselves, yet by the priests, who ate of the sin-offerings, as the proxies of the people. Of the burnt-offerings the Jews after the law was given, but among other people, who had this custom antecedent to it: as appears from Num. xxv. 2, where the Midianites invite the Israelites "to the sacrifices of their gods, and the people did eat," &c. Which they did not learn from Moses, but derived from higher antiquity; it is probable even from Abraham himself. 

For God.] To be strictly understood: Who offered them we are not told: but it should seem by the word took, that Jethro himself (who was a priest) was permitted to perform this office; in token that they owned him to be a faithful servant and minister of the most high God, as Melchizedek was. And accordingly it follows that Aaron was invited, with the elders of Israel, to come and feast with him upon these sacrifices.

Aaron came.] This seems to signify, that Aaron was but a guest, and had not been the priest who offered the sacrifices. For though we suppose the law to have been now given, yet it is likely Aaron and his sons were not yet consecrated, nor the service of God as yet ordered, according to the law that had been delivered: no more than judges-

15 And Moses said unto his father in law, Because the people came unto me to enquire of God: 

16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. 

17 And Moses' father in law said unto him, The thing that thou doest is not good. 

Ver. 13. To partake of the sacrifices that had been offered: for this comprehends the whole meal (Gen. xliii. 25).

Before God. Before the tabernacle where God dwelt. Or, if that was not yet set up, in the place where God appeared in an extraordinary manner, which it was likely was in the tent of Moses (xxxix. 7).

Ver. 15. It came to pass on the morrow.] The next day after this solemn sacrifice: which the Jews (I observed above) say was on the eleventh day of Tisri. So Neher Mechilta, and others from thence, as Mr. Selden hath noted (lib. ii. de Synedr. cap. 2, p. 75).

That Moses sat] That was the posture of judges. 

To judge] To hear causes and determine them. 

The people stood by Moses, &c.] That was the posture both of the plaintiff and the defendant. And there were now so many causes brought before him, that they took up the whole day; so that he had no time to eat at all, and was forced to live by what he could get.

Ver. 15. When Moses' father in law saw all that he did] He either was present and observed himself; or was informed by others what insupportable pains he took.

He said, What is this thing that thou doest to the people?] What a burden is this, to judge the causes of a whole nation! 

Why sittest thou thyself alone?] Take more upon thee than any one person is able to bear. 

All the people stand by thee from morning unto even?] Till both thou and they are tired.

Ver. 15. Because the people come unto me] I cannot refuse to do justice: and there is none but myself to declare what the law of God is in such cases as are brought before me.

To enquire of God.] Doth not signify here, to desire him to consult the Divine Majesty for them: but to decide their controversies according to the mind of God; declared in the laws he had given him. So the LXX. to seek for judgment from God: and the Vulgar, to seek God's sentence. For what was determined according to the law was the judgment of God, and so it is called by Moses (see Mr. Selden, lib. i. de Synedr. cap. 15, p. 610).

Ver. 16. When they have a matter.] Of controversy. 

They come unto me.] That I may decide it.

I judge.] Determine where the right lies.

I do make them know the statutes of God, and his laws.] This explains what is meant by inquiring of God, i.e. what was the law of God in the case brought before him. From which we may probably gather, that the law was already given from Mount Sinai, and all the other laws and statutes which follow (ch. xxi. xxii. xxiii), before this happened. Unless we will say, as some do, that Moses was directed, upon the spot (as we speak), by a secret inspiration, how to determine every cause.
18 Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.  

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, that every great matter

Such as fear God.] Men truly religious; who would fear to offend God by doing injustice, but not fear to offend men by doing right.

Men of truth.] Honest, upright men; whose love to truth would make them sift it out; by hearing both sides patiently, with impartial attention and unbiased affection.

Hating covetousness.] Not greedy of money; but abhorring bribes, and all base ways of gain. Which, as Demosthenes says, ἐφρονοσ καὶ παραπόλης καὶ τοις ἐξαιρετικοῖς, "make judges beside themselves, and no better than mad."

For all these good qualities they were to be eminent and noted among the people, as Moses's words import (Deut. i. 13, _et cetera_; and the Talmudists discourse upon it very largely, in the forementioned place, _ibid._, de Synedr. cap. 15, p. 615). Where he shows, that _Decemvirs_, for instance, was not only one set over ten; but one of the ten judges of which a court consisted; and so the rest may be interpreted. But the most ancient and most received sense is, that he doth not speak of the number of judges (for what a strange court would that be in which there was a thousand judges!) but of the people, of whose causes they were to take cognisance; and it is commonly thought also there was but one ruler over a thousand (families or men, it is uncertain which), and so of the rest: though the words may import more than one in each case, of which we may judge from the context. The Talmudists make a prodigious number of judges of each sort: but it is most rational to think that Jethro's meaning was, that he should constitute greater and lesser judicatures, according to the division of their several tribes, into thousands, hundreds, fifties, and tens, and appoint a competent number of persons to be judges in those greater or lesser courts. 

For, that their tribes were divided into thousands (for instance) is apparent from several places, Josh. xxii. 14; Judg. vi. 15, (where Gideon saith, _my family_ (in the Hebrew _it is my thousand_ is the _meanest in Israel_) 1 Chron. xii. 20; _Mie. v. 2. These thousands Corn._. Bemazmus takes to be families, whom the Hebrews call _house_; which were divided into so many heads, as they call them, as the tribes were into families. And of these, he thinks, Jethro advises him to make such rulers as are here mentioned, of several degrees. But others (particularly Herm. Conningius de Republ. Hebr. sect. 19) think we are to understand only rulers over a thousand men, not families: as it is certain in military affairs, the captains of thousands were only of a thousand soldiers (Num. xxxi. 14).

_Rulers of hundreds_, _fifties_, and _tens_; _there were_ four orders of these rulers: but whether there was a subordination of the lower order to the higher, as in armies there is of the captain to the colonel (as
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they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

we now speak), and the inferior to him, I cannot determine.

Ver. 22. Let them judge the people at all seasons.

Sit every day, some or other of them, in their several districts (see ver. 26).

Every great matter they shall bring unto thee, Not if they were able to determine it themselves. For they had power to hear all causes; but when they found a cause that put them out of business, they brought it to be heard by Moses himself. So R. Levi ben Gersom explains it: "Every great cause, in which they know not what to judge, they shall bring to thee, and thou shalt show what is right:" or how it is to be decided.

There are those, indeed, who think there were several sorts of causes, that might not be brought before these inferior courts; but were to be reserved for Moses's hearing and judging. These they make to be four: First, all sacred matters or things belonging unto God; which they gather from ver. 19. Secondly, all matters of equity; where the rigour of the law was fit to be mitigated. Thirdly, all capital causes. And lastly, such as the "judicatures," i. e. rulers of thousands, and the other judges referred to him. But this is said without ground; for it is plain, all sorts of causes might be determined by the inferior courts, if they were able to make an end of them, whether civil or sacred. Only those which were too difficult for them; that is, when they did not find a law to direct them, or it was obscure, or they could not agree about the punishment, then they brought it before Moses. So he himself charges; not that the people should bring such causes to him as they thought difficult, but that the judges themselves should bring them; i. e. order an appeal to him; (Deut. i. 17), "Bring it unto me (speaking to the judges) and I will hear it." Which shows the cause had been before the other courts before, and that it was not unlawful for them to meddle with it if they had been able to determine it. And accordingly we read here below (ver. 26), that the judges did so. In short, these words do not intimate that there were some causes the other judges might not try, if they were able; but only that such things as they found themselves not skilful enough to determine, they should bring to him (see Mr. Selden in the fornamed book, p. 633, &c.).

But every small matter they shall judge.] Hitherto Moses had heard all causes promiscuously, great and small: but Jethro well advises him to delegate the labour of judging all causes liquidi juris (as the lawyers speak) where the right was clear; and to reserve no part of the judicature to himself, but where the law itself was either defective or obscure.

So shall it be easier] Thou wilt ease thyself of a great burden, by appointing others to take their share of it.

Ver. 23. If thou shalt do this thing, and God command thee so, If thou wilt follow this advice, by God's approbation; who was to be consulted whether he allowed it. Then thou shalt be able to endure] Thy days will be prolonged; which otherwise will be shortened with this intolerable labour.

Go to their place in peace.] Go home very much satisfied, with such quick despatch, and happy composure of their differences.

Ver. 24. Moses hearkened to the voice of his father in law, &c.] Followed his counsel, by God's approbation, with whom no doubt he advised (ver. 25). Here the Samaritan copy inserts those words of Moses ascribed to God (Deut. i. 9, &c.), "I am not able to hear you myself alone, the Lord your God hath multiplied you," &c. Which he spake indeed, when he made this constitution, but did not set it down in this book, where he intended only a short account of these transactions.

Ver. 25. Moses chose able men.] Out of those who were presented to him by the people (see ver. 20).

Ver. 26. Judged the people at all seasons.] Whencever they resorted to them: for some court or other sat every day that was not appointed by God for other business, i. e. for religion.

Hard causes they brought unto Moses.] It is plain by this that the judges, not the people, brought the hard causes unto Moses, for the people could not know whether they might not have a remedy nearer hand (than by going to him on all occasions) till they had tried.

Ver. 27. Moses let his father in law depart:] After he had stayed some time, and he could not prevail with him to stay longer (which he earnestly desired), and go with them to see the accomplishment of God's promises to them; as those words, Numb. x. 29, &c. are thought to signify. But perhaps that Hobah there mentioned, was not Jethro himself, but his son; whom Moses also persuaded not to return to his own country: for he makes no reply, much less denies to stay with Moses, when he pressed him the second time, though he refused at first (ver. 32). But this I shall consider in that place.

He went his way into his own land.] To make his children, or the people of the land, proselytes, saith the Chaldee paraphrase. Which it is probable he endeavoured (i. e. to bring them to true religion) and effected in some measure: so that pety was propagatated in some families among them to future generations. For the Rechabites came out of this country (1 Chron. ii. 55), whose virtue Jeremiah praises in the latter end of the Jewish church (ch. XXXV.).
CHAPTER XIX.

1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they were departed from Rephidim, and came to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

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Ver. 1. In the third month.] Or, in the third new moon. For the Hebrew word chodesh signifies a new moon, as well as a month: nay, that is the prime signification, from whence the other is derived. And so we are to understand it here; that on the new moon, i.e. the first day of the third month (called Sivan), after their coming out of Egypt, they came into the wilderness of Sinai. Which was just forty-five days after they departed out of Egypt. For, if we add to the fifteen days of the first month twenty-nine, which made the second, these put together, with this new moon, make forty-five. Unto which, if we add that day when Moses went up to God (ver. 3), and reported, when he came down, the message God sent by him to the elders of Israel; and the next day after when he returned their answer unto God (ver. 7, 8), with the three days more, which God gave them to prepare themselves for his coming down among them (ver. 10, 11), there were just fifty days from their passover to the giving of the law upon Mount Sinai: which laid the foundation of the great feast of Pentecost.

Same day] i.e. On the forementioned new moon of the third month.

Wilderness of Sinai.] So called from that famous mountain Sinai, which gave the name to the wilderness which lay before it. This mountain was also called Horeb (Deut. iv. 10), they being only different tops of one and the same mountain; but this higher than Hadnim, the highest peak of the Red Sea from thence, as they that have travelled in those parts affirm, who say it is now called by the Arabians, Tur; and by Christians, the Mountain of St. Catharine.

Ver. 2. Departed from Rephidim, &c.] They began to move from Rephidim towards that part of the mountain called Horeb, upon their un murmuring for want of water (xvii. 5, 6). But seem to have returned thither to fight with Amalek (ver. 8). And then they were led by God to this other side of the mountain, which is called the wilderness of Sinai.

Israel camped before the mount.] For the glorious cloud having led them hither, rested upon the mount; as appears from the words following.

Ver. 3. Moses went up unto God.] Whose glorious majesty appeared upon the mount.

And the Lord called] Or rather, for the Lord called to him out of the mountain, where the Divine glory rested: unto which he would not have presumed to go, if the Lord had not called to him to come up thither. Which was upon the second day of the third month.

Say to the house of Jacob, and tell the children of Israel.] There was some reason, sure, for calling them by these two names, the house of Jacob and the children of Israel; which perhaps was to put them in mind that they, who had lately been as Jacob when he went to Padan-aram, were now grown as great as God made him when he came from thence, and was called Israel.

Ver. 4. Ye have seen.] There needs no proof, for you yourselves are witnesses.

What I did unto the Egyptians.] Smite them with divers sore plagues, and at last drowned them and their chariots in the Red Sea.

How I bore you on eagles' wings.] Kept you so safe, and placed you so far out of the reach of your enemies, as if you had been borne up on high by an eagle. Which are observed to carry their young ones, not in their feet, as other birds are wont to do, but on their wings; and to soar so high, and with so swift a motion, that none can pursue them, much less touch them. Bochartus hath observed all the properties ascribed to the eagle; with respect to which, interpreters have thought God's care of his people to be here compared with that bird (Hierozoic, par. ii. lib. ii. cap. 5). But after all he judiciously concludes, that Moses best explains his own meaning, in his famous song, Deut. xxxiii. 11, where the eagle's fluttering about her nest, and making a noise, to stir up her young ones to leave their dirty nest, and try their wings, represents the many means God had used to rouse up the drooping spirits of the Israelites, when they lay miserably oppressed under a cruel servitude, and encourage them to aspire after liberty, and to obey those who lead them, even the Lord, out of the Red Sea.

Brought you unto yourself.] And by that means brought you hither to live under my government. For this was the very foundation of his peculiar empire over them, that he had ransomed and redeemed them out of slavery, by a mighty hand and stretched-out arm (as he speaks, xiii. 5; Deut. iv. 34), so as he had not delivered any other nation: and thereby made them his own, after an extraordinary manner, peculiar to them alone. This Joshua also recalls to their mind, when he was near his death, and renewed this covenant of God with them (xxiv. 5, 6, &c.).

Ver. 5.] Having wonderfully delivered them, and supported them in a miraculous manner, by bread from heaven, and water out of a rock; he now proceeds to instruct them in their duty, as Greg. Nyssen observes, L. de Vita Mosis, p. 172.

If ye will obey my voice indeed, &c.] If you will sincerely obey me, as your king and governor, and keep the covenant I intend to make with you, then you shall be mine above all the people of the earth; for I will cause them to inherit the land, as well as yours; but you shall be my peculiar inheritance; in which I will establish my kingdom and priesthood; with such laws as shall not only distinguish you from all other nations, but make
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deed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine:
6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.
8 And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.
9 And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may

you to excel them. This is the sense of this verse, and the following.

A peculiar treasure unto me [i.e. of God] is the temple (c.s. and the Lord in the temple), even the whole kingdom of priests (ver. 6). The word is given by Moses, but the people, in the words of the verse, do not say it, but only consent to it. For they cannot say, "We will not be a peculiar treasure unto thee, for all the earth is mine;" nor "I will not be a kingdom of priests," for then they would need not to be king over others, nor will they say, "We will not be unto thee a kingdom of priests and an holy nation.

For all the earth is mine." But they say, "We will do all that the Lord hath spoken we will do." But the meaning of the word of the Lord is that they should not be a kingdom of priests as against all the world (in contradistinction to the priests of the Gentiles), but be a kingdom of priests as against the nations of Israel. For the word of the Lord signifies, "Ye shall be unto me a kingdom of priests;" and the people say, "We will do as the Lord saith, if we be the kingdom of priests, and the Lord shall bless us as a people.

Ver. 7. Moses came] Down from the mount, where he had been with God (ver. 3).

Moses returned the words of the people unto the Lord. [This seems to have been done the next day, which was the third day of the third month. Upon which report made to God for the people's consent, he pronounced the blessings of the preceding verses, after this manner: "Ver. 8, 9. Laid before their faces all these words. Plainly declared to them, what God had given him in charge: which they went and propounded to the people of the several tribes, whom they represented."

Ver. 8.] All with one consent declared as here follows:

All that the Lord hath spoken we will do. They consented to have the Lord for their king; and promised to be obedient to his will.

Moses returned the words of the people unto the Lord. [This seems to have been done the next day, which was the third day of the third month. Upon which report made to God for the people's consent, he pronounced the blessings of the preceding verses, after this manner: "Ver. 8, 9. Laid before their faces all these words. Plainly declared to them, what God had given him in charge: which they went and propounded to the people of the several tribes, whom they represented."

Ver. 9.] The Lord said unto Moses, Lo, I come unto thee in a thick cloud. In a thick cloud. In a darker cloud than that which had hitherto gone before them to conduct them; so that they should see nothing but flashes of lightning which came out of it, in a very frightful manner (ver. 16, 18). For, that there was fire in it, appears from Deut. iv. 11, v. 22, 23, though at first, perhaps, only a thick cloud appeared, as a token of his approach. "That the people may hear when I speak with thee." Though they saw no similitude, yet they plainly heard a voice speaking unto Moses, and declaring their duty. Maimonides, indeed, thinks that the words were directed only unto Moses; and that the Israelites heard merely the sound of the words, but did not distinctly understand what was said (More Nochot, par. ii, cap. 33). Which is directly against what Moses says (Deut. iv. 12), "The Lord spake unto you out of the midst of the fire," &c., and (v. 4, 5), "The Lord talked with you face to face in the mount, &c.,
hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

10 ¶ And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes; and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.

11 And thou shalt set bounds unto the people round about, saying, Take heed to your-selves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

12 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

Ver. 11. Be ready against the third day.] He doth not mean the third day of the month, but the third day after this command to sanctify themselves. In which they were bound to spend two entire days; and then the Lord promised to come down in all their sight upon Mount Sinai. That is, when they were fit to receive him, by their professing themselves a holy people, of which that outward washing was a token.

For the third day the Lord will come down, &c. Not from the mount, but from heaven, upon Mount Sinai. On which the Shechinah descended in a cloud, which struck a great awe into them: for it was darker than the pillar of the cloud by which they had been conducted either on the way or in the place of their encampment, and glimpse of a glorious majesty that was in it, broke forth upon them.

Ver. 12. Set bounds unto the people round about.] To keep them at a due distance, out of a just reverence to the Divine Majesty.

Take heed to yourselves, &c.] This caution also was given them, to work and preserve in their minds a most profound reverence of the Divine Majesty; and to those laws which were to be delivered from this mount.

Ver. 13. He shall surely be stoned, or shot through:] Be stoned, if he were near at hand; or shot through with darts or arrows, if at a distance. So Aben Ezra. And so Jonathan, likewise, translates the latter clause, they shall throw darts at him: and so our old translators, broken through with darts. But the Talmudists, and the greatest lawyers among the Jews, expound both these clauses of stoning, which was twofold, as we read in the Misna Tit. Sanhedrin, cap. 6, either by throwing stones at a malefactor, or throwing him down from a high place upon stones. And thus this last phrase imports in the Hebrew, and may properly be translated, projecting a prodigious stone; which he shall be violently thrown down; or, thrown down headlong. It is the very same word with that (xxv. 4) concerning the casting of Pharaoh's chariots into the sea. And this was a punishment, as Mr. Selden observes, like that among the Romans, from the Saxum Tarpeian, which the Jews inflicted upon some captive Edomites (2 Chron. xxv. 19), and Jehu inflicted upon Jezebel (2 Kings ix. 33). On which story R. Levi ben Gersam observes pertinently, that as she caused Naboth to be stoned, so she was punished herself in the same kind; for stoning, saith he, was either by throwing stones at malefactors, or throwing them down upon stones: to justify which, he alleges this place in Exodus. And David Kimchi makes the same observation (see Mr. Selden, lib. i. de Synedr. cap. 5, p. 74, &c.).

When the trumpet soundeth long.] When the sound of it is protracted, or drawn out; and, consequently, was less terrible than while it was shorter and broken (see ver. 16).

Ver. 14. Shall come up to the mount.] To the foot of it (ver. 17), that they might more plainly hear the voice of God.
and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

21 And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

22 And let the priests also, which come near

Sanctified the people.] Commanded them to sanctify themselves (as the author of Sepher Cosri explains it, par. i. sect. 87), both with internal sanctification and external; among which the principal was, separation from the company of women, as it here follows (ver. 15). Washed their clothes.] See ver. 10. Unto which add, that it is no wonder they used this purification before the giving of the law: which had been anciently in use among their ancestors, upon solemn occasions. As appears by what I observed on Gen. xxxix. 2, where Jacob, before the building of an altar to God in Bethel, as he had vowed, cleansed his family after this manner. For so Aben Ezra truly expounds these words be clean, wash your bodies: which was the old rite of cleansing (see there).

Ver. 15. Be ready against the third day.] Prepared to hear the words of God: for this time was set apart for solemn fasting and prayer; that they might be fit to converse with God, by having their minds abstracted from earthly things. Washed their clothes.] See ver. 10.

There were thunders and lightnings.] Which broke out of the thick cloud, to awaken them to attend unto his Majesty, who was approaching.

Thick cloud.] In which a flaming fire presently appeared (ver. 18), so that the mountain could not be seen; as Greg. Nyssen explains it, de Vita Mosis, p. 179.

Voice of the trumpet.] The heavenly ministers, who were attendants on the Divine Majesty, made a sound like a trumpet: by which they were to come and appear before God, and receive his commands.

Exceeding loud.] Beyond what the blast of any men could make: for it made the whole camp quake, as the following words tell us.

Ver. 17. Moses brought forth the people.] When their trembling was abated, by the remission, as we may suppose, of the sound of the trumpet.

The people.] That they might be espoused to him.

Stood at the nether part of the mount.] Below at the foot of it, not presuming to touch it; which they were severely forbidden, ver. 11, 13 (see Deut. iv. 11).

Ver. 18. Mount Sinai was altogether on a smoke.] Nothing could be seen but smoke, mixed with a flame. Because the Lord descended upon it in fire:] The Shechinah came down into the thick cloud (ver. 9, 16), with a glittering company of angels, who appeared like flames of fire, unto which they are compared by the Psalmist (ver. 4). Thus Moses himself seems to expound it (Deut. xxxii. 3). He came with ten thousands (or myriads) of holy ones (i.e. of angels) from his right hand was a fiery law for them.] Which plainly relates to this appearance at Mount Sinai.

The smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near
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23 And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargest us, saying, Set bounds about the mount, and sanctify it.

24 And the Lord said unto him, Away, consecrated. The Jews (it is commonly known) readily answer, they were the firstborn whose pre- sentation was to minister to God, as his priests, till the law of Moses ordered things otherwise. But I have often observed this not to be true; being con- futed by several examples of others who sacrificed and were not the firstborn. And lately there is a learned man, who, in a just discourse, hath over- thrown this opinion (see Campeg. Viripringa, Observ. Sacrorum, lib. ii. cap. 25), which was called in question, and briefly censured some time before, by a very learned friend of mine, Dr. Outram (de Sacrificiis, lib. i. cap. 4). Conradas Pellicanus, in the beginning of the Reformation, seems to have given a better account of the priests here mentioned, which were the prime and most honourable persons in the several tribes; the elders, and such as administered the go- vernment under Moses: among which there might be some of the firstborn, nay, it is possible, many of them; but not by any special right which they had to this office.

Which come near to the Lord.] To perform Divine services. By which one would think he speaks of those who had been already employed in this office; for having before this built an altar (xxiv. 15), some think it probable sacrifice was offered upon it. But if it were only a monument, and no sacrifices were to be offered till they came to the mount of God, who was to appoint them; then Moses picked out the most excellent persons (as I said before) to perform this service when they came there (xxiv. 5).

Sanctify themselves.] Nothing was said before of their sanctification; which is here enjoined by itself, because their high office required a peculiar separa- tion to prepare them for it.

Lest the Lord break forth upon them.] Lest when they come near to sacrifice, God should be offended with their uncleanness, and destroy them. This sup- poses that they might go nearer than the people.

Ver. 23.] He thought it needless to go down to restrain the people; having given them the charge which God commanded him (ver. 11, 12), and set bounds about the mount (as it here follows), by drawing a line, perhaps, beyond which they should not pass, and thereby separating the mount from them; which he calls sanctifying it.

Ver. 24. And the Lord] Or, but the Lord.
Get thee down.] He knew the people’s inclinations better than Moses did; and therefore commanded him to make no delay, for fear they should grow more bold than he imagined.

And thou shalt come up.] After he had delivered this new charge to them. Which was the more ne- cessary, because Aaron being also called up, they might think likewise of sharing this privilege.

Aaron with thee.] Unto whom God did this great honour, because he was to be called shortly to the dignity of the high priest; and would be the more respected by the people, when they saw him ad- mitted far nearer to God than they were.

But let not the priests and the people break through, &c.] But let not anybody else, as they love their lives, presume to press beyond their line; no, not the priests, on whom I have bestowed the honour of coming nearer to me than other men (ver. 22).

Ver. 25. So Moses went down unto the people, and spoke unto them.] Delivered the message to them, and to the priests, as he was directed; and then (as he was also ordered) returned to the mount, and his brother with him; but not to the top of the mount where he was before (ver. 20), as appears from the nineteenth verse of the next chapter; which shows that Moses was there where the people might speak to him; and therefore, if he went up now to the top of the mount, he came down again, when the Lord spake audibly to them, and stood in a place where he might be a mediator between them. So he himself said (Deut. v. 4, 5) that when the Lord talked with them face to face in the mount, he stood between the Lord and them. And accordingly it follows (ver. 23, of that chapter), that when they heard the voice out of the midst of the darkness, they came near to Moses, and stood, &c., which shows he was not far off from them, though nearer to God than they.

CHAPTER XX.

1 The ten commandments. 18 The people are afraid.

1 And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

20 Moses comforteth them. 21 Of what sort the altar should be.

1 And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

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Ver. 1.] After the trumpet had summoned them all to attend, and sounded a long time louder and louder, there came a voice from the Shechinah, or Divine Ma- jesty, out of the midst of the fire (as we read Deut. iv. 2, v. 4, 29), that is, of the angelical host which encircled him, and appeared like flames of fire: which made the apostle say, the law was ordained by angels (Gal. iii. 19), who were then in attendance upon the Divine Majesty, as his retinue, when he spake all these words, that follow to the end of the seventeenth verse; which are called the ten words, or commandments, in xxxiv. 28. And he spake them with so great a voice (Deut. v. 29), that all the people, who were very nume- rous, plainly heard them, which was very wonderful.
3 Thou shalt have no other gods before me.
4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

This was upon the sixth day of the third month, called Sivan (see Selden, lib. iii. de Jure N. et G. cap. 11).

Ver. 2. I am the Lord thy God, &c.] In this preface to the ten commandments, he asserts his right to give them laws, not only in general, as he is Lord of all, but by a peculiar title of his own Divinity; which he had taken to himself, after a special manner, to be his people, by bringing them out of the land of Egypt, and the servitude under which they groaned there. This was a benefit fresh in their minds, and most apt to affect their hearts: and, therefore, he doth not say, as the author of Sepher Cosri observes (par. i. sect. 17), 'I am the Lord of heaven and earth,' or, 'I am the Lord of the universe.'

When he became their king by a special title (as I observed, iii. 10), and, upon that account, gave them these laws, whereby they were to be governed: and gave them peculiarly to them (as the forenamed author notes), who were left to the observation of them, by virus of their deliverance out of Egypt, and God's placing his glory among them. Whereas, if they had been tied to them by virtue of their creation, they would have belonged to all nations as much as unto them. Thus he. Maimonides will have these words, 'I am the Lord thy God, to signify the existence of God; and the next (ver. 3), his reign over them, as the great foundation of religion (More Nevroh. par. ii. cap. 33).

And, indeed, the word Jehovah, or Lord, is generally thought to signify, he who is of himself. And the next word Elohim, which is the most ancient name of God in Scripture, learned men of late derive from the Arabic word alaha (there being no root in Hebrew remaining from whence it can so regularly come), which signifies to worship, serve, and adore. Hottinger hath taken a great deal of pains, in his Hexameron, and elsewhere, to confirm this out of that, and out of the Ethiopic language also. The Jews say, indeed, that Elohim is the name of judgment, as Jehovah is of mercy: but Abarbanel confutes this, to establish a notion of his own (viz. the omnipotence of God): wherefore, the name Elohim, as much as he doth the former. And therefore most, I think, now rest in the forenamed notion, that it properly signifies Him, who only is to be religiously worshipped and adored; as it follows in the next words.

Ver. 3. Thou shalt have no other gods.] That is, believe in one God: or, believe there to be no other God but me, as Naaman assents it; and, consequently, worship no other God. This is the great foundation (as the Hebrews speak) of the law: for whosoever confesses any other God, he denies the whole law. And they truly observe, also, that this negative precept includes the affirmative, viz. a command to worship him, the only God. As when Naaman saith, he would no more offer burnt-offering or sacrifice to any other God but the Lord; it is plain he meant, that he would sacrifice to him (1 Kings v. 17). See Selden, lib. iii. de Jure N. et G. cap. 1.

Before me.] As they were not to forsake him and worship some other God; so not to worship any other God, together with him, as many did (2 Kings xvii. 33). For his presence in the has not endure any competitor.

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5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Ver. 4. Graven image, &c.] The difference between pe'Ish, which we translate graven image, and temunah, which we translate likeness, seems to be, that the former was a protubrancy image, or a statue made of wood, stone, &c., and the other only a picture, drawn in colours upon a wall or board, &c. Both which, if they were of the nature of things shaped to resemble so much as to make; whether it were the image, or picture, of the stars, or birds, or men, or beasts, or fishes, for fear they should be drawn to worship them. Thus, it is certain, Origen understood this commandment, when he said, there was not permitted to be so much as 'nymyfoio xainc omeplomococv "e "po tov wotiov owtco, &c., a picture-drawer, or a maker of statues in their countenance: to take away all occasion of drawing men's minds from the worship of God (lib. iv. contra Cels. p. 181). Clemens Alexanderinus was of the same opinion (lib. v. Stromat. and Tertullian, L. de Spectaculis, cap. 23). Which they derived, in all probability, from the Jews, who, from the time of the Maccabees to the destruction of Jerusalem (more especially as the people, from the time of the Maccabees to the destruction of Jerusalem), thought they were forbidden by this law to make an image or figure of any living creature, especially of a man. This Hermannus Conringius hath plainly demonstrated (in his Paradoxa de Nummis Ehresonii, cap. 5) out of many places in Philo and in Josephus. The latter of which tells us (lib. xviii. Archeolog. cap. 5), that all their governors before Pilate were wont to use the word without the image of Cesar in them, because their law forbade them eicwos ypaer, "the making of images." And when Vitellius was to lead the Roman army through Judea, against the Arabsians, with images in their ensigns, the people ran to meet him, beseeching him to forbear it, ou yap aoutvai eicwos atpoc wpoicrpsi eicwos ol cpt allied parceos, "for it was not consonant to the laws of their country to see images brought into it." But whether this was the ancient exposition of the law before those times may be doubted. The Talmudists think it was unlawful to make any figures of celestial bodies, either prominent or plain, though it were for ornament's sake: but as for animals, they might make prominent statues of them, except only horses; and the Jews were not allowed to make any plain (see Selden, lib. i. de Jure N. et G. cap. 6—8): which distinctions most look upon as ungrounded; and the common opinion is, that Moses did not forbid the very making of an image; but that they should not make them to set up in the place of Divine worship.

Ver. 5. Thou shalt not bow down thyself to them, nor serve them.] If they saw an image (as they must needs do in other countries, though we suppose they had none among themselves), he requires them not to use any gesture, or to do any thing that might signify reverence or honour given to them. Such were pros-trating themselves before them, bowing their bodies, kissing their hands; much less to offer sacrifice, or to burn incense, &c. To offer sacrifice to a picture is a plain case in this commandment; three things being here forbidden, if we take the first part of it to signify that they might not so much as make a graven image or any likeness of any thing, for fear they should be tempted to idolatry. But though this may be supposed to have been a sin, yet not so great as the next, to bow down to them; which was a degree of honour too high to be paid unto any image: but was not the
6 And shewing mercy unto thousands of them that love me, and keep my commandments.
7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
8 Remember the sabbath day, to keep it holy.

This was a law so well known to the ancient heathens, that the best men among them would suffer charges to be set up in their names falsely. For, Num. viii. forbade this to the Romans, which he learned, as Clemens Alexandrinus thinks, from Moses. Inso-much that, for the space of a hundred and seventy years, though they built temples, yet &gamda; odi, otei, kaiotvet, ovei vnd wovestov toupovstov, "they made no image, neither statue, nor so much as a picture (6. i. Spiritual)." But the Christian religion was排行 in the life of Numa Pompilius, and adds this reason, that he thought it a great crime to represent the most excellent Being by such mean things; and that God was to be apprehended only by the mind. The ancient Persians pretend to have received the same law from their Zarosator; who, in a number of things, is so like to Moses, that Hester thinks (not without reason) his story was framed out of these books.

Ver. 6. Shewing mercy unto thousands] To invite their obedience, he promises to be kind unto them and their posterity for many generations (so thousands signifies), who were loyal and faithful to him. Such is the infinite goodness of God, that he delights more in showing mercy than in showing severity; there being such a disproportion between the one and the other, as there is between three or four and a thousand. Which made the heavy punishment of idolaters the more reasonable, because they might have enjoyed such great and long-continued blessings, if they would have kept close to their religion.

Of them that hate me.] He looked to him alone, as the only object of worship and adoration; with such an affection as a chaste wife bears to her husband. For God now espoused this nation to himself (as the prophets taught them to understand it), and therefore all the idolatry which is forbidden in these commandments is called going a whoring from him.

Keep my commandments.] Not only professed to be his entirely, but proved it by observing his precepts. Which keeping or observing of his commandments, is mentioned here, perhaps, and not in any of the following commandments, because this and the first were the principal, upon which the rest depended; there being no reason to mind what he said, if they acknowledged any other God but his.

Ver. 7. Shewing mercy unto the children,] By the name of the Lord, in Scripture, is meant the Lord himself: and, or, lift up his name, is to swear by him. So this word nasa sometimes signifies, without the addition of God's name, (Isa. iii. 7.) jism, he shall lift up in that day; which we truly render, in that day he shall swear: which they did then, with the hand lifted up to heaven, and to take his name or swear in vain, is to swear falsely. That is the principal meaning undoubtedly, that they should not call God to witness unto a lie; promising in his name that which they meant not to perform; or affirming or denying with an oath that which they knew not to be true. For so the word shew fre-quently signifies in Scripture, a lie. This relates not to their appearance before a judge upon oath (of which he speaks afterward in a distinct command), but to their intercourse and commerce one with another. For an oath, saith R. Levi, of Barcelona, ought to establish every thing: and thereby we declare ourselves to be as much resolved concerning that which we swear, as we are concerning the being of God.

Heathens themselves accounted an oath so sacred a
9 Six days shalt thou labour, and do all thy work:
10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work,
thing, that it was capital for a man to forswear himself, as Hen. Stephanus (in his Fontes Juris Civiles, p. 7) observes out of Diodorus Siculus, lib. i.; and the reason he gives of it is this: that such a man committed two heinous crimes, by violating his piety to God and his faith to men in the highest degree.
But besides this, both Jews and Christians always understood swearing lightly, upon frivolous occasion, as having come from a want of sober gravity, to be here forbidden. R. Levi, before mentioned, saith this precept may be violated four several ways, besides swearing that which we mean not to perform. And Salvian applies this to the trivial naming of God and our Saviour, upon all occasions, and sometimes upon bad occasions. Nihil jam pene vanus quam Christi nomen esse vindicare, &c. Everybody that is amiable may to Christ he would do this or that, though of no consequence whether he did it or no, or perhaps a thing which ought not to be done (lib. iv. de Geburn, Dei, p. 88, edit. Baluz.).
They that understand this of swearing by false gods (which are called vain things in Scripture) do but trifile; that is condemned in the foregoing commandment; it being a piece of worship to swear by them.
For the Lord will not hold him guiltless, &c.] If men did not punish the false swearer, the Lord threatens that he will. And so mankind always thought, as appears by the law of the twelve tables (mentioned by Hen. Stephanus in the book quoted above), a trivial pretense was needful, and a heavy decree: "The divine punishment of perjury is utter destruction; the human punishment is disgrace or infamy." And Alexander Severus was so sensible of this, that he thought, jurisjurand' contempita religio, satis Deum ulterem habet: "The contempt of the religion of an oath hath God for a sufficient avenger." For every bond that is amiable may to bind them to truth and fidelity, as Cicero speaks, (lib. iii. de Offic. cap. 31). Witness, saith he, the twelve tables; witness our sacred forms in taking an oath; witness our covenant and leagues, wherein we plight our faith to enemies; witness the animadversions of our censors; qui nulla de re diligentius quam de veritate prudenter examinavit, "who judged of nothing more diligently than of an oath."
Nor was the other sort of vain (that is, light and idle) swearing, without any just occasion, suffered to go unpunished: for Mr. Selden observes, out of Maimonides (lib. ii. de Synod. cap. 11, p. 497), that if any man was guilty of it, he that heard swear was bound to excommunicate him (what that was he shows in the first book), and if he did not he was to be excommunicated himself. And there is great reason for these civil laws which have provided a punishment for this crime; not only because it is a great disrespect to God, to use his name so lightly on every trivial occasion; but because such contempt of the Divine Majesty makes men fall into the fearful sin of perjury.
Ver. 8. Remember the sabbath day, to keep it holy. Be mindful of the day called the Sabbath; to make a difference between it and all other days; so that it be not employed as they are.
Ver. 9. Six days shalt thou labour,] This is not a precept requiring labour; but a permission to employ six days in a week, about such worldly business as they had to do. Which permission also God himself thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
11 For in six days the Lord made heaven abridged, by appointing some other festival days; as all governors may do upon some special occasions.
Ver. 10. But the seventh day is the sabbath of the Lord thy God: ] Appointed by his authority to be a day of rest from your labours. In it thou shalt not do any work,] Herein the peculiar respect to the seventh day consisted: on all other days they might work; but on this they were to cease, as a sort of conclusion or conclusion of their work. In which very thing was the sanctifying of this day; it being hereby separated and distinguished from all other days in a very remarkable manner. But then it naturally followed, that, having no other work to do, they should call to mind the reason why it was thus sanctified, or set apart from other days.
And the reason, say the Jews themselves, was, "That having no other business, they might fasten in their minds the belief that the world had a beginning: which is a thread that draws after it all the foundation of the law, or the principles of religion." They are the words of R. Levi, of Barcelona.
Besides which, there was another reason, which I shall mention presently. But by this it appears, that the observance of this day was a sign, or a badge, by whom they belonged; a profession that they were all the servants of him who created the heaven and the earth, as God himself teaches them to understand it, (xxxii. 13, 17). And that their minds might be possessed with this sense, he ordered this solemn commemoration of the creation of the world to be made every seventh day; in several instances, if it might be returns of it, their secular business might have been too much hindered; so, if it had been delayed longer, this sense might have worn too much out of their minds.
Thou, nor thy son, nor thy daughter, &c.] They might no more employ others in their worldly business on this day than do it themselves: but their children, though they understood not the reason, were to rest: that in time they might learn this great truth, that all things were made by God.
Nor thy cattle.] Their oxen, and asses, and all other creatures wont to be employed in their labours, were to enjoy the benefit of this rest as well as themselves, (Deut. v. 14). Which was absolutely necessary; it being impossible for their servants to rest, (as is here also required) if they were to set the cattle on work.
Nor thy stranger that is within thy gates:] No stranger, who, by being circumcised, had embraced the Jewish religion. But other strangers might work; who only dwelt among them, having renounced idolatry, but not taking them from the obligation to observe their whole law. Yet if any one person was a servant to a Jew, his master might not employ him on the Sabbath-day in any work of his; but the man might work for himself, if he pleased, being not bound to this law (see Selden, lib. iii. de Jure N. et G. cap. 12).
Ver. 11. For in six days the Lord made heaven and earth:] There were two reasons for the sanctification of this day. One was, because God rested from his work of creation on the seventh day, which is mentioned here; the other was, because he had given them rest from their labours in Egypt, which he mentions in the fifth of Deuteronomy. There is nobody hath explained both these better than Maimonides (More Nevoch. par. ii. cap. 31): "There are two diff-
and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. 

12 ¶ Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

"Let children honour their parents." And thus Ulpian expresses it, filio semper honesta et sancta persona patris videri debet. And afterward, filium patrem et matrem venerari oporet. With much more that Hen. Stephanus hath collected, in his Fontes et Riva Juris Civilis.

That thy days may be long upon the land, &c.] As disobedience to parents is the first commandment of God, threatened to be punished with death; so, on the contrary, long life (which is the greatest worldly blessing) is promised to the obedient; and that in their own country, which God had peculiarly enriched with abundance of his blessings. Heinshas also gave the same encouragement, saying, that "such children should be dear to the gods, both living and dead." So Eusebius observes. 

"Curses et rei rectius et filio eis.
Ole etae et quae deae filiis dabit.

And this famous Senarius, mentioned by the same Hen. Stephanus, with many other notable passages.

"Inamoratis venustas genetricum non narrant.

"Thou shalt live long (or, as long as thou canst desire) if thou nourish thy ancient parents." Whence children are called by Xenophon, and others, Героики.

Ver. 13. Thou shalt not kill.] After the command about the respect due to parents, naturally follows the regard we ought to have to all other men who spring from them. And the greatest commandment we can do otherwise is to take away his life; whereby he is deprived of all the enjoyments of this world, and human society itself is also wounded, which cannot subsist if its innocent members cannot be safe. Innocent, I say, for this commandment doth not hinder men from defending themselves from violence (xxii. 2), nor forbid magistrates to punish those with death who commit crimes worthy of it; for this is to preserve the lives of other men (xxii. 18–20).

Ver. 14. Thou shalt not commit adultery.] Next to a man's self, his wife is nearer to him than any other person; they two being one flesh. Which makes the injury done to him in her person a breach of human society next to murder. Nay, the LXX. place this commandment before the other, "Thou shalt not kill!" Virtuous women valuing their chastity more than their lives; and the crimes to which mere pleasure tempts men being more grievous, in the opinion of the great philosopher, than those to which they are stimulated by anger. Whoredom is also forbidden in the law of Moses, and incest; as wounding any man is, as we have said; after these ten words, which are a short abridgment of their duty, it was sufficient only to mention the principal things of every kind which were hateful to God and injurious to men.

Ver. 15. Thou shalt not steal.] This was to injure men in their goods and possessions; either by open rapine, or by craft and cheating; against which God intended to secure them by this precept. Several sorts of this sin are afterward mentioned in particular laws.

Ver. 16. Thou shalt not bear false witness against thy neighbour.] As our neighbour is not to be injured by us in deeds, so not in words, by giving a false testimony against him before a judge, which is the chief
sin of this kind. This is both an injury to our neighbour and an affront to God; in whose place the judge is, whom we go about to deceive.

Large commentaries on these commandments are not to be expected, which may be found in many authors commonly known.

Ver. 17. Thou shalt not covet thy neighbour's house, &c.] Here is forbidden so much as the designing any mischief to others, in any of the things forementioned. For as all injuries in word or deed are prohibited in the four preceding commandments; so in this he prohibits those which are only in the heart or counsels of men, but never come to light. And in the enumeration of the things they were not to covet, he begins first with that which was last mentioned, and so backward to the other. For he saith, "Thou shalt not covet thy neighbour's house," by designing to bear false witness, or to commit theft. And then follows, "thou shalt not covet thy neighbour's wife," by intending to abuse her, if opportunity served; "nor his manservant, nor his maid-servant," &c., which are his principal goods. He saith nothing of thirsting after his life, which is supposed to be unlawful, because less than that is forbidden.

Menander hath something like this:

Μονοθεία ἐναί αἰσθήμα αἰσθήμα, Ὠ γὰρ οὐκ ἔχεις ἐναί πλεῖον κομίνα.

"Do not so much as covet the thread of a needle, for God sees thee, being intimately present with thee" (see more in Grotius's Prolegomena in Excerpta ex Stoboe.)

Ver. 18. All the people saw the thunderings, &c.] Seeing being the principal sense, it is frequently put for understanding, and translated by them sensibly perceived, &c. (see Gen. xiii. 1, and Drusius's Questions Hebr. i. cap. 10).

Thunderings and the lightnings.] See xiii. 16.

Noise of the trumpet, &c.] Which ceased, while God spake the ten words to them: but now began again, together with thunders and lightnings, when they were ended. For as they were introduced in a most majestic manner, to raise their attention, and strike an awe in them; so they were closed, that they might be the more sensible of the dreadfulness of that Majesty who spake to them; and that they might have a greater reverence to his law.

They removed, and stood afar off.] They were at the bottom of the mount while God spake to them; but now he that feared those flames they saw upon the mountain (Deut. v. 25), and perhaps flashed from thence in a terrible manner, should devour them. How far they removed we know not; some think to the place where they were encamped before this glorious appearance, out of which Moses brought them to meet with God (xiii. 2, 17).

As, and they said unto Moses.] By the heads of their tribes and their elders (Deut. v. 23), who came from the people to Moses while he remained still in his place. For he saith there, they came near unto him, when they spake these words; which signifies they were at some distance before.

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with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22 And the Lord said unto Moses, Thus

Speak thou with us, and we will hear: &c.] They desire that what God had farther to command them, he would be pleased to acquaint Moses with it; and they would receive it as his own words; but should die with fear if they heard him speak any more with his own voice. This is more hardly placed than Deut. 24, 25, &c.; and accordingly God afterwards communicated to Moses alone the rest of his laws, both concerning religion and civil government.

Ver. 20. Moses said unto the people.] He bade the elders return this answer to the people that sent them.

Fear not.] Be not afraid of your lives. No hurt shall come to you.

For God is come to prove you.] God intends, by this dreadful appearance, to discover unto yourselves and others whether you will be such as you pretend (xiii. 8).

And that his fear may be before your faces.] And that you may have an awful sense of him in your mind, by having before your eyes continually the glory of his majesty, of which you were lately sensible (ver. 18).

Sin not.] Let this be your only fear, not to offend God by disobeying his commands.

Ver. 21.] And the people stood afar off.] In their tents, within their camp. For God commanded him to bid the elders to go to the tent from whence they came; where, I suppose, the rest of the people were (Deut. v. 30). But he bade Moses stay with him; and he would, as they desired, tell him all the rest of the things which he intended to enjoin them (ver. 31).

Moses drew near unto the thick darkness where God was.] Who called him to him again, as he had done (ver. 19). To this the following observation in Pirke Eliezer, that the Hebrew word here is not nesgh, he approached, or drew near, as we translate it; but niggshe, he was drawn near: the angel Gabriel, or Michael (as he fancies), coming, and taking him by the hand and leading him up to God (cap. 41). But this signifies rather that he did not go up of his own accord, but was called by God to draw near to his Divine Majesty. Which he did the next day, upon the seventh day of Sivan: and received fifteen-seven laws (besides the ten which God himself delivered), partly civil and partly religious: which were explications of the dialogue.

Ver. 22. And the Lord said unto Moses.] When they were together in the thick cloud before mentioned.

Unto the children of Israel.] When thou goest down again to them.

Ye have seen that I have talked with you from heaven.] The apprehension of one sense (as Maimonides phrases it, More Nevech. par. i. cap. 46), is usually in Scripture put for the apprehension of another. As, ye see the word of the Lord (Jer. ii. 31), that is, hear it, or mark it diligently. Or, the meaning here may be, you saw, i. e. perceived, by the thunderings, and lightnings, and all the rest of the tokens of a majestic presence, that it was I who spake from above.

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 thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

Ver. 23. Ye shall not make with me] The Hebrew writers here make a pause, or full stop, as if it were a complete sentence. And the meaning is explained in the Talmud to be, Ye shall not make the similitude of the ministers that minister before me above, as the sun, the moon, the stars, or the angels (Gem. Bab. upon Avoda Zura). And so Maimonides upon the same subject; it is unlawful to form the images of the sun, the moon, the stars, the celestial signs, or any other image of the creatures), nor of any image. Nay, then (as it is written, Ye shall not make with me; i. e. nothing like the ministers that minister to me above (see Selden, lib. ii. de Jure N. et G. cap. 6, p. 198). But if we join these with the following words the sense is the same; that, as they acknowledged no other gods but him; so they should not make any image to represent him. To enforce which, the word make is repeated in the end of the verse, whereby greater efficacy is added to the command.

Gods of silver, neither shall ye make unto you gods of gold.] He gives this caution, lest by the splendour of these metals they should be tempted (being prone to superstition and idolatry) to make such kind of representations. For by gods are meant images to represent God, which was the first image of the glorious, glittering, like the heavenly bodis; but afterward they proceed to worship images of mere wood, or stone.

The coherence of this with the foregoing verses is something obscure: unless we observe how this is reported in the book of Deuteronomy: where Moses puts the ten words together, and which is written, Ye shall make the day that God spake with them in Horeb (iv. 15), and therefore ought not to "make them a graven image, the similitude of any figure," &c., ver. 16—19. Accordingly the meaning is here, "ye have seen that I talked with you from heaven," (i. e. you heard only a voice, but saw no similitude of man, or any other creature), therefore ye shall not represent me by any image of the things of heaven, but only by names. And Greg. Nyssen seems to have understood it, de Vita Mosis, p. 180. God gave Moses many divine commandments, the chief of which is, 1 εισιναι, και το τσα μετασοσα εκσηλοσεις περι της θεω σατυν ισεις, "piety toward God, and to have becoming notions and conceptions of the Divine nature," as transcending all visible things, may, all our thoughts, and like to nothing that we know. And therefore he bids them, in their conceptions of him, not to look at any thing they saw, nor like inη την του πατρος ιερουρμης φως, "the nature which transcends the whole universe," to any thing that they were acquainted with.

There was the greater need of this precept, if the Egyptian worship in these days was the same with that in other times; when Osiris was adored in the form of a golden ox, or an ox of wood all gilded over, as Plutarch calls it βως διαγρωνος.

Ver. 24. An altar of earth thou shalt make unto me.] For the better observation of the foregoing commandment, he orders that his altars should be made as plain and simple as might be. Either of sods and turfs of earth (which were easily prepared, in most places, whilst they stayed in the wilderness), or of rough and unpolished stone (if they came into rocky places where no sods were to be got), that so there might be no occasion to grave any image upon them.

Such altars, Tertullian observes, were among the ancient Romans in the days of Numa: when, as they had many sumptuous temples, nor images, so they had only temeraria de cespite altarum, "altars hastily hadled up of earth without any art" (Apolog. cap. 25), which Jamblichus calls μονή ανταρτοποιου, "ex tempore," altars (as we would now speak) "thrown up on a sudden." And so Scelopius pretends he found some MSS. have it in that place of Tertullian, note to "temeraria," but modern scholars make the present use, not to remain after the sacrifice was done. Nay, Fortunatus Senecelius will have it that Moses here commands them to make the earth their altar; as the words may be translated out of the Hebrew: which he thus interprets, "Thou shalt mark out a place upon the bare ground, and there offer sacrifice." (Moses, cap. ii. 2. Elwencrys, p. 19.)

Sacrifice (thereby) thrst burnt offerings.] This form of worship, as Maimonides himself acknowledges, was appointed by God, because it was used in all the world. Which moved him, not to abolish it, but to translate it, from created and imaginary beings, to his own most adorable name. Therefore he commanded us, saith he, to make him a sanctuary (xxxv. 1), and consecrate an altar to his name, and offer him sacrifices (for which he alleges this very text), and on the contrary prohibits us to do such things to any other being (xxxii. 20; xxxiv. 13, 14. More Nevoch. par. iii. cap. 32).

In all places] This shows that the foregoing commandment hath a peculiar respect to the time they were in the wilderness, and consecrated an altar to his name, and offered sacrifices (for which he alleges this very text), and on the contrary prohibits us to do such things to any other being (xxxii. 20; xxxiv. 13, 14. More Nevoch. par. iii. cap. 32).

Where I record my name] Or cause it to be remembered, acknowledged, by some token or symbol (that is) whereby he signified that he would be worshipped there. Which sense the Chaldee seems to me to have expressed most exactly; "in every place where I shall make my glory (i. e. the Shechinah) to dwell, from whence I will bless thee:" i. e. hear their prayers. This must be the meaning here; because the ark, which was the memorial of God's presence with them, was not yet made. Or else, he means the sacrifices and altars before mentioned, which Mr. Mede thinks may be here pointed at; because these were rites of remembrance whereby the name of God was commemorated and recorded, and his covenant with men testifed and renewed (see book ii. p. 450, &c.). And, indeed, the word or record, not only signifies, not only remem-ber or record, but to worship and to perform sacred offices: so the meaning may be, "in every place where I exhibit myself to be worshipped and honoured."

I will come unto thee, and meet with thee.] Upon which account the tabernacle of the Lord was called God's meeting, and the tabernacle of Meeting, not house of the people's meeting there to worship (as is commonly supposed, when we translate these words the tabernacle of the congregation), but of God's meeting there with his people, as Mr. Mede observes (p. 38), from many plain places of Scripture (Exod. xxix. 42, xxx. 36; Numb. xvii. 4).
25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

I will bless thee.] Give thee testimonies of my gracious presence and acceptance. The gentiles believed their gods were present where their images were worshipped. But he promises to be present in all places whatsoever, where he would have his name celebrated (i.e. where he would be worshipped), though their sacrifices were offered upon the most mean and simple altar.

Ver. 25. If thou wilt make an altar of stone, &c.] If it cannot be made without stone (saith Maimonides, par. iii. More Novoch. cap. 45), take care that the stones remain in their own natural form, and that they be not polished, &c. This was to avoid idolatry; for fear they should make any figure with the tools they employed, in shaping and fashioning the stones, after an artificial manner: or should reserve the pieces of stone that were pared off for superstitions or magical uses. Just, saith Maimonides, as he forbids planting a grove near his altar, for that was to imitate idolaters (Deut. xvi. 22). See Deut. iv. 15, 16, which plainly shows this was the reason of the command.

In short, these altars were built like those of turf, on a sudden, without any art: only by piling stones one upon another. Such an altar David built upon a special occasion (2 Sam. xxiv. 25), and after him Eljah, 1 Kings xvii. 31, 32, and Fortunatus Senechus makes it probable that it was such a one which Ezra built their tabernacle of: for own country (iii. 2, 3, Myrotheo, ii. Sacr. Elmorechys. cap. 59), where he represents the form of such an altar among the heathen, out of an ancient monument. (p. 555).

And there is little doubt, I think, that the altars built by the patriarchs were of this sort; particularly that which Abraham erected whereon to offer his son Isaac (Gen. xxii. 9), for it was raised so suddenly that no art could be employed about it.

I omit other reasons which the Jews allege for this law, for they seem to me to be fanciful. And shall rather observe, that Plato in his Laws ordered all things belonging to the service of God should be very simple and plain, without any cost or ornament: and therefore forbids gold, silver, or ivory, because they were "of sacrilegious" (ξηραποθηραναι), and brass and iron he would not have used, because they were θαλαμεν ἀριστομα, "the instruments of wars!" but one single piece of wood or stone should serve for an image, and that made in a day's time, (lib. xii. de Legibus, p. 955, 956, edit. Serran).

It seems difficult also to reconcile these two verses with God's own ordinance, not long after, in the twenty-seventh chapter of this book; where he bids Moses to make him an altar neither of earth, nor of stone; but of shittim-wood, covered with brass, for the use of the tabernacle, where he recorded his name. But it is to be considered, that these two verses speak only of occasional altars (as I may call them) which they might have use of, not only before, but after, the tabernacle was erected. These God doth not forbid, when there was a special reason for them; but he intending there should be no stated altar, but that at the tabernacle, he would have these made of unpolished stones, laid one upon another, that they might be thrown down as soon as raised; and that they might not draw people from the tabernacle, nor administer occasions of idolatry; but with an artificial workmanship and imagery. Now that there were such altars raised upon certain great occasions, but not to continue, appears from the sacred history. For (xxiv. 4), Moses built one at the foot of Mount Sinai, by God's command it is likely, and of this fashion. And he gave order for building one of stone after they came to Canaan (Deut. xxvii. 1—2), which Joshua performed, according to this rule, as is expressly said, Josh. viii. 30, 31. Of this sort were those of Gideon and Manoah (Judg. vi. 24, 25, xiii. 19).

And we read of altars built by Samuel (1 Sam. vii. 17), and by Saul (xiv. 33), and David, as was before observed (2 Sam. xxiv. 25), and Solomon (1 Kings iii. 2, 34), besides the altar which was in the tabernacle and the temple.

Ver. 26. Neither shalt thou go up by steps unto mine altar.] This was most suitable to the state of travellers, to have their altars low, not lofty. Besides, he would not have them to imitate the gentiles, who ascribed to high places; imagining their sacrifices were most acceptable when they were nearest to heaven. Whence the Egyptians, living in a flat country wherein were no mountains, built altars of a very great height, which could not he well done by sands of earth, or stones loosely laid together. Nor would God have it done, when he ordered Moses to make an altar of brass and wood at the tabernacle: which it is evident was so low, that a man might stand and minister there without being raised from the earth; for it was but three cubits high (xxvii. 1), which is less by one cubit than the ordinary stature of men.

Go up by steps.] There were steps in the temple built by Solomon unto the brazen altar, which was ten cubits high: and Ezekiel expressly mentions them in his description of his temple (xiii. 17), which seeming to disagree with this command, interpreters are much concerned to reconcile them. And the renowned Fortun. Senechus, cap. 63, contends earnestly that no altar was higher than three cubits; and therefore those steps mentioned by Ezekiel did not belong to this altar; but to one anterior to Solomon, or upon which it stood. But this is said without good ground, for we read expressly that Solomon's altar was ten cubits high (2 Chron. iv. 1), at which therefore the priest could not minister, without some steps, whereby he ascended so high, as to be able to lay on the wood and the sacrifice upon it, &c. By steps therefore (to omit other conjectures) I understand "by the steps of the ladder" (Ex. xxxix. 35), and the gentiles had to go up to their Baaloth, or high places; as we see by one of the pyramids in Egypt, and the high tower at Mexico; to which they ascended by a hundred and eighty steps. But a very few served for Solomon's altar; and they were so contrived also, as, the Hebrew writers tell us, that there was no danger of that which God intended hereby to prevent in the words following.

That thy nakedness be not discovered thereon.] The Hebrews say it was a kind of causeway, or bridge, whereby they went up to the altar; which rose by little and little, till they came to the place where they were to stand (see L'Empereur upon the Codex Midoth, cap. 3, sect. 3). Or else the steps were so broad and far distant one from another, and the ascent thereby made so easy and equal, that there was no need of lifting up their legs high, and therefore no danger of discovering the lower parts of the body (their thighs, buttocks, and secret parts) which might have been seen by those below (had they ascended by many large and high steps) under such loose garments as were worn in those countries, and the priests might have been exposed to contempt, and the people moved to laughter, or had bad thoughts excited in them. In short, the meaning is, they should not go up many steps, far distant one from another, so that one must have taken large strides to ascend them.
Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

The Jews say, particularly Maimonides (par. iii. More Nevooch. cap. 45), that the worshippers of Baal- peor were wont to discover their nakedness, that is, their secret parts, before him. Which he takes to be the reason of this command: lest any such thing should happen in God's presence; and this was the reason also of another law, that the priest should have breeches made for them, which none of the people wore, in those times, but the priests alone; and that only when they ministered. The Gemara Hierosolym. upon the story of Balaam, gives a long account of this im- moral worship, as it likewise does upon the story of Midrash. Upon this Midrash, cap. 3, sect. 4. But there is no proof of this from any ancient author: and the Babylonian Gemara gives a different account of the worship of Peor; which looks as if the Jews studied how to make it ridicu- lous, as well as filthy. But if there were any solid ground for it, it would afford the clearest explication of this place.

CHAPTER XXI.

1 Laws for menservants. 5 For the servant whose ear is bored. 7 For wencheservants. 12 For manslaughter. 16 For stealers of men. 17 For curers of parents. 18 For smitters. 22 For a hurt by chance. 28 For an ox that goreth. 33 For him that is an occasion of harm.

1 Now these are the judgments which thou shalt set before them.

2 If thou buy any Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be his master's, and he shall go out by himself.

Levi Barzelonica, adorned with and full of the noblest qualities, which are benignity and mercy.

This year of release also being a sabbatical year, the whole land being holy to the Lord, so that no man might challenge any right or propriety in it, to sow his field, or reap that which grew of itself, &c., it was sa- crifice for any master to keep a servant from his free- dom when the year came which was the Lord's re- lease, as we read expressly Lev. xxv. and Deut. xv.

Whence it was, that, because the Jews were so profane as to break this law, and not give their servants liberty (as we read in the thirty-fourth of Jeremiah), God punished them with a captivity of seventy years, in which the land lay waste, till it had fulfilled the years of rest which they would not observe; as Mr. Mede hath truly noted, Discourse xxxvi. latter end.

Ver. 3. If he came in by himself.] That is, a single man without a wife; so he was to depart. But if he was a married man when he was sold, as the master was not to let his wife and children want food, and rai- ment, and habitation, while he continued his slave; so, when he was free, he was not to meddle with them or detain them from their father and husband (Lev. xxv. 41).

Ver. 4. If his master have given him a wife.] Unto such a servant as this, who was sold by the court of judgment, his master might give a gentle maid to wife (and no other Hebrew, but such as he, might marry a gentle), that he might beget children of her, who were to be the master's servants or slaves for ever. The Hebrew doctors say, the master could not do this unless such a servant had a lawful wife and children before of his own, who were not to be kept from him; but he might beget children for himself, as well as for his master; who could not impose upon him more than one maid-servant to be his wife. He that sold himself also was not subject to this law. But as his master could not impose a wife of this sort upon him, so neither was he bound, when the servant went free, to bestow any gift upon him; which was due only to him that was sold by the court for theft (Deut. xx. 12), to whom the ancient Jews say he was to give thirty shekels.

Born him sons or daughters.] During his service.
CHAPTER XXI.

5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maidservant, she shall not go out as the maidservants do.

The wife and her children shall be her master's.] For the wife was a slave as well as himself when he married her. And she was given to wife, merely that he might beget slaves of her. Who therefore continued with the master, as well as their mother, when the man had his liberty; for they were not so much his, as his master's goods; who had such a power over them, that he might circumcise them, as he did his own children, without their consent (see Selden, lib. vi. de Jure N. et G. cap. 7, and de U. see Hebr. lib. i. cap. 6, p. 39).

Ver. 5. If the servant shall plainly say.] In the Hebrew the words are saying, shall say; i.e. stand in it (as we speak) and steadfastly resolve, by saying it not in a fit, but constantly.

His master shall bring him unto the judges.] That it might appear he was not fraudulently or forcibly detained against the law, but with his own consent, or rather at his desire.

He shall also bring him to the door.] After the case had been heard, and the judges had given sentence.

His master shall bore his ear through with an aul;] In token that he was now affixed to his house, and might not so much as step over the threshold without his leave; but let his case be decided (see Selden, supra, for the laws) as to the foreigner.

This is to be understood only of one that was sold by the court; not of him that sold himself. And though the Hebrews take this to have been a mark of infamy, set upon a man who chose servitude before liberty; yet it being chosen out of love to his master, I cannot think that they intended by this act to disgrace him; but look upon it only as a solemn addiction of him to his master's service; which was done, it is likely, in the presence of the judges. This custom of boring the ears of slaves lasted a long time after this in Syria and Arabia, as Bochartus shows out of Juvenal, sat. i. and Petronius (lib. iii. Hieroz. cap. 6, p. 1).

He shall serve him for ever.] Till the year of jubilee, or till his master died (for his son was not to detain him when his father was dead) unless he would release him, or he was redeemed.

Ver. 7. If a man sell his daughter to be a maidservant.] Besides the two former sorts of persons sold to be servants, there was a third here mentioned, which is thus expounded by the Hebrews; that she was to be a virgin under age; that is, less than twelve years old and a day. For if she was more than that it was not lawful for him to sell her; and when she came to be of age it put an end to her servitude, as well as the year of jubilee did, or redemption, or the death of her master. Besides, her father might not sell her, unless he were reduced to extreme poverty. If he did without such necessity, he was forced by the court of judgment to redeem her. And she was not to be sold neither, unless there was some hope her master or his son might take her to wife.

She shall not go out as the maidservants do.] There were other and better conditions for her, than for the servant mentioned ver. 3, 4, particularly, her master could not marry her to anybody but himself or his son.

Ver. 9. If he have betrothed her unto his son.] This shows she was sold to him upon the presumption he would take her for his wife; and there was such a previous agreement about this, that there needed no other espousals; but if, after this, he changed his mind, and did not like her enough to make her his wife; then God ordinates as follows.

Then shall he let her be redeemed.] She was to serve her master six years, if she was sold for so long; unless she was redeemed (which her master is here required not to refuse) or manumitted; or set free by the year of jubilee; or by the death of her master; or (which was peculiar in this case) the signs of her being ripe for marriage appeared (see Selden in the place before mentioned).

To sell her unto a strange nation he shall have no power.] No man had power to sell a Hebrew servant to one of another nation: and therefore, by a strange people (as the word is here in the Hebrew) must be meant an Israelite of another family, that was not of her kindred, nor had any right of redemption.

Seeing he hath dealt deceitfully with her.] Frustrated her hope of marriage.

Ver. 9. If he have betrothed her unto his son.] Which was expected from him, if he did not think fit to marry her himself, he shall deal with her after the manner of daughters.

If the word he relate to the father, the meaning is, he shall give her a portion, as if she were his own daughter. If it relate to the son, the meaning is, he shall treat her like a wife.

Ver. 10. If he take him another wife; her food, &c.] If after the son had married her, he took another wife besides, he was still to perform to this all those things that belong to a wife, viz. give her food, and raiment, and at certain times (which were determined by law in some countries) cohabit with her as her husband. From this place the Hebrews have made a general rule, that these three things are owing to all wives from their husbands, viz. alimony, clothes, and the conjugal duty. For howsoever the Vulgar Latin understands the last word, the Hebrews generally take it for that which St. Paul calls due benevolence, i Cor. vii. 3 (see Selden, de Uxor. Hebr. lib. iii. cap. 4). Now what was accounted sufficient for clothes, he says cap. v., and what belongs to the other, cap. vi. The Hebrew word gonata, which we translate duty of marrying, properly relates to the stated and determined time wherein every thing is to be done; and therefore here signifies the use of marriage, certo tempore et modo, as Bochart hath well expounded it (lib. ii. Caman, cap. 11). Many indeed will have it derived from p,' from which comes vol. i. 38.
11 And if he do not these three unto her, then shall she go out free without money. 
12 ¶ He that smiteth a man, so that he die, shall be surely put to death. 
13 And if a man lie not in wait, but God de-

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. 

and laid wait for him to execute his design, it was justly judged to be wilful murder, and punished with death. Which was far more equal than Plato's law, that such a man should only be banished for three years; as he that on a sudden killed a man in his anger only for two (lib. ix. de Legibus, p. 867).

Upon his neighbour.] The Hebrew doctors by neigh-

bour understand only an Israelite, or a proselyte of justice, because they were to be put to death if an Israelite killed one of them. Which was more at intent of this law; whereby God would have all men that lived among them safe and secure from being murdered.

To slay him with guile.] By which it appeared the act was designed and deliberate. For two things are denoted by this word with guile; first forethought, and then determination of the act of murder (see D'Emperour in Bava kama, cap. iii. sect. 6).

Thou shalt take him.] If it be inquired who should take him, it seems to be determined, Deut. xix. 12, where the elders of the city were to fetch away a wilful murderer from the city of refuge. In after-
times the king ordered it, as Moses did while he lived; but thereafter only was it allowed, and then only upon the condition that if a man refused to come from the altar (being judged upon proof to be a wilful murderer or other high offender), he might be there killed, as George, Ritterhusius shows (L. de Jure Asylorum, cap. viii.), where he observes, out of Plutarch in his Laconia, that Agesilus declared publicly at the altar of Pallas, where he sacrificed an ox, that he thought it lawful to kill one that treacherously assaulted him, even at the altar. And thus the practice was among Chris-
tians (as he there shows) when their temples became sanctuaries to malefactors.

From mine altar.] This was an asylum, as well as the citites of refuge; but under many limitations, both with respect to the part of the altar, and to the persons that fled to it. And to the crime they had commit
ted; as Mr. Selden shows in the place above men
tioned (p. 475).

That he may die.] Though he was the high-priest, and in the act of sacrifice, he was to be taken away without delay if he had committed wilful murder; if it was involuntarily, then he was to be taken from thence and carried to the city of refuge; for God would not have a pious place (as Conrado Pellicianus glosses) be a protection to impiety (see Mr. Selden, lib. iii. de Synedr. cap. 8, p. 100).

Maimonides's observation is pertinent enough upon this occasion; "That the mercy which is shown to wicked men is no better than tyranny and cruelty to the rest of God's creatures: and therefore, though each person sought the right of God for his patronage, by making himself black and blue, as we speak (Selden, lib. lii. de Synedr. cap. 13, p. 556).

Shall be surely put to death.] Strangled (say the Hebrews, see ver. 12), by the sentence of the judge, there being competent witnesses of the fact, as in other cases. The giving them saucy words, or mak-

pug, "a habitation!" as if it signified here the es
citation of a man with his wife. But Aben Ezra rather refers it to rgo, from whence comes rgo, "time!" whence gona signifies the set and appointed time when in every thing is done. And so the Chaldee uses the word gona, for the term prescribed to every thing (as the same author observes), that it may be done in due time and manner.

Theodoric Hackspühler says Moses here speaks of the Book of Deuteronomy, Deut. xix. to xix., to which all the precedent and subsequent acts belong, and not to the son.

Ver. 11. If he do not these three unto her.] i.e. Nei
ther marry her to himself, nor to his son, nor suffer her to be redeemed.

Then shall she go out free without money.] When she came of age, and was ripe for marriage, she was to be married as we speak: nothing for her freedom: nay, on the contrary, he was to give her something, as appears from Deut. xv. 12, 13, 17. What the signs of puberty were, Mr. Selden shows, Lib. de Successionibus, cap. ix.

Ver. 12. If that smiteth a man, so that he die.] That is, commit wilful murder, as we now speak.

Shall be surely put to death.] By which we find this word mawath (death) absolutely, without any ad-

dition, it always signifies strangling. They are the words of R. Levi Barzelonitin. But the Jewish doc
tors will not have this law extend unto proselytes of the gate, much less to gentiles, whom, if any Israelite killed, he was not to suffer death for it (see Mr. Selden, Lib. iv. de Juris N. et G. cap. 1). But Plato, in his case of the murderer (Lib. ix. p. 872), hath determined more justly than these rabbes, that in the case of murder the same laws should be for strangers and for citizens.

Ver. 13. If a man lie not in wait.] Do not design to kill another.

But God deliver him into his hand.] But he hap-
pens was not his design, to kill a man by that action which aimed at another end. This the Scripture expresses more religiously, by acknowledging God in every thing that falls out, who permits such things as are mentioned, Deut. xix. 5, whereby a man is killed, without the intention of him who was about such actions.

Then I will appoint thee a place whither he shall flee.] He may fly to one of the places which I will appoint for his security. Which place, the Jewish say, was the camp of the Levites, while they continued in the wilderness: but when they came to Canaan, there were cities appointed for this purpose, as we read Numb. xxxv. 11, 12; Deut. xix. 2, 3, &c. And there being several kinds of involuntary killing men, the Hebrews make these israpel, or israpel, or "places of re

fuge," to belong only to one of them, for the rest did not need them, as Mr. Selden shows (Lib. iv. de Juris N. et G. cap. 2). An officer of justice was not bound to flee if he chanced in the execution of his office to kill a man that resisted him: nor a master if he killed his scholar, or a father his son, when he gave him common cause.

Ver. 14. If a man come presumptuously.] The Vul
gar Latin rightly translates it industriously, or with design to kill him; for it is opposed to ignorance. The Hebrew word also carries in it a signification of boiling anger, which doth not alter the case: for if a man in the height of his rage resolved to kill another,
ing mouths at them, which signified contempt, was punished also with whipping. There was no need to speak of the mode: for such a crime the man was punished with death. And Solon, it is commonly noted, made no law about this; because it was not to be supposed any man would be so wicked. Nor was this crime known among the Persians, as Herodotus saith, in his days. Nor do we find any mention of it in the law of the twelve tables. But in aftertimes there were most severe punishments enacted against particide, which are described at large by Modestinus, and Diodorus Siculus tells us of the like among the Egyptians (see Hon. Stephans in his Fontes et Rivi Juris Civilis, p. 18). Plato would have him that killed either father or mother, brethren or children, not only to be put to death, but to be disgraced after his execution, by throwing his dead body naked into the city, and afterwards to have his registers, in the name of the people, should every one of them throw a stone at his head, and then carrying him out of the coasts, leave him without burial (lib. ix. de Legibus, p. 873).

Ver. 16. He that stealeth a man.] By a man the Hebrews understand an Israelite; whether he was a freeman, or had a servant; as Mr. Selden observes (lib. vi. de Jure N. et G. cap. 2). Selleth him.] No Israelite would buy him, and therefore such plagiaries sold him to men of other nations, which made the crime to be punished with death; because it was a cruel thing, not only to take away his liberty, but make him a slave to strangers.

Or if he be found in his hand.] Though he had not actually sold him yet his intention was sufficiently known by his stealing him.

Shall surely be put to death.] I observed above, ver. 12, they interpret this phrase everywhere to signify strangling. If it be said anywhere, his blood shall be upon him, it signifies stoning. Maimonides makes this the reason why such a man was condemned to die. Now these things: for to kill him, whom he violently carried away (at least, as I understand it, if he could not find means to sell him), More Nevoch. par. iii. cap. 41.

Ver. 17. He that curseth his father, or his mother, &c.] The Hebrews take this law to concern those who cursed their dead parents, no less than those who cursed them when they were alive: but not without premonition and witnesses, as in other capital crimes; and not unless they cursed their parents by some proper name of God, as Mr. Selden observes out of the Jewish doctors (lib. ii. de Synedr. cap. 13). This and the other law (ver. 15), enacted death as the punishment of such crimes, because they were a sign (saith Maimonides, More Nevoch, par. iii. cap. 41) of so great and audacious wickedness, as being a subversion of that domestic order which is the prime part of good government (see Lev. xx. 9). And thus far the Athenians went in this matter, that by their law a son was disinherited who reproached his father. And if the father did not prosecute such a son, he himself became infamous. So Sopater ad Hermogenem: Τῶν ἐξερτατῶν τῶν αὐτοῦ πατρία μη μετέχει τὴν αἷμα, καὶ τοῦ ἐξερτατοῦ πατρίδος ἐπὶ δοξητα τῷ πατί ἀτυχον εἰναι. By the same law, also, if he struck his father both his hands were to be cut off; as we read in Herelides Ponticus, in Allegor. Homer. and in Quinellius, Declam. 372. "Qui potrem pulsaverit, maus at incarnatur." And by another law he was to be stoned to death, as the author of Problematen Rector, tells us: Νῦμος ἐλεκτας τὸν τύματα αὐτοῦ τὸν πατέρα λευκοδός, and that without any formal process against him ὕπο τοῦ δήμου ἁρατος.

Ver. 18. If men strive together.] Fall out and quarrel.

One smite another] So that from words they proceed to blows.

With a stone.] Men usually in their anger take up any thing that is next at hand to throw at him against whom they are enraged; or, finding nothing, smite them with their fists.

He die not, but keepeth his bed.] Sometimes the blow falls in such a place that sudden death follows: or such a wound or bruise is given as confines a man to his bed.

Ver. 19. If he rise again, &c.] If a man recovered so far as to get up and walk abroad, after the stroke, it was presumed (though he died not long after) it was by his negligence, or something else, not of the blow he received; and upon the hearing of the cause, the judges were to acquit the man that gave the blow; i.e. he was not to die for it.

Only] The Hebrew particile rak signifies but, or truly, as well as only: and here expresses, that the man who gave the blow should not escape all punishment, but suffer something for the hurt he had done. Yet if we take it to signify only, the sense is not much altered; for the meaning is (as Constant: L'Empereur observes in Bava kamma, cap. viii. sect. 1) by this word to exclude death, but not other punishment in his purse.

He shall pay for the loss of his time, &c.] The Jews say, in Bava kamma, cap. viii. sect. 1, that satisfaction was to be given him for the loss he had sustained in his hands and in his body; and for the time he was absent, and had to rot; also for the pains he had undergone; the charge of physician and surgeon; and the disgrace: all which they there endeavour to prove out of the Scripture. Two of them are plainly here. The first of which the doctors upon the Missa consider with great nicety, as L'Empereur observes upon the forenamed treatise; some men being able to earn more by their labours than others; and the disability the stroke brought upon them being, more or less, of a larger and shorter continuance; with respect to all which a proportionable compensation was made to them.

Shall cause him to be thoroughly healed.] Here they also distinguished between the cure of the wound, bruise, or swelling, caused by the stroke, and of any other labours breaking up the stones or bones at the same time. He was bound to pay for the cure of the former, but not of the latter. And if after a man was cured he fell ill again, he that struck him was not bound to take care of his cure.

The same provision is made in the civil law, as L'Empereur notes, which perfectly agrees with this constitution of Moses: Judex computat mercedes medici presitis, cestaque impendit, que in curatione facta sunt: preterea operas quibus caruit, aut caritu- rus est ob id, quod inutilis factus est.
20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

23 And if any mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his ser-

According to Plato's laws, he that wounded another in his anger, if the wound was curable, was to pay to διαδοσις την διοδομαν, "double to the damage the wounded man sustained thereby." If it was incurable, he was to pay fourfold; and so he was to do likewise if it were curable, but left a remarkable scar. If the wound was caused involuntarily, he was to pay only simple damages: Ταξιαν ανεπιπλοπες επικεφαλειαν: "for no lawgiver is able to govern chance" (lib. ix. de Leg. p. 578, 879).

Ver. 20. If a man smite his servant, &c.] A slave; who was not an Israëlite, but a gentle.

He shall be surely punished.] With death, say the Hebrew doctors (in Selden, lib. iv. de Jure N. et G. cap. 1. p. 461), he that wrongs his servant, but is not guilty of cruelty, or injured him badly, and was beating him: for that is meant by dying under his hand. But it seems more likely to me that he was to be punished for his cruelty, as the judge who examined this fact thought meet. For his smiting with a rod, not with a sword, was a sign he intended only to correct him, not to kill him. And besides, no man could be thought to be willing to lose his own goods, as such service.

Ver. 21. If he continue a day or two.] A day and a night, as the Hebrew doctors interpret it.

He shall not be punished.] Because it might be presumed he did not die of those strokes.

He is his money.] His death was a loss to his master; who therefore might well be judged not to have sustained a loss value enough to be punished for as he was inexactly punished by losing the benefit of his service.

Ver. 22. If men strive, and hurt a woman with child.] Who interposed between the contending parties; or came perhaps to help her husband.

So that her fruit depart from her.] She miscarriage.

Yet no mischief follow.] She do not die, as the Hebrew doctors express it (see Selden, lib. iv. de Jure N. et G. cap. 1. p. 461).

He shall be surely punished, according as the woman's husband will lay upon him.] Her husband may require a compensation, both for the loss of his child, and the hurt or grief of his wife. Yet he was not to be judge in his own case; but it was to be brought before the public judges, as it here follows.

He shall pay as the judges determine.] Who considered in their decree what damage was done; which was estimated by the hurt his wife received in her body; and by the lessening of her price, if she were a slave and might be sold. Unto which several other mulets were added, to be given to the woman herself, as Mr. Selden observes in the place above named.

Ver. 23. If any mischief follow.] If the woman did die.

Thou shalt give life for life.] In the interpretation of this, said Jarchi, our masters differ. For some by life understand that which is properly so called, or the person himself: so that it should signify being put to death; but others understand by it, a pecuniary compensation, which would be paid to the heirs, as the person killed might have been sold for. The LXX. carry it to quite another sense; which is, that if a woman miscarry, and the child was μη εικανομισωρ, not yet formed and fashioned, that

the man who occasioned the miscarriage was to pay a fine. But if it were formed, then life was to be given for life. So that this whole law is to be understood of an abortion; and according to the condition of the abortive (not the life or death of the mother), so the punishment was to be inflicted. And thus Philo takes it, and hath a large discourse upon it (see Selden, lib. iv. de Jure N. et G. cap. 1. p. 464, and Constantine L'Empereur in Bava kama, p. 200, &c.).

Ver. 24, 25. Eye for eye, tooth for tooth, &c.] These and all the rest that follow to the end of the twenty-fifth verse, the Hebrews understand to signify pecuniary mulets; as may be seen in their Comments upon this place. And Maimonides gives three reasons for it, which he says Constantine L'Empereur takes notice of, and endeavours to confute in his Annotations upon Bava kama, p. 157, &c. 198, &c. But after all, there seems to be a great deal of reason, at least in many cases, to admit of a compensation. As in that mentioned by Diodorus Siculus (lib. xii.) where the one-eyed man complained of this law (which was among the heathen), as too rigid; for if he lost the other eye, he should have been punished less than the man who had only one eye left. Upon such considerations Phavorinus argues against this law, which was one of the twelve tables, as not possible to be justly executed, according to the very letter of it. For the same member of the body is far more valuable to one man than it is to another. For instance, the right hand of a scribe, or a master, captives, he is well supplied as the right hand of a singer. And therefore the law of the twelve tables concerning taliones (like for like), was with this exception—Ni cum eo pacere: that is, if he who had put out a man's eye, or taken away the use of any other member, would not come to an agreement, de talione redimenda, "to make hit satisfaction," and redeem the punishment, he was to suffer in the very like sort. So Sex. Caecilius expounds it in Anulus Gallius (lib. xx. cap. 1).

Ver. 26. If a man smite the eye of his servant, or the eye of his maid, &c.] It is but reason that this should extend to all servants, though of another nation, not merely to those who were Jews. And so Maimonides seems to allow, when he saith, "This is a precept of piety and mercy to poor wretches, who should not be any longer afflicted with servitude when they have lost a member of their body" (More Noch, par. iii. cap. 41). And therefore the common resolution of their doctors is very cruel, that gentle servants (whom they call Canaanites), who were not circumcised, should not have the benefit of this law. For it which L'Empereur takes notice of, and distinguishes servants of another nation. Some were circumcised and baptized; others still remained gentiles, or were only proselytes of the gate. The former kind might be set free three ways; by being redeemed by a price paid by themselves, or any friend; by manumission; and by virtue of this law, upon the loss of any member. For though only an eye and a tooth, are here included all the rest of the principal members of the body, which, being mutilated, cannot be repaired; which they reckon to be four-and-twenty in all. If they did not dismiss such a servant thus
mained, the court of judgment, upon an appeal to it, compelled them to give him his liberty with a certificate of it. But the second sort of gentle servants could be made free only by the first two ways, having no benefit (according to this doctrine) by this third way here mentioned (see Selden, lib. vi. de Jure Nat. et G. cap. 8). But heathens themselves were more merciful than these doctors; for the civil laws (as L'Empereur observes upon Bava kama, cap. 8, sect. 3), made better provision for slaves when they were hardly used.

Ver. 27.] The loss of a tooth was not so great as that of an eye: yet to prevent cruelty, God ordained a master should lose the service of his slave for so small a loss as this.

Ver. 29. [The ox shall be stoned.] This was not punishment to the ox, as the Sadducees, saith Maimonides, cavil against us, but to his owner: who was admonished hereby to look better after his cattle: for which reason also the ox was not to be eaten (More Nevoch, par. ii. cap. 40).

**CHAPTER XXI.**

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

**CHAPTER XXII.**

27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

31 Whether he have gored a son, &c.] Because as the judges thought equal, and to take care the like happened not again.

Ver. 29. If the ox were wont to push, &c.] In the former case, the owner was only punished with the loss of his ox; it being the first time that it had been known to push. But if the ox had formerly been known to have been so unruly, and he had been told of it, and yet did not take care to prevent further mischief, then he, as well as the ox, were to be put to death. The Jewish doctors, indeed, have softened this by divers exceptions; as, first, they say it was to be proved that the ox had pushed upon three several days; for though it appeared he pushed a great many times in one day, it would not make the man liable. And, secondly, it was to be testified, not only to the owner, but before the magistrate, that he had pushed so often. And, lastly, they interpret the last words of this verse (the owner also shall be put to death), of punishment by the hand of Heaven: that is, they leave him to God (see Bochart in his Hierozoic, par. i. lib. ii. cap. 40). But though Abarbanel propounds this as the opinion of wise men, yet he was sensible of its absurdity. For he confesses that God doth not always give his support to be taken upon the owner of the ox: only he thinks that he remits something of the strictness of it in the next verse. And there are three cases here mentioned relating to this matter: one in the foregoing verse, where the ox is ordered to be stoned: another in this, where the owner is also made liable to be put to death: and a third in the next verse, where a pecuniary mulct is only set upon him.

Ver. 30. If there be laid on him a sum of money.] By this it appears there might be a case wherein the owner of the ox should not be put to death, but only be fined, though the ox had been wont to push, and was told of it. And the interpretation of this and the foregoing law, which is given by Constantine L'Empereur, is not that, that the owner should be punished upon the owner of the ox: but that the owner is also liable to be put to death: and a third in the next verse, where a pecuniary mulct is only set upon him.

31 Whether he have gored a son, &c.] Because...
31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.
32 If the ox shall push a manservant or maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.
33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein:
34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.
35 ¶ And if one man’s ox hurt another’s, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.
36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAPTER XXII.

Is a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

Ver. 1. If a man shall steal an ox—and kill it.] Before the theft was discovered to be done by him.
He shall restore five oxen for an ox, &c.] There is a smaller satisfaction required in other things (ver. 9); and here is also a disproportion observable between the stealing of an ox and of a sheep. The reason of both was this; that money, goods, garments, jewels, which men keep in their houses within towns and cities, are better guarded, and not so easily stolen.

Cap. XXI. 1 Of theft. 5 Of damage. 7 Of trespasses. 14 Of borrowing. 16 Of fornication. 18 Of witchcraft. 19 Of bestiality. 20 Of idolatry. 21 Of strangers, widows, and fatherless. 23 Of usury. 26 Of pledges. 28 Of reverence to magistrates. 29 Of the first-fruits.

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Ver. 1. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

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Cattle in the field: and of cattle in the field, an ox was more easy to be stolen than a sheep: for sheep feeding in flocks may be all in view of the shepherd; but oxen, feeding scattered one from another, are not so easily observed and kept by the herdsman. Thus Maimonides, More Nevoch. par. iii. cap. 41. But the true reason of the difference between an ox and a sheep seems to be, that an ox was of greater value, and likewise useful to more purposes in husbandry (as ploughing, carrying in and treading out the corn, &c.), which made the punishment of steal-
3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.  
4 If the theft be certainly found in his hand, alive, whether it be ox, or ass, or sheep; he shall restore double.  
5 If a man shall cause a field or vineyard ing an ox greater than that of stealing a sheep. Yet there was a difference between a thief who came and confessed his sin of his own accord, and him that stood out till he was apprehended and convicted of it: the latter case, last of the twelve tables, required only the restitution of that which was stolen, with the addition of a fifth part of it, and a sacrifice (Lev. vi. 4, 5). All this is far more equal than Plato's constitutions, which for all thefts require the same punishment, which was paying double;  
6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

For if he did accuse himself, and had neither sold nor killed that which he stole, he was not to restore double. He that stole from another thief was not accounted, as Maimonides thinks, to restoration. But in case a thief killed what he had stolen, and after that consecrated it to God, he was obliged notwithstanding to restore fourfold; though if he consecrated it before he killed or sold it, only to restore double. For though the sanctification of a thing, after the sin was committed, did not take away the guilt: yet before he aggravated his fault by killing or selling what he stole, he had no such measure of the punishment (see L'Empeur in Bava kama, cap. 7, sect. 1, 2).

Ver. 2. If a thief be found breaking up.] Some translate it, if a man be found with a digging instrument; or, it may signify any sort of weapon: yet he was to be taken in the very act of breaking up or digging, "And be smitten that he die, &c." The master of the house might kill the robber in this case; because it might well be thought he intended to kill him rather than steal. The other case, last of the twelve tables, allowed this, as A. Gellius relates (lib. xi. cap. 18), duodecim tabulae nocturnum furum quoquo modo, diurnum autem, si se telo defendiderit, intericri impune voluerant. It was one of Plato's laws, also, that if a thief entered a man's house in the night, he might innocently kill him:  

Ver. 3. If the sun be risen, &c.] When they might possibly know who he was; and it might be presumed he might be able to steal, not to kill; then to kill him was to be accounted murder.  

He shall be sold for his theft.] For six years. But the Hebrew doctors have many mollifications of this law: for they say a woman was not to be sold; nor a man, but for the principal sum. For double, or four or five-fold, he was not to be sold; but have credit for it, till he was able to pay. And he was not to be sold who robbed a Samarian; nor if he had stolen less than he was worth when sold, &c., with many other, which so mitigate, that they almost abrogate it. But the law of the twelve tables thought it reason, a thief should be delivered to him whom he robbed to be his slave, as A. Gellius tells us, lib. xx. cap. 1 (see Bohchart, Hierosolitis, par. i. lib. ii. cap. 40).  

Ver. 4. If the theft be certainly found in his hand alive, &c.] There was a great difference between killing, or selling, after the stealth; and having these cattle found alive with him. In the former case he was punished four or fivefold (ver. 1), but in this only double. Because the former concealed his theft with more industry, and left less hope of discovery and restitution than in the latter, as Bohchart there observes. Where he also takes notice of the like law at Athens, mentioned by Demosthenes and by A. Gellius (lib. xi. cap. 18). But the Hebrews here also have their exceptions; and will not have this extended to women, children, and servants.  

He shall restore double.] In case he did not confess the fact himself, but was otherwise found out, to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

Ver. 5. If a man shall cause a field or vineyard to be eaten.] This our rabbins, saith R. Levi of Barcelous, understand concerning the damage done by beasts eating another man's grass or corn, &c.  

And shall restore the stand of the damage that may be done by their feet, in treading down the tender grass or corn. Of the best of his own field, &c.] What is determined in this case, the Jews extend to all other: that men should make satisfaction for the wrong done to their neighbours in any kind with the best of what they possessed of that kind. So the Misna, Bava, cap. 7, sect. 40, and Amori on this place, damages are paid out of the best. Which made men very careful in looking after their beasts, that they did no hurt in their neighbours' ground. For which Plato orders only such satisfaction to be made as the  

Ver. 6. If fire break out, &c.] The Hebrew word properly imports that which breaks out of itself (as R. Levi Barzelonita observes), so that the meaning of this law is, that though a man kindle a fire within his own bounds, and it spread further to the damage of his neighbour, he shall be guilty, though he had no hand in putting the fire to the stacks of corn which were burnt by it; because he should have looked better after it when he had kindled it. For every man, saith he, is bound to watch the fire that he kindles, lest it do mischief; it being its nature to break out, and catch hold of any thing that is near it. And therefore Plato ordains in the place mentioned (I Phebus who changed the former verse) that  

Ver. 7. If a man set fire to any combustible matter, and do not take care his neighbour receive no harm by it, he shall pay such damages as the magistrates judge just." But here the Jewish lawyers consider, at what distance the fire was kindled; and resolve, that if there was a fence of four eubits high, or a public highway, or a
If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

For all manner of trespass, whether it be for ox, or ass, for sheep, for taiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall examine:

river between the fire and the field, or stock of corn that was burnt, the man that kindled it was free; (see Bava kama, cap. 6, sect. 4, 5, and L'Empereur in his Annotations there).

Ver. 7. The equity of the law contained in this and the following verse, is very well explained by Maimonides, par. iii. cap. 42, More Novoeh. He that takes a neighbour's goods or money to keep for nothing, and hath no profit thereby, doth a kindness to his neighbour, and therefore is not to bear the loss of them; which must fall upon the owner himself. But he that desires to be the keeper of his goods, and receives a benefit by the use of them, or is paid for his care, must make them good if they be stolen. Or if the owner and the keeper equally partake of the profit, they shall equally bear the loss. R. Levi Barzelonita interprets this place of that which a man takes into his custody chinamm (as his word is), gratis, as we speak, without any reward for his care in keeping it.

Ver. 8. Shall be brought unto the judges. The principal judges were called Elohim, gods. And there were to be three of them at least; who were to examine upon oath (ver. 11) and endeavour to find out the truth (see Selden, lib. ii. de Synedr. cap. 5, p. 232).

To see i. e. Find out.

Whether he have put his hand unto his neighbour's goods.] Or, whether through negligence he suffered them to be stolen. In which he was bound to make them good, as Maimonides saith, in the place beforementioned. But he may also say, (as R. Levi Barzelonita interprets it, Precept. liv.), that which originally belonged to judges; and from thence to be translated to God, the Judge above all (par. ii. cap. 2). But of this see xx. 2.

Ver. 9. For ox, for ass, for sheep,] Though these be only mentioned, yet the law reaches to all cattle whatsoever.

Which another challengeth to be his,] There is great variety in the translation of these words, as Mr. Selden shows (lib. ii. de Synedr. cap. 12); but, according to ours, the meaning is, when a man affirms that he either deposited such things with his neighbour, or lent them to him, or that he took them (as R. Levi Barzelonita interprets it, Precept. liv.), both parties were to be brought before the judge; that he might examine whether they had been put in custody chinam (as Mr. Selden observes in the place now mentioned); when a man brings an action against another about such things as are here mentioned, and the defendant confesses part of the charge, he shall pay double i. e. He who pretended to have deposited the goods (suppose) was to pay double if he brought an unjust action against his neighbour; or he with whom the goods were deposited was to pay it, if it appeared he had dealt fraudulently: but if it were found that the goods were lost by mere chance, he was to bear the loss.

Maimonides explains it thus, according to the opinion of the Talmudists (as Mr. Selden observes in the place now mentioned); when a man brings an action against another about such things as are here mentioned, and the defendant confesses part of the charge, he shall pay double unto his neighbour.

If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

Then saith an oath of the Lord between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

And if it be stolen from him, he shall make restitution unto the owner thereof.

If it be torn in pieces, then let him bring it for witness, and he shall not make restitution good which was torn.

but dones the rest; he was to restore as far as he confessed; but for the other which he did not confess, he was to be put upon his oath. Or, if he denied the whole, and he that brought the action had but one witness against him, he was to purge himself by an oath; for, by the law, no man was compelled to clear himself by an oath but in three cases, of which this was one, when a man was guilty by one witness.

Ver. 10.] If he lend any of these things to his neighbour, upon certain considerations, or let them for hire: and his neighbour affirms that they died, or were hurt, or driven away by enemies who carried them captive; but there was no witness of any of these allegations; then the cause was to be brought before the judge to find out the truth, in the manner following:

Ver. 11.] If there was no other way to discover the truth, then he to whom they were delivered, was to purge himself by an oath that he had not killed the beast, nor done any thing to hurt it; and the owner was to trouble him no further: nor was he bound to make any satisfaction, provided he had used these goods according to the agreement between them; for if he had employed them contrary to their contract, then he was bound to make them good to the owner of whom they were borrowed or hired. If he refused to take the oath, he was pronounced guilty; and restitution was ordered to be made out of his goods. But there were some temperaments of this law; for there may, by a variety of reasons, a breach of the bond of Elohim, as by an oath. For instance; he that was of such bad a reputation, that they had a suspicion he would not stick to purge himself, was not admitted to be absolved; nor, though he that brought the action required it, &c. (see Mr. Selden, lib. ii. de Synedr. cap. 15, p. 530).

Ver. 12. If it be stolen from him.] Through his negligence who was intrusted with it. He shall make restitution] Because he was bound to have looked better after it; by receiving wages for his care and pains in keeping it (as some interpret), or engaging to make it good, if he did not take the same care of it as if it had been his own.

Ver. 13.] If he could produce any part of it, as an evidence that it was torn, and he endeavoured to relieve it, he was not to make it good. The Hebrew doctors make many exceptions: for they would have him make good what was torn by one wolf alone; because they think he might have been able to defend the cattle against one, though not against many. If, also, he put the oxen or sheep into a pasture, wont to be infested with wild beasts or thieves; or, if he did not call in the help of his neighbours, &c. in these and such-like cases, he was to make good that which was torn, as Maimonides reports their judgment (see Bochart, Hierozoic. par. i. lib. ii. cap. 44).

Ver. 14. If a man borrow ought of his neighbour,
11 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

12 ¶ And if a man entice of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

13 But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

and it be hurt, or die] This the Hebrew doctors think concerns such things as were lent to another out of kindness, without any consideration for the use of them. About which, if there arose any controversy, by reason of some matim that it received, or its death, it was to be determined by the rule following.

The owner thereof being not with it, he shall surely make it good.] These words, and those in the beginning of the fifteenth verse ("but if the owner be with it, he shall not make it good"), seem to signify, that if the owner was with the thing that was lent, at the time of its hurt or death, it was to be presumed he would do his best to preserve it, and see it was not ill tended, and must, therefore, be considered, that the owner was in fault, and therefore bound to make it good. Which, though it may seem hard, was but necessary to make men careful, and do their best to preserve what was lent them in pure kindness. R. Levi, of Barcelona (Precept. lv.), interprets it quite another way, in this manner: that if the owner was with it at the time of its hurt or death, though not present at the time of its hurt or death, the owner was free; but if the owner was present at the time of the hurt or death, but not at the time of lending, he was bound to make it good. For "the matter (saith he) depends upon the beginning of it."

Ver. 13. An hired thing.] Some make the Hebrew word חָיָה, as the old translation hath it, "a hired woman," to relate unto the person; if he be a mercenary; i.e. the man who lends agrees to let the borrower have it at a certain price, &c. But this is the same, in effect, with the sense of our translation, which makes this word relate to the thing itself: which, if it were borrowed with a condition to pay so much for the use of it as the lender required, then the man, if he was not present at the time of its hurt or death, the owner was free; but if the owner was present at the time of the hurt or death, but not at the time of lending, he was bound to make it good. For "the matter (saith he) depends upon the beginning of it."

Ver. 16. If a man entice a maid that is not betrothed.] Whosoever lay with such a maid in the city was thought to have been an enticer only (unless witnesses came and proved that he forced her), because it might be well supposed her voice would have been heard, if she had cried out upon the force in the city. But if he lay with her in the field, where nobody could hear, it was presumed to be a rape. Thus Monimondes and other Hebrew doctors.

He shall surely endow her to be his wife.] This law does not differ much from the old translation hath it, "a hired woman," and take her to be his wife," but only "endow her to be his wife:" that is, give her such a dowry as she might be his lawful wife. So the same Hebrew doctors understand it; who will not have it to be a command that he should marry her (though that was best), but only that he should make satisfaction for taking away her virginity; which was by paying so much, in the nature of a dowry, as would render her fit to be his wife, if both of them could agree. Yet so, that if either he, or she, or her father refused (for it was in the power of any of these, as they say, to hinder the marriage), he paid this mauncel as the dowry of a virgin to her father (see Selden's Unz. Hebr. lib. i. cap. 16). There is another law of

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

this nature (Deut. xxii. 28, 29), but it speaks of a virgin deflowered by force: of which see there.

Ver. 17. If her father utterly refuse.] Here is mention made only of the father; not of the man that deflowered her; who, one would think, should have been bound to marry her, if she and her father consented. And Maimonides gives the拉丁文 as נְפֵי-יַעַרְיָה. But if the father of the damsel did not like to give her to him, he was to pay as here is directed.

He shall pay money:] That is, saith Josephus, fifty shekels, סֵכִי הֶשְכִּילַי יְסֵכִי, "as a satisfaction for her reproach." (lib. iv. Archz. cap. 8.)

Ver. 18. Thou shalt not suffer a witch to live.] This law about witches follows the other about virgins; because witches, among other practices, help by evil arts to allure and entice silly virgins to consent to men's solicitations. Epiphanius reports from one that saw it such a magical operation used by a Jew to procure the love of a Christian woman, who was preserved from the δέλμα τοις ουσιον, "power of his witchcraft," by the seal of Christ (as he calls the sign of the cross), wherewith she fortified herself, at the first attempt made upon her (Herod. xxx. n. 7, 8). But such wicked wretches did a world of other mischief, and therefore were to be put to death, whether they were men or women. The Scripture, indeed, mentions a witch only (saith the Gemara of the Sanhedrin, cap. 7, n. 10) and translate an., "a woman," for such people held that every plant had its star, and so had every animal, and all metals. For example; they said, 1 Pluck such a leaf, or such an herb, when the sun, or any other planet, is in such a place; let such a metal be melted under such a constellation, or such a constitution of the moon; and then say such and such words and let a fume be made with such herbs or leaves and that in such and such a form, and this or that will follow. This was their doctrine, and such works as these were the peculiar worship of the stars, who were delighted, they imagined, with such actions, words, or fumes, and for the sake of them would do whatsoever was desired.

All this, he saith, is cock out of their books then evident; from which he concludes, that the scope of the law being, that all idolatry should be taken out of the world, and that no virtue should be ascribed to any star of doing good or hurt to men (which opinion led men to their worship), it necessarily followed that all witches and wizards should be put to death, because they were idolaters; though after a peculiar and different way from that wherein the vulgar worshipped idols. And he thinks that a witch is rather mentioned than a wizard (though both intended), because men are naturally more tender towards the female sex, and apt to favour them; and, therefore, it is as if Moses had said, "Thou shalt kill even a woman that is guilty of this crime." But afterwards
19 ¶ Whosoever lieth with a beast shall surely be put to death.
20 ¶ He that sacrifeth unto any god, save unto the Lord only, he shall be utterly destroyed.
21 ¶ Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

(Lev. xx. 27), he commandeth both men and women to be stoned.

Others of the Hebrew doctors (particularly R. Levi Barzelonina) give this reason why witches were not to live, "Because they directly thwarted God most blessed, who made all things when he created them for such and such purposes; which they perverted, and, by devices of their own, made to serve other ends which God never designed" (Precept. lix.); but this they could not do without the help of evil spirits; and therefore their crime consisted in entering into a familiarity and a league with them, whose assistance upon such occasions they invoked: which was, in effect, a renunciation of God.

This was an iniquity which had overspread the whole world, especially the eastern parts of it. And as for the Romans, we find a law, as old as the twelve tables, against witchcraft; apud nos in duodecim tabulis caput est, quia alienos fructus excaussat, as we read in Seneca (lib. iv. Nat. Quest. cap. 7), where he mentions the like law among the Athenians. For the Greeks, we find, an extremely addicted to this, especially in Thessaly. Of which none, that I have read, spake so plainly as Plato, in his eleventh book of Laws, p. 932, 933, where he orders punishments not only for those who destroyed others by potions, but for those who pretended to be able to revenge themselves on others, ἡ μαγισσια τι τινι καὶ ἡσαβαις καὶ καταδέοιν λογισται, ut licet de certain enchantments, or by charms, or by those spells which are called lies, or knots. Concerning which, he acknowledges, it is hard to know any thing, or to persuade others there is nothing in them. For if a man see anywhere, κραται μαγισσα πεπλαιμαι, &c. 'waxen resemblances,' made and set either at their doors, or in the turning of the ways, or at the tombs of their ancestors; none can pretend to tell him to reject these things, because he knows not what efficacy is in them." And therefore he would have even such people, who used these sorts of witchcrafts, to be put to death, if they were professors of any sort of knowledge (as μάτης καὶ τιποτακωνος), but if they were simple people, he leaves the judges to punish them as they found reason.

Ver. 19. 'Whosoever lieth with a beast!' This is so infamous a sin, and such a dishonour to nature, and the Author of nature (as Conr. Pellicanus well glosses), that it was not fit such a person should live upon the face of the earth, but die without mercy. See Lev. xviii. 23, xx. 15, 16, where this is more largely handled.

Ver. 20.] Say being the principal act of worship in those days, includes in it all other acts of worship and Divine service, which they were required to pay to the Lord alone (xx. 2, 3, &c.): but the punishment of doing otherwise was not enacted till now. Of which he treats more largely Deut. xvii. 2, 3, &c. See there.

Ver. 21. 'Thou shalt neither vex a stranger, nor oppress him.' Here are two distinct commands. The first of which [not to vex a stranger] the Hebrews will have to consist in not upbraiding him with his former state of heathenism, or giving him any opprobrious words: as saying, Remember what thou wast; or what thy father did. And this was neither to be done to a pro-

22 ¶ Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry:
24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.
25 ¶ If thou lend money to any of my people

sebye of justice, nor to a proselyte of the gate, as far as Mr. Selden could judge of their opinion herein (lib. ii. de Jure N. et G. cap. 4). The second [not to oppress him] consisted in not using him hardly in their dealings with him, by making him pay, for instance, and any time more than it was worth. Which, the same Mr. Selden (lib. vi. cap. 5, p. 690), thinks, the Hebrews were of opinion belonged only to their usage of proselytes of justice, who were perfectly in their communion. But this is very unreasonable: for (as R. Levi Barzelonina himself observes), by thus treating any proselyte, they might endanger their return to paganism again, out of indignation to be so despised: and much more when they saw they were wronged. Which God took care they should not be, because they were more helpless than other men, and had fewer friends. Which is the reason that this precept (as the Jews themselves have computed) is inculcated in one and twenty places (see particularly xxii. 9; Lev. xix. 33).

For ye were strangers in the land of Egypt.] There could not be a more powerful reason to move them to treat strangers kindly, than the remembrance of their own oppressions in Egypt, from which they were delivered by the mere mercy of God, which they ought to imitate.

Ver. 22. Ye shall not afflict any widow, or fatherless child.] Give them no trouble either in word or deed, as the same R. Levi interprets it (Precept. lix.); but in all their commerce with them, in buying, selling, or any other intercourse, treat them not only civilly, but kindly, and benigly. And the reason of the precept, saith he, is the same with the former: because widows and orphans have few or none to protect them, or plead their cause; and therefore the law took care of them, as if their husbands and parents were yet alive. See Ver. 21. 'Thou shalt not upbraiding them.' By giving them ill language, or by insulting over them, or destroying their goods; much more if any man smote them, he was liable to the judgment of God, as Nachmanides interprets it.

'They cry at all unto me.'] A child, saith the same R. Levi, cries to his father, and a wife to her husband; but the widow and the fatherless cry unto me, and I will hear them, for I am merciful.

'I will surely hear their cry.+] Punish you for your ill usage of them, as it follows in the next verse.

Ver. 24. 'My wrath shall wax hot.'] This signifies their punishment should be θεοκρία, "sent upon them from God," who orders no penalty to be inflicted by their judges, because he intended himself to be their avenger, and that in a very remarkable manner, by serving them in their kind; as it here follows.

'I will kill you with the sword; &c.] Here the Hebrew doctors cry out, Measure for measure (as R. Levi observes); for he threatens that the wives of those that afflicted them should be widows, and their children fatherless, and find none to take pity upon them. For with the measure that men mete withal, others shall mete to them: "if a woman (as he goes on) shall afflict them, she shall die, and her husband shall marry another wife, which shall afflict her children."

If thou lend money to any of my people

That is, to an Israelite.
That is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that is his covering only, it is his raiment for his skin: wherein shall he sleep?

That is poor by thee,] By a poor man they do not understand one that goes a begging, but one in such want that he is more to be pitied than those who have the confidence to beg in the streets. The foundation of this precept (as the before-mentioned R. Levi observes) was to fix in them the great virtue of mercy, kindness, and clemency; whereby poor people being helped, in this way of lending them money gratis, might recover again to a better condition, by the goodness of God to them.

Thou shalt not be to him as an usurer.] Neither domineer over him, nor make him pray, and entreat, and wait long, as if he were a slave; nor exact any thing for the use of the money.

Neither shall thou lay upon him usury.] Not make him pay so much for it, as to ruin some of them interpret it, this is a precept requiring all Israelites to have no hand in letting out money to usury, either by writing the bonds, or by being a witness to them, or by being bound with others for the interest of money; for the word they observe is in the plural number, ye shall not put upon him usury. Which law concerning usury is fully shewn, in the Deut. xxi. (v. 19, 20, cap. 9, 10), where he shows that some usury was forbidden by the law; and other by the decrees of their wise men. The law forbade them to contract to receive back again any sum of money more than they lent. But it was further required by their wise men, that they should not receive any gift beforehand to induce them to lend; nor any thing afterward by way of gratuity, or to express their thankfulness. Yet this last was permitted in the loan of orphans' money, as Maimonides saith. And what was thus forbidden to be done to an Israelite, was permitted to be done to a gentile. Nay, some will have that to be an affirmative precept which we read Deut. xxiii. 20, obliging them to take usury of a gentile, if they lent any money to him. And that Maimonides contradiction. And therefore are those who think this law only forbade them to take usury of a poor Israelite, but not of a rich: it being unreasonable that he should increase his wealth by the use of his neighbour's money, and have no profit thereof.

Ver. 26. If thou at all take thy neighbour's raiment] His clothes, as we speak, or bed-clothes. For it is plain, by what follows, he speaks of that which was to keep him from the cold in the night.

To pledge.] As a security for the payment of the money which he lent him.

Thou shalt deliver it unto him:] This shows he speaks of a poor man; which is more fully declared, Deut. xiv. 12, 13, where it is his covering only.] It was contrary to humanity, to keep from him the only thing he had to keep him warm in his bed; for it was in effect to kill him.

When he crieth unto me, that I will hear:] Punish thee for thy barbarous cruelty (ver. 23), and besides, the Hebrew doctors say, he was to be beaten, by order of the court of judgment.

I am gracious.] And would have you like myself.

Ver. 28. Thou shalt not revile the gods.] i.e. The judges, as no doubt it is to be interpreted (see Mr. Selden, lib. ii. de Jure Nat. et Gent. cap. 13, p. 289), and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

28 ¶ Thou shalt not revile the gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

And the Hebrew doctors give this reason for it; because it tends to terrify them from doing justice, and exposes them to the contempt and hatred of the people: whom it also inclines to sedition. But many of them (see him, cap. i. p. 9), will have another precept contained in this, that they blaspheme not the name of the Most High. Some few also (among whom is Philo) fancy it to be a command not to revile the gods that other people worship, though they be false gods. And so Julian the apostate took it; who is confuted by St. Cyril, as Mr. Selden there observes.

Nor curse the ruler of thy people.] That is, either the prince of Israel, or the president of the great Sanhedrin. So R. Levi Barzalonia (Praecept. lxxviii.). The intention of the Scripture is to admonish us of our duty to him, who is the prince of Israel; with respect both to the dominion of the kingdom, and of the law (as his words are), it being a great crime to speak evil of him, by whose care all differences were composed, &c.

If any man was guilty of this crime, he was to be scourged three times; and if he were the son of a prophet, four. And he that was guilty in the holy city, he was to be stoned. But he that was guilty in the villages, he was to heathens themselves reckoned this among the greatest offences. It was one of the laws of Charondas (as Hen. Stephamus observes in his Fontes et Rivi Juris Civiliis): Ισοτο δι' μηκότα δάκηματα, θεον καταφύσιος και γοίνοι κάπως κτεινά, όταν αρχοται και νόμον αλεξορούν, και εκοινούς ενόπλια εκθέοντες "let these be reckoned the greatest crimes of all, except the gods and voluntary abuse of respect to rulers and laws, and voluntary dishonour of justice."

In like manner Zaleucus ordains, that, next after the gods, and demons, and heroes, γοίνοι τε και νόμοι και αρχοται σύνεργας είνας των τιμάς, "parents, and the laws and rulers, should be equally had in honour." And Plato thought those that would not be subject to the Sovereign, to be deserving of the punishment of the old Titans, who would have pulled the gods out of their thrones, την μνημήνια χαλαση τοιαύταιρη φωνή ειδικούς και μνημοσύνας.

Ver. 29. Thou shalt not delay to offer the first of thy ripe fruits, &c. The Hebrews will have this to be a direction for the bringing unto God, in due order, those things which were to be offered to him. As, first, the trumnah; which was the first oblation that was made out of the corn, when it was newly threshed out: which was to be, they say, a fiftieth part: which was given to the priest. Then the first tithe, which was given to the Levites; and the second tithe, which the possessors ate at Jerusalem, when the tabernacle was settled there. This order, they say, God here requires them not to be suffered, because they had the honor of the old Titans, who would have pulled the gods out of their thrones, την μνημήνια χαλαση τοιαύταιρη φωνή ειδικούς και μνημοσύνας.

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30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

Ver. 30. Likewise shalt thou do with thine oxen, &c.] See xiii. 2, 12, 15. On the eighth day thou shalt give it me.] It was not acceptable to God, because not fit to be offered to him till the eighth day; for the same reason that children were not circumcised till the eighth day. For all creatures, when they are newly born, saith Maimonides (par. iii. More Neocho. cap. 49), by reason of their abundant moisture, are so weak and feeble, that it is doubtful whether they will live or no; and therefore, till seven days be over, they are locked upon as but abortive (so his words are), and scarce numbered among the living. Besides, they are not sufficiently purged till then from the foulsness of their stomach and bowels: which is another reason they were not to be offered unto God; who did not accept that which was imperfect or impure. Whatevsoever was the reason, this law was observed also among the gentiles, as Bochart shows out of Pliny in his Hierozoic. par. i. lib. ii. cap. 50. Yet there was this difference between these and the first-fruits mentioned in the foregoing verse; that though these creatures were fit for sacrifice on the eighth day, yet they might stay longer before they were offered, though not beyond the year, for then they were not accepted (as was observed before, xii. 5), but the first-fruits of corn, wine, and oil, were to be offered presently, as soon as they were ripe.

Ver. 31. Ye shall be holy men unto me:] Because the Israelites were a peculiar people, separated to God by peculiar laws and rites by him instituted (and thence called a holy nation, xix. 6), therefore God commanded them to distinguish themselves even in their diet, from other people; and look upon it as below their dignity to eat such things as the gentiles did. This is the meaning of their being holy to God, as appears from Deut. xiv. 2, 3, 21.

Neither shall ye eat any flesh that is torn of beasts in the field:] Both because the blood was in it and it was devoured by unclean creatures. R. Levi, before mentioned, saith, it was unwholesome; which he makes the reason of the prohibition. But whether it was torn by a wolf, a lion, or a bear, or any other beast, it made no difference, if so be it died presently, or not long after. So the Jews interpret the Hebrew word teremphah, as L’Empeur observes out of Moses Mikkotsi (in his notes upon Bava kama, cap. 7, sect. 2), who saith it signifies “that which a beast tears, or bruises, so that it is near to death, though it be not actually dead.” For if it was dead, they call it nasiy, “a carcass;” which in their language signifies, not only that which dies of itself, but which is killed with a weapon or torn by a wild beast. Accordingly they take teremphah here to signify, not only that which is torn by beasts, but that which any other way is so hurt that it is near to death. As, if it fall from a house, and break its ribs, or other members; or an arrow be shot through its heart or lungs; or any disease have affected those vital parts. If death was more likely to ensue upon such things, it was not to be eaten.

In the field:] Whether it were torn in the field, or any other place, it made no difference; but the field is mentioned, because there commonly such things happen.

Ye shall cast it to the dogs. ] R. Solomon saith they might sell it to the Gentiles, whom the Jews counted no better than dogs. Which agrees with the decree in the Misna (Bava kama, cap. 7, sect. 2), that though it appeared afterward a thief had stolen what was torn, yet he was to make the legal restitution: contrary to the opinion of R. Simeon, who absolved such a thief, because he might not eat it, and consequently have no benefit by it. But most thought he might sell it; and therefore was liable to make satisfaction. If any Israelite did eat of it, he was to be scourged. Sir J. Marsham quotes the like precept out of Phocylides’s verses, which end thus:

καλόν ἐστιν ἔλεος ὡς αἴματι.

“Let beasts be eaten by beasts” (Chron. Egypt. sect. ix.).

CHAPTER XXIII.

1 Of slander and false witness. 3, 6 Of justice. 4 Of charitableness. 10 Of the year of rest. 12 Of the sabbath. 13 Of idolatry. 14 Of the three feasts. 15 Of the blood and the fat of the sacrifice. 20 An Angel is promised, with a blessing, if they obey him.

1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 ¶ Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

should not lay his cause before the judge, in the absence of him that is to answer, though the judge would hear it. And he also adds, that the rabbins take it to comprehend such as report the calumny, or that receive it; or give a false testimony. And Philo thinks the Greeks from thence took that law, μὴ παραφέρεις ἰδιον, “not to make a proof of a hearsay,” which was in the Attic law, as Mr. Selden observes (lib. ii. de Synedr. cap. 13, p. 576). And it seems to me most rational to take this to relate to witnesses (as the following clause doth), that they should neither calumniate any man, nor bring ungrounded reports to carry a cause.

Put not thine hand with the wicked to be an unright-
Neither shalt thou countenance a poor man in his cause.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

thought not themselves bound to any such kindness for one of another nation. This, perhaps, they gathered from Deut. xxii. 1, 2, where, instead of the word enemy, we find cases uses the word breach. But this should have taught them, to look upon all men, even enemies, as brethren; having the same common original, and bearing the image of the same God.

This verse may be connected with the foregoing in this manner: If you are inclined to show pity, do it in such instances as these, but not in judgment.

Ver. 5. If thou see the ass of him that hatheth the lying under his burden,] His ass is only mentioned, but oxen, and other like creatures, are intended; as appears from the former verse. Yet this likewise the hard-hearted Jewish doctors would have belonged only to an Israelite who hated them. And they put several cases upon this law: as, what if the beast be a beast of a friend, the burden belong to an Israelite; or to the contrary; what is to be done? And if they meet with two beasts belonging both to Israelites, and labouring under burdens; but one the beast of a friend, the other of an enemy; which is he bound to help? In which they resolve, that he is by this precept to have regard to the beast of his enemy; that he may subordinate his own affection, which would persuade him otherwise. How far also the word extends is a question among them: that is, how far they were to go out of their way to lend their help; with suchlike niceties, which I shall not trouble the reader withal.

And wouldst forbear to help him, thou shalt surely help with him. The sense is clear enough; but the construction of it seems to me the Hebrew is not so plain. For the word azob, which we translate help, signifies to leave or forsake: and so the Chaldee here interprets it; "Thou shalt in that moment dismiss or forsake thy enmity to him, and go and help him." And L. de Dieu to the same purpose; "Rather than leave him under his burden, quit thine enmity to him," &c. Other versions, as the Chaldee, are not able to make out the grammar of the Hebrew words; but Bochart thinks all in vain: unless, instead of the particle le with a waw, we admit it with an aleph: and then it runs clearly in the Hebrew in this manner, "Thou shalt cease (or abstain) from leaving him" (i.e. do not follow thy own inclinations to pass by him); "leaving thou shalt not leave him" (i.e. by no means leave him), viz. to raise up his beast himself, as if it nothing concerned thee. Or, "Thou shalt abstain from leaving it" (i.e. the ass labouring under his burden); "I say, thou shalt by no means leave it." The same thing is repeated, because it is a command so opposite to men's depraved affections; and therefore was fit to be incisively, that they might not lightly pass it over (see Hierozoic. par. i. lib. ii. cap. 40, p. 399).

Ver. 6. Thou shalt not wrest the judgment of thy poor in his cause. As they might not favour a man because he was poor (ver. 3), so much less might they wrong him; or not do him right, because he wanted money to prosecute it. There seems to be an emphasis (as Conradus Pellicionus observes) in the word thy poor: importing that they had such a relation to them, that they ought to be as much concerned for them as any other member of their body.

But the Jews, fancying this to be sufficiently in-
7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 ¶ And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger:

included in the precept before mentioned (ver. 3),
understand here by the poor, a bad man: who is
papas preceptorum, non facultatum, “one that wants
virtue, not money.” To whom a judge might not say
he was a wicked fellow, and condemn him without
any further examination of his cause: for it belongs
to God (saith the same R. Levi) to execute judgment
upon the ungodly, and not to the judges.

Ver. 7. Keep thee far from a false matter.] i.e. From a false judgment (for he seems to speak to the judges), and neither admit that which is false, nor pronounce it.

And the innocent and righteous slay thou not.] That is (saith the before-named R. Levi Barzel.), beware carefully, lest thou take away the life of him that may innocently suffer from the accusation.

And therefore, he saith, the judges were to condemn no man, but by the testimony of two eye-witnesses. And they make this precept as much as, thou shalt not judge out of conjectures. Nay, if there were two witnesses that did not speak to the same matter, he was not to be condemned. As, if one witness said he saw such a man break the Sabbath, and another said, he saw him commit idolatry; judgment was not to be given against him upon this testimony; because Moses saith, slay not the innocent. Another example of which is still more close, which is mentioned in the T. Sanhedrin: if one said he saw him worship the moon, and another that he saw him worship the sun, the man was not to be condemned who was thus accused, because the witnesses did not speak to the same sort of idolatry (see Selden, lib. ii. de Synod. cap. 13, p. 567). By the same reason they were not to acquit him who was plainly convicted of such impieties.

For I will not justify the wicked.] i.e. Such an unjust judge.

Ver. 8. Thou shalt take no gift.] No, not to absolve
the innocent; or to condemn the guilty: as it is in
interpreted in Siphri.

For the gift blindeth the wise.] Such presents made to a judge are apt to cast a mist (as we speak) before his eyes, i.e. to corrupt his understanding; though he be otherwise perspicacious enough to discern between truth and falsehood, good and evil (1 Sam. viii. 2). The word which we translate wise, is in the Hebrew piecechim, open or seeing; concerning which consult Bochart, lib. i. Canaan, cap. 16, p. 470.

And perverteth the words of the righteous.] By words seems to be meant the sentence of those who might otherwise have been inclined to be righteous and upright judges.

The Hebrew lawyers say, that not only pecuniary gifts are here forbidden, but such words also (I suppose they mean promises of reward) as may win the affection: and that he who gave the present was guilty, as well as he that received it (see Selden de Synedris, lib. ii. cap. 13, p. 570). But especially Joth, Ccch. ad exempt. Gem. Sanhedrin, cap. i. sect. 10; Annot. 4, where, among other things, he gives this ingenious derivation of the Hebrew word shekoch, which we translate gift (out of the treatise called Chetuboth, where it is said to be as much as shekhu chad, that is, whereby he is one); for the party who receives the gift hath his mind so drawn to the giver,
shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt;

the name of other gods, neither let it be heard out of thy mouth.)

16 In the time appointed of the month Abib,] viz. At the passover, Pentecost, and Shavuat, when they gathered all the fruits of the earth, and dwelt in tabernacles; as it follows in the next verses.

17 This was the first of which was plainly instituted, in memory of their coming out of Egypt. The second, some think, was in memory of their coming into Canaan (rather of the overthrow of Pharaoh in the sea, and giving the law on Mount Sinai). And the third, in memory of their dwelling so long in the wilderness, as the psalmist observes in his More Noevoch, par. iii. cap. 43.

At these three great solemnities three things were to be done: first, they were to make a feast: secondly, to appear before God in the court of the temple; and, thirdly, to rejoice. Besides which, they were to bring certain offerings unto God.

18 This shall be the feast of unleavened bread,] viz. Eusebius thought worthy to transcribe out of him at large, in his Prepar. Evang. lib. viii. cap. 9.

But this precept about the year of rest is more fully delivered in Lev. xxv. 2, 3, &c., where see what I have noted.

19 I the Lord have spoken. He would not have them imagine they should rest less on the Sabbath this year than in others, because this was the first year as kind of Sabbath, and taught them to circumspect in the usual strictness. Which is the reason, perhaps, of the repetition of this precept in this place.

That thine ox and thine ass may rest,] This shows that one great end of instituting the observance of this day at Marah (xxv. 23, 26), was, that men and beasts might rest, in remembrance of the rest that God had given them from their burdens in Egypt; for Lev. xxv. 33 Barzelonita observes, that this precept is repeated in the law twelve times.

20 In all things that I have said unto you be circumspect.] Be cautious, lest you offend in any of the forenamed particulars; but especially in that which follows.

21 Make no mention of the name of other gods.] Such cautions as these, to prevent idolatry, are repeated no less than forty-four times in the law, as the same R. Levi observes. And the meaning of this is, either that they should not swear by other gods, or make any vows in their names; nor consequently enter into society with gentiles, as the best of the Hebrew writers understand it, and as the Vulgar Latin takes it, or that they should not so much as simply name the gods of other nations. They who are of this last opinion differ in their explication of it. For some of them say, only the calling them by such names as attribute some divinity to them, is the thing forbidden; not calling them by their proper names of Moloch or Bel, or the like; and thus Tertullian understood it. But there are others who think it lawful (so far as to use any of their names in common discourse; though there be no mention of their divinity. For Chemosh and Milcom, and such like names, they say, are not mentioned in Scripture but with detestation and reproach (as the abomination of the Moabites or Ammonites), and therefore they think it unlawful to say, I invoke thee on the feastday of such an idol of the gentiles, or the like. Yet some of those who imagine the simple use of their names to be forbidden, except the names of those mentioned in Scripture. So Maimonides; the names of the idols of the gentiles which are mentioned in Scripture it is lawful for us to name; as Peor, Bel, Nebo, Baal, &c. (see Selden, lib. ii. de N. et G. cap. 13, p. 269, &c.). They say this precept binds men and women in all places, and at all times; and the punishment for its violation was beating.

22 Ye shall not pass over,] viz. Eusebius observes in his More Nevoch, par. iii. cap. 43. Of these three great solemnities three things were to be done: first, they were to make a feast: secondly, to appear before God in the court of the temple; and, thirdly, to rejoice. Besides which, they were to bring certain offerings unto God.

23 This shall be the feast of unleavened bread,] see xii. 17, &c. xiii. 6, 7.

In the time appointed of the month Abib.] Or in the month of new eorns of corn (see xii. 4). For many learned men (particularly Huetius) think this word Abib not to be a proper name, but an appellative (as they speak), the proper names of months being not yet used among the Hebrews; who spoke of them before the captivity of the Babylonians. Others, according to the order and number wherein they stood, viz. first, second, third, &c. month (see Demonstr. Evang. prop. iv. Cap. de Libro Joshua, n. 2).

24 None shall appear before me empty.] The phrase in the Hebrew (which we translate appear before me) is very remarkable, viz. None shall see my face: which does not signify that they beheld the external symbol of his presence; but that they looked directly that way where it was: and that they should not be accepted by God, unless they brought some present with them. For none approached to an earthly majesty in those countries without a present (as we read in the sacred story), which was a token of love and affection as well as of respect and honour. And therefore this precept did not only pertain to this feast, but to all the others mentioned in the verse before, as appears from Deut. xvi. 16. And accordingly there were special oblations ordained by the law itself, which were then to be made. At the passover, when their harvest began, they were to bring a sheaf of the first-fruits of their harvest, and might not eat any corn till this was done (Lev. xxiii. 10, 14). At the next feast they brought two wares, for a second first-fruits of their wheat harvest (Lev. xxiii. 17); and at the feast of tabernacles, they offered the first-fruits of wine and oil (see Mr. Mede, Discourse xlvii. p. 335). Besides all which, good men brought free-will offerings; which are often mentioned in the law.
out from Egypt: and none shall appear before me empty:"

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in thy field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

Ver. 16. The feast of harvest.] Called also the feast of weeks (xxxiv. 22), because it was seven weeks after the passover. Mr. Mede, in the place now named, thinks this was called the harvest-feast; because as harvest began at the passover, so it ended at Pentecost. And thus Bochart also: "At the passover they first put the sickle into the corn; and about Pentecost harvest was finished, and all brought into the barn" (Hierozoic. par. i. lib. iii. cap. 13). But this seems not to be true; for now only the firstfruits were brought: which were not offered in the end, but in the beginning of harvest. And so it fol-

The firstfruits of thy labours, which thou hast sown in thy fields.] Which is not to be understood of all their labours, but of those fruits which were first sown in the ground. It being therefore called the harvest-feast, because the principal part of harvest, viz. the wheat-harvest (as it is expressly called, xxxiv. 22), then was, and that sort of grain was sown before barley, as that was before flax; and therefore here called the firstfruits of their labour sown in the field.

Feast of ingathering.] Called also the feast of tabernacles, Lev. xxiii. 34.

Which is in the end of the year.] By this it appears that their year anciently began in the month Tisri, about autumn; at which time the world itself began, and was called, and a great many other learned men assert, with such reasons as are not easy to be confuted.

When thou hast gathered in thy labours out of the field.] At this feast their harvest was completed; the fruits of the earth being not only ripe, but gathered into their barns. Which was the foundation of the great rejoicing we read of at this time; because God now gave them some rest and respiration, as Maimonides speaks, from their employments (More No- voch, par. ii. cap. 43), where he observes that Aristotle himself, in his eighth book of Ethics, mentions such a feast among the gentiles, and upon the same ground, in these words, as he recites them: "An-

pleasantly, sacrifices and public assemblies for the sake of sacrifices, were in the gathering of the fruits and products of the earth; as if the sacrifices were offered for their respiration." The Israelites dwelt in booths at this feast for another reason; and their dwelling in booths was now most tolerable (as the same Maimonides there notes) because the weather was moderate at that time; when they were not wont to be troubled either with heat or with rain.

Ver. 17. Three times in the year all thy males shall appear before the Lord God.] This verse more fully explains what was said ver. 14, by showing where they should keep these feasts, viz. before the Lord; i. e. in the place where his most glorious majesty should settle: which was first in the tabernacle, and afterward in the temple, and then who should appear before him there, viz. all the males, though others were not bound to it; though some religious people carried their whole families with them, as appears by Elkanah (1 Sam. i.). This command is repeated (xxxiv. 23), and the true reason of it seems to have been this: that while they dwelt in the wilderness they ate no meat at all at their private tables, but what had been first offered up to God at the tabernacle (Lev. xxvii. 4, 5). Which precept was dispensed withal when they came into the land of Canaan, and dwelt, many of them, so remote from the tabernacle, that they could not come up every day to sacrifice (Deut. xii. 21). Instead of these three times and set times appointed in the year: in which every male was bound to come up, and see God at his tabernacle, and there eat and drink before him. Whence the sacrifice which was then ordered, was wont to be called a sacrifice of seeing, as Dr. Cudworth hath observed in his little treatise of the Right Notion of the Lord's Supper. But as the latter part interprets it, they were not to bring their males to appear before the Lord till they were able to walk, in their father's hand, up from Jerusalem to the temple.

Ver. 18. Thou shalt not offer the blood of my sacrifice.] That is, the paschal lamb, as Jonathan in express words interprets; and as it appears from xxxv. 25, that the first passover was a sacrifice, I observed before, xii. 27.

With leavened bread.] There being three great solemn feasts appointed in the foregoing verses (ver. 14, 17), in this and the following he prescribes some rules how they were to be observed. And here, in this verse, ordains two things relating to the passover: that it should not be eaten with leavened bread; nor any of the sacrifices, nor their morsels, nor a sacrifice, of which were ordained before (xii. 10, 14, 15), in its first institution; and here repeated, upon its being mentioned again with the other feasts.

It may be fit for me here to observe, that to move the Israelites to keep this passover with the greater care, God calls it both here and in xxxiv. 25, after a peculiary manner, my sacrifice, and my feast, (as the latter part of this verse may be translated), being a feast of a most solemn nature; and a sacrifice then offered of singular use. For which reason he requires them, as not to offer it with leaven (which was at that time forbidden for special reasons), so not to reserve the fat of the offering till the next day: for that was not for the honour of the sacrifice; but being apt quickly to corrupt in these hot countries, and to offend the palate, or the nose, which had been against the dignity of the sacrifice. Which is the reason the Jews give why the flesh of the peace-offerings was not to be kept till the third day (Lev. xix. 6). It was to preserve the manner of the sacrifice: things kept so long being apt to stink. Whence εἰδωλοαἰσθήματα, "yester-

day's flesh," is noted in Hippocras the same with σαρκίνα, "corrupt:" and Galen expounds ως διὰ τοῦ θερμοῦ, "to tend to corruption;" as Pet. Castellanus observes (lib. i. de Esu Carnium, cap. 5, p. 42).

Ver. 19. The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God.] This precept hath a respect to the next feast, that of Pentecost. And therefore, though there were several firstfruits, which were all to be offered in their time (which were of seven things, barley, wheat, figs, pomegranates, olives, dates, and grapes), yet here are meant only the two loaves or cakes made of their new wheat, which were to be offered at this feast (Lev. xxiii. 17), for till this was done they might not make use of their corn (see more concerning this matter
Thou shalt not seethe a kid in his mother's milk.

20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, offering him milk, and Fannus with a kid: and every one knows both these were used in the worship of Bacchus.

Ver. 20. Behold, I send an Angel before thee.] In the twenty-third verse he calls him mine angels; by which the Jews commonly understand Michael: there being but a very little difference between Malachi (which signifies my angel) and Michael. But a great many Christians think this was not a created angel, but an uncreated, viz. the eternal Son of God; who, they suppose, appeared to Moses in the bush, and conducted them all along to Mount Sinai. Which I am afraid to assert, because it seems dangerous to me (as I observed above) to call him simply an angel, i.e. a minister or messenger, without any such addition as that in Mal. iii. 1, The angel of the covenant. For so he was at his incarnation, of which he there speaks: before which I dare not ascribe to him such ministerial works as these, of bringing the children of Israel out of Egypt, and going before them to lead them the way to Canaan. This was properly the work of an angel, to whom Moses attributes it, when he orders his ambassadors to say to the king of Edom (Numb. xx. 16). "When we cried unto the Lord he heard our voice, and sent an angel, and hath brought us forth out of Egypt," &c. But this angel was a prime minister in the heavenly host, by whom he was accompanied. So he saith to Joshua (v. 14), "I am come as captain of the host of the Lord." Which is the title of Michael in Dan. x. 13, 21. But though we thus understand it here, this doth not exclude the presence of God himself, but rather proves it: for this angel and his host were sent from the Shechinah, who was in the pillar of cloud: which was moved by this angel, and conducted them through the wilderness (see Num. xii. 7, 8).

To keep thee in the way, &c. To preserve and protect them, as well as to direct and guide them, till they came to Canaan; which was the place God had prepared for them.

Ver. 21. Beware of him.] Or observe him. Obey his voice.] Because he did but report what God himself commanded; who was there present with them, as long as they obeyed him.

Provoking him not.] By any disobedience. For he will not pardon your transgressions.] But punish you, when you contumaciously offend me.

For my name is in him.] He acts by my authority, and power, and sustains my person, who am present where he is. For the name of God is said to be there, where He is present after a singular and extraordinary manner (1 Kings viii. 16; 1 Chron. vi. 5, 6). Maimonides expounds it, My word is in him, i.e. saith he, God's will and pleasure was declared by the angel (par. i. Morenoch, cap. 64). In which he seems to follow the Chaldee, who translates it, "for his word is in my name," i.e. what he speaks is by my authority.

Ver. 22. ¶ But if thou shalt indeed obey his voice.] By this it appears that the words of the angel were the words of God; who spake by him: and both are to be understood to be present (see Gen. xxii. 11, 15).

Then I will be an enemy unto thine enemies, &c.] God and the angel seem to me to be so distinguished. V. 1.—40

CHAP. XXIII. 313
24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

in this verse, that we should not look upon the angel as God, but as his minister.

Ver. 23. The word Malachiy means, according to the very same letter, which Michael, the author of the Book of Enoch, takes it, as if he had said, "Michael, my proper or peculiar angel," &c.

Bring thee in unto the Amorites.] Who were the principal people in the land of Canaan; and had made themselves masters of the first country which Joshua conquered (see Gen. x. 16).

The Hittites, and the Perizzites, &c.] Concerning these people here mentioned, see Gen. x. 16, xv. 17, xv. 19, &c. The reader cannot but observe that here are only six nations mentioned, whereas there were seven in all, whom God delivered up into their hands (Josh. iii. 10); yet in another place, where he commands them all to be utterly destroyed, Moses mentions but six, as he doth here (Deut. xx. 17). For, as some have conjectured, the Girgasites, who are here omitted, had been subdued by the Amorites, and were mixed with them; who were the most powerful of all the seven nations, and had spread themselves into many parts of the country; as appears from Gen. xiv. 13; Num. xiii. 29; Deut. i. 7, 19, 44.

Ver. 24. Thou shalt not bow down to their gods, nor serve the.] This is a caution against the idolatry of the people of Canaan: into whose country, when he had brought them, he charges them to be so far from doing any honour to their gods, either outwardly by bowing down to them, or inwardly by serving them; i.e. as some of the Hebrews interpret it, praying to them, or giving thanks, &c. (Selden, lib. iii. de Jure Nat. et Gent. cap. 19), then he commands them to break them down, and utterly destroy them.

Nor do after their works:] These words are so large, that they may comprehend all the abominable things which were done by the seven nations (mentioned in Lev. xviii. and other places); but here the matter seems to restrain them to their worship, which he would not have them imitate, by building temples or altars in honour of their gods, or offering such sacrifices as they did, or observing any of their religious rites.

Utterly overthrow them.] This relates to the people of the land; as it is explained in Deut. xx. 17.

Quite break down their images.] For they were bound entirely to root idolatry out of the land of Canaan: though in other countries which they might conquer, they did not think themselves bound to break their images, as Selden observes (lib. ii. de Jure N. et Gent. cap. 2).

Ver. 25. Ye shall serve the Lord your God.] Worship him, as he directs, and no other being. I observed before, that none were so senseless as to imagine a figure of any thing made of wood or stone, &c. to be the Creature of heaven and earth: but they worshipped them (as Maimonides well observes) as things intermediate between the Most High and them; which is here forbidden (More Nevoch, par. i. cap. 36).

He shall bless thy bread, &c.] This is a promise that he would abundantly supply them with meat and drink, and also give them health; without which they could take no comfort in that plentiful provision.

Ver. 26. There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfill.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets before thee, which shall"
shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

never drove out all the inhabitants, but only made them tributaries.

Thou shalt drive them out before thee.] In such manner as is mentioned in the foregoing verses.

Ver. 32. Thou shalt make no covenant with them.] i.e. With the people of the seven nations. But with other gentiles they might make covenants: only not suffer them to live in their land, unless they renounced all idolatry. Nay, Maimonides is of opinion, that such of the seven nations as renounced idolatry, were to be received into their friendship: for that law in Deut. xx. which requires them to send a summons to every city before they besieged it, with an offer of peace, he extends even to them; and grounds his opinion upon Josh. xi. 19, 20. As for that objection which seems to lie against this, about the Gibeonites, who needed not by craft to have obtained a league with the Israelites, if this were true doctrine, his answer is, that Joshua had sent a summons, with offers of peace to them and all the rest, which they rejected; but would afterward have gladly accepted, and then it was not to be admitted: and therefore they contended that cunning way to be received into friendship with the Israelites. See P. Cuneus, lib. ii. de Republ. Hebr. cap. 20. And Selden, lib. vi. de Jure N. et G. cap. 13, where he quotes a passage out of the Jerusalem Gemara, which says, that Joshua sent three letters to the Gibeonites. But he shows withal, that other Jews contradict this; and expressly declare the seven nations were not to be invited to peace. What the terms were on which others were invited, see there, cap. 14.

All this considered, I am inclined to think Maimonides’s opinion to be true; which that place in Josho very much favours; and so doth the story of Rahab, and the practice of Solomon; who only put the remainders of these nations under tribute (1 Kings ix. 20, 21).

Nor with their gods.] This prohibits them to suffer any of the seven nations to exercise idolatry among them, as R. Levi of Barcelona interprets it. Or rather, he forbids them to make any vows to their gods, or oblige themselves to perform any act of worship to them.

Ver. 33. They shall not dwell in thy land.] If a gentle did renounce his idolatry, he might dwell among them; and was called a stranger, ishob, dwelling, or inhabiting. But if he did not forsake it, they might not sell him a foot of land, nor let him hire a house among them: only he might come and sell commodities to them, as the same R. Levi expounds it. But Maimonides says, they might not so much as suffer them to pass through their country, when they had power to hinder it; which others think too rigid an opinion, as Mr. Selden shows (lib. ii. de Jure N. et G. cap. 3, not. 10, &c.).

Lest they make thee sin against me.] All society with idolaters was forbidden, lest they should infect the Israelites with their infidelity (as the same R. Levi speaks), of which there was the greater danger, because they were too prone to follow the gentle customs.

If thou serve their gods.] This caution, being repeated three times over and over, ought to have been the more diligently observed by the Israelites, and made them more fearful of entering into familiarity with idolaters. Who were of various sorts; for not only
32 Thou shalt make no covenant with them, nor with their gods.
33 They shall not dwell in thy land, lest every nation had its proper and peculiar gods, but every city, town, house, nay, every man, made themselves gods according to their fancy.

It will surely be a snare unto thee.] Bring great calamities upon thee, and at last be thy ruin; as it is explained Josh. xxiii. 13; Judg. ii. 3. For instead of driving out the seven nations, they brought Israel under their yoke, and grievously oppressed them; as we read in the story of the Judges, particularly in the fourth chapter.

CHAPTER XXIV.

1 Moses is called up into the mountain. 3 The people promise obedience. 4 Moses buildeth an altar, and twelve pillars. 6 He sprinkleth the blood of the covenant. 9 The glory of God appeared. 14 Aaron and Hur have the charge of the people. 15 Moses goeth into the mountain, where he continueth forty days and forty nights.

1 And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.
2 And Moses alone shall come near the Lord:

CHAP. XXIV.

Ver. 1. He said unto Moses.] When God had delivered the foregoing law unto Moses in the mount, where he was with him (xx. 21) after he had spoken the ten commandments, he bade him go down (as we read here he did, ver. 3) and set them before the people (xxi. 1). And when he had engaged them in a covenant to observe these laws (ver. 7 of this chapter), then to come up to him again; and bring Aaron, and the rest that are here mentioned, with him.

Come up:] To receive further orders from the Divine Majesty; together with the two tables of stone.

Unto the Lord:] To the mount, where the glory of the Lord appeared; and from whence he had spoken the ten words.

Thou, and Aaron, &c.] But not all to the same nearness unto the Divine Majesty, as appears by the following verse.

Seventy of the elders] This seems to intimate, that there were more than seventy called elders: but these were the chief, being perhaps the heads of those families which came into Egypt, which were just seventy (see xviii. 12). For he doth not direct Moses how to choose them (as Corn. Bertram observes, lib. de Repub. Jud. cap. 5), but speaks as if they were well known, and distinguished from other persons, by the rank they held among them. And therefore called (ver. 11) the nobles, or, as the Latin speaks, magistrates, seu optimates, "the great men, of the best quality in Israel." The reason of their being thus called up to God, was, to be witnesses of Moses's ascending up to the place where the Divine Majesty appeared; and that they also might have some sight of it (ver. 10).

Worship ye afar off.] All of them, before they came to the mount, were, at a good distance from it, to fall down prostrate before God, that they might be possessed with such a holy reverence to him, as not to presume to approach nearer than they were ordered.

Ver. 2. Moses alone shall come near the Lord:] Unto the very top of the mount, where the glory of the Lord abode (ver. 16—18), unto which none was admitted but himself. Who now came nearer than he had done before (xx. 21), for he went into the midst of the cloud (ver. 18).

They shall not come nigh:] Unto that part of the mount whither he went; but keep in a lower station.

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said, All the words which the Lord hath said we will do.

4 And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord.

6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.
9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 ¶ And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written: that thou mayest teach them.

As it were the body of heaven] As clear as the purest and serenest sky, when it is all spangled with stars. All which signifies, as I take it, that the glory of the Lord appeared far above the splendours of the greatest brightness, upon a pavement sparkling like the stars in the heaven, when it is most clear. The LXX. instead of the words saw the God of Israel, have, saw τὸν θόν, "the place of the God of Israel." As if they saw a throne, upon which there was a visible majesty, beyond all description. And if this be admitted, then this throne may well be said to have feet, made upon a glorious pavement. And so they translate it in the next verse, where this is repeated.

Ver. 11. The nobles] i. e. The elders before mentioned (ver. 1, 9), called here αριθνία, to signify that they were the prime and choiceest persons among the Israelites. For αριθνία signifies to separate; and consequently these imports men distinguished from others, either by their birth, office, or some excellent qualities.

He laid not his hand.] Did not hurt them. Whereas it was the common opinion, that they who saw God (though it was by one of his angels) should presently die. The splendour of that glorious light was so dazzling, that it was a singularly favourable time for seeing it; and they not put out of his eyes till the light wherein St. Paul saw our Saviour did his. We are told (ver. 17), "The sight of the glory of the Lord was like devouring fire." Which might put them in fear, perhaps, they had been scorched by it, when it flashed out upon them; but they found not the least hurt by it. Thus Jonathan saith in his paraphrase upon the thirty- second chapter of Kings, "From the top of the mount did he come down, the people feared him to be burnt up by the fire, which shone from the presence of God, which there appeared."

This sight of God, which he vouchsafed to the elders, was in all likelihood to convince them that he was among them, and had spoken to them, and sent them the precepts before mentioned by the hand of Moses.

They saw God, and did eat and drink.] After they had seen God, they were so far from receiving any harm, that they feasted with him upon the relics of the peace-offerings, with great joy and gladness. Or we may suppose, the glory of the Lord shone upon them, as they sat down to eat and drink, in token of their full consent to the covenant now made (for so the custom was of making covenants, Gen. xxiv. 30, xxxi. 54), and that notwithstanding they continued to finish their feast, not being dispirited (as good men were sometimes afterwards with glorious visions, Dan. x. 8, 16, 17), but rather strengthened and made more vigorous.

The word for saw in this verse is different from that in the former; importing, I suppose, that this appearance of God to them lasted some time.

Ver. 12. The Lord said unto Moses.] He called to him, perhaps, with an audible voice, from the place where they saw his glory; that they might know how familiar he was with God, and might more readily receive whatsoever commands he brought from him.

Come up to me into the mount.] To the top of the mount, where the glory of the Lord was (ver. 17).
13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

For hitherto Moses had gone no further than the rest; but was with them when they did eat and drink before the Lord.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the Lord seems to have walked with them from the mount, before he returned to go up into it; or, at least pointed them unto it with his finger, that they might there wait for him.

Until we come.] He could not tell how long God would detain him; and therefore commands them to govern the people till his return to them.

Aaron and Hur are with you.] Who seem to have been of greatest authority next to himself; and were with him in the mount when the Israelites fought with Amalek (Ex. xvii.).

If any man have any matters to do, let him come unto them.] In all causes, which were too hard for the elders to determine, he directs them to go to Aaron and Hur, as they were wont to do to him. By this it appears, that these seventy elders were some of the judges appointed by the advice of Jethro (Ex. xviii. 25), which he continued to follow, and orders them to observe in his absence.

Ver. 15. Moses went up.] Having said this, he and Joshua left them; and he went into the higher part of the mount.

A cloud covered the mount.] That part of it where he was: so that the people, and Joshua also, lost the sight of him.

Ver. 16. The glory of the Lord abode upon mount Sinai.] That terrible majesty which shone in extraordinary splendour, was settled for the present upon the top of this mount.

The cloud covered it.] i. e. Covered the glory of the Lord, not the mount, as Aben Ezra observes. For the cloud was not the glory of the Lord, but encompassed and covered it: so that for six days nothing but the cloud appeared to the Israelites: till on the seventh day the cloud was rent (as I take it) or opened; and the glory of the Lord appeared like flaming fire.

Six days.] Thus long it was hidden in a cloud, so that Moses himself could not see it, but remained wrapped up in darkness; which might have astonished him, if he had not been supported by the Divine power, and a comfortable sense of God, who had often appeared to him and conversed familiarly with him.

Seventh day he called unto Moses.] The second time (for he had called to him before to come up to him, ver. 12, commanding him to approach into his glorious presence.

Out of the midst of the cloud.] Where the Divine glory was, and now broke out and appeared, I suppose, unto Moses. Some think the seventh day might be the Sabbath, upon which God chose to appear to him.

Ver. 17. The glory of the Lord was like devouring fire.] It broke out of the cloud, after six days, so that the people saw it like flaming fire. To which the Psalmist seems to allude (Ps. cxviii. 2, 3), "Clouds and darkness are round about him, and fire goeth before him," &c. Thus the glory of the Lord is described in other places, as within a cloud, and sometimes breaking out of it (Exod. x. 20), where the cloud is said to be upon the tabernacle, and the glory of the Lord to fill it with; which (ver. 38) is described like fire (see also Numb. xvi. 42). And thus, at its first appearing, there was a pillar of a cloud and of fire led them (xiii. 21). And it sometimes appear-
was like devouring fire on the top of the mount in the eyes of the children of Israel.  
18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

CHAPTER XXV.

1 What the Israelites must offer for the making of the tabernacle.  10 The form of the ark.  11 The mercy seat, with the cherubims.  23 The table, with the furniture thereof.  31 The candlestick, with the instruments thereof.

1 And the Lord spake unto Moses, saying,  
2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

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Ver. 1. The Lord spake unto Moses.] Out of that glorious and flaming light where he appeared to him.  
Ver. 2. Speak unto the children of Israel.] When he went down from the mount.

That they bring me] In the Hebrew, take for me, out of their goods.

Offering: The Hebrew word terumah (or as some pronounce it, trumah) is commonly translated a heave-offering, or offering lifted up. Which the Chaldee translates, that which is separated from common use: and in the separation, perhaps, was lifted up towards heaven, in token that they desired God to accept it.

Every man that giveth it willingly] They were only to be moved to it, but not importuned; much less told what quantity they should give: but every man whose heart was willing to obey, should give of his substance, to make all things of the tabernacle in an admirable manner.  

3 And this is the offering which ye shall take of them; gold, and silver, and brass,  
4 And blue, and purple, and scarlet, and fine linen, and goats' hair,  
5 And black and scarlet and purple dyed linen, and goats' hair, and acacia wood,  

was left to his own good inclination. And accordingly Moses delivered the mind of God unto them, when he came down from the mount; and they made a free oblation (xxxv. 5, 21, 29). Besides which, there was also a tribute laid upon them for the ransom of their souls (xxx. 12—14), which amounted to a great sum of money, as we find in xxxvii. 24, &c.

Ver. 3. This is the offering] The things which ye shall accept as an offering to me.

Gold, and silver, and brass.] Unto what uses these were to be employed we are told afterwards.

Ver. 4. Blue, and purple, and scarlet] Wool, or yarn, or stuff (or, as Abarbinel will have it, silk), of these colours. About which there is much dispute; but no translation hath better described them than our English. For thecel, which we translate blue, and Abarbinel will have it to be a sea-green, is certainly a sky-colour. So Maimonides expresses it, the colour of
5 And rams' skins dyed red, and badgers' skins, and shittim wood,
6 Oil for the light, spices for anointing oil, and for sweet incense,

the firmanent: and Kimchi calls it ultramarine. This hath been demonstrated by Braunius, who shows how it was dyed (lib. i. de Vest. Saccr. Hebr. cap. 13).

Argaman, also, he hath demonstrated (cap. 14), signifies purple, as we translate it. For both Josephus and Philo say so; and he brings many proofs that they say true. And there being several sorts of purple, he shows this had in it the brightest and most floral red, to which he attributes the name of 'argaman,' which also then demonstrates. See also Bochartus, concerning these two words thecele and argaman, in his Hierozoic. (par. ii. lib. v. cap. 10, 11).

Tholau-shanii we also rightly translate scarlet, as the same Braunius shows (cap. 15, of the forenamed book). And very probably makes the word scarlet signify only this part of scarlet, and sheep was vile in comparison with this, which was precious in the eastern countries; where excellent cloth was made of it, not inferior to silk in softness and brightness; as the same Braunius observes (lib. i. de Vestitu Sacr. Hebr. cap. 9).

Ver. 5. Rams' skins dyed red.] Or, red rams' skins; for, as there were in the eastern countries, which were naturally of that colour.

Badgers' skins.] The Hebrew word theeasin, which we translate badgers (following those who think thacese to be the same with the Latin word taurus), the ancient interpreters take for a colour. And Bochartus hath at large endeavoured to prove that it signifies a kind of violet or purple colour. So that God commands them to take red rams' skins (see Hierozoic. par. li. lib. iii. cap. 30).

Shittim wood.] Kimchi saith this was the best kind of cedar; but Aben Ezra takes it for the wood of a tree which grew in the wilderness, not far from Mount Sinai, in that place where the Israelites sometimes encamped (Numb. xxv. 1), called Shittim from this wood; and for the wood of Jerusalem, and from the place where it grew. And thus St. Jerome seems to have understood it. For he saith upon Joel iii. that they were great trees, which were not to be found in the Roman countries, or in cultivated places; but in the desert of Arabia only: out of which very broad boards might be cut, exceeding strong; and of incredible smoothness and beauty. And upon Isa. xl. he calls it lignum imputabilis, "an incorruptible wood"

7 Onyx stones, and stones to be set in the ephod, and in the breastplate.
8 And let them make me a sanctuary; that I may dwell among them.

(as the LXX. also here translate it, §ερανας), very smooth, excelling all wood in firmness and brightness, &c. (see Menochius, lib. v. de Repub. Hebr. cap. 2).

Ver. 6. Oil for the light.] For that lamp that was to burn continually in the sanctuary.

Sparitae] See xxx. 23, &c. and ver. 34, 35, &c.

Ver. 7. Onyx-stones.] Or sardonyx (see Gen. ii. 12).

Stones to be set in the ephod, and in the breastplate.] There were two onyx-stones to be set in the ephod (xxviii. 9, 10, &c.), and the other stones (whose names are there mentioned, ver. 17, 18, &c.) were to be set in the breast-plate.

These five verses contain all the materials which were to be used about the sanctuary, and the garments of the priests who were to attend there. The only question is, How they got such things in the wilderness! Some think they brought them out of Egypt, as it is evident they did gold, silver, and jewels. And Abarbanel thinks they also trafficked with the neighbouring people while they remained here in the wilderness. As the Shechinah, or spicier, and shittim-wood, &c., which is probable enough, every thing being to be had for money, of which they brought good store from Egypt.

Ver. 8. Let them make me a sanctuary.] Now follow directions for the making a house for God, and every thing belonging to it. For so this place is sometimes called, God's house, or habitation, because there, as Abarbanel observes, the Shechinah, or Divine Majesty, had its residence. And it is called a sanctuary, or holy place, because no un circumcised or unclean person might enter into it. For under the name of sanctuary is comprehended, as the Jews rightly understand it, all the courts belonging to it, as well as the very house itself; with all the utensils, or sacred vessels, which are afterward prescribed for the service of it.

That I may dwell among them.] God resolving to manifest himself, as, in a peculiar manner, constantly present among them, was pleased to order a tent or tabernacle to be built for him; wherein, while they sojourned in tents in the wilderness, he dwelt among them in a visible manner, by the Shechinah, or habitation of the Divinity, which was fixed here; and was a special type of God's future dwelling in human nature. In short, this sanctuary was his palace, saith Moses Nachmanides, wherein he dwelt as his king. And accordingly, Schem Tob, upon Maimonides's More Nevoch. par. iii. cap. 40, pertinently observes, that God ordered all manner of things belonging to a palace to be his palace; particularly, ministers that constantly attend on him; a table with daily provision; all manner of utensils, such as pots, spoons, forks, &c.; a closet proper to himself alone; that the most vulgar understanding might conceive his king, the Lord of Hosts, continually resided there. And, indeed, the Hebrew word mikdash, which we render sanctuary, sometimes signifies a palace (Exek. xxviii. 18), and so Kimchi interprets it upon Isa. viii. 14.

Among them.] In the Hebrew, in the midst of them. For, when it was erected, was placed in the midst of their camps (Numb. ii. 17). Which was the reason that all unclean persons were to be removed out of their camp, lest God, who dwelt in it, should be offended by the pollution (Numb. v. 3).

And this is the reason why God is said to walk among

Ver. 1.—11
9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. 10 ¶ And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

Numb. ix. 11, and “the ark of the covenant of the Lord” (Numb. x. 33).

Of shittim wood.] See ver. 5.

Two cubits and a half shall be the length thereof, &c.] In this shape, and in these dimensions, it was set before the Most High, with the other parts of his temple. The ark was made exactly of such an oblong square (as we speak) as is here described, in its length, breadth, and height. There are great disputes among the Jews about a cubit, which is commonly thought to be half a yard of our measure, that is, eighteen inches. But one that hath taken a great deal of pains to examine such things (Dr. Cumberland, now bishop of Peterborough), he says, that as he hath found the most reason to believe the Scripture Measures, given strong reasons to incline us to think that the Egyptian and the Jewish cubit was about twenty-one inches. And if they had not been so, the table (which is described ver. 23) would have been inconvenient, being but three-quarters of a yard high, i.e. twenty-seven inches (according to the common notion of a cubit), which is too low for a table. Whereas, according to his account, it was about thirty-two inches, which is a very convenient height, for a table [see ch. ii.]

Ver. 11. Overlay it with pure gold.] Not merely gild it, but lay it over with thin plates of gold; for if they had been thick, it would, as Abarbinel notes, have been too heavy to be carried, as it was now sometimes plated with iron in some parts of them. [Within and without] So that nothing but gold could be seen, whether it were shut or open.

Make upon it a crown of gold.] A border or list of gold went round at the top of it; which was called a crown, because it compassed every part of it: but was of another figure, not round, but square, as the ark was. It therefore was a very great ornament for the better settling the propitiatory upon the ark, that it might not slip off, but be kept up firmly by this border going round about the top of the ark. And it might the better be called a crown, because it was of some height, for the surer supporting of the propitiatory.

It may not be improper here to observe, that, as the ancient crowns were only a plain circle of gold, or other thing, so they were set upon the heads of none but their gods, as Pliny tells us (lib. xvi. cap. 4), who says there, that Bacchus was the first that put a crown upon his head, which was made of ivory. Certain it is, that God requires those things which were peculiarly ordered to represent his service to be made with the utmost of their excellency: which were four only: this crown upon the ark, and that upon the golden table (ver. 24 of this chapter), and upon the altar of incense (xxx. 3) and on the head of the high-priest (xxix. 6).

Ver. 12. Cast four rings of gold for it.] Which were of massy gold, we must suppose, because the ark was carried by staves put into these rings. Put them in the four corners.] The Hebrew word pameath comes from pamon, which never signifies a corner in the Holy Scripture; but always a foot, or basis, or step, as Aben Ezra notes. Which hath made some think the ark had feet to stand upon (such round knobs as now our chests and boxes many times have), though the Scripture doth not mention them. But we are not to make conjectures out of our own heads;
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13 And thou shalt make staves of shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of nothing in this matter. And shall only further observe, that this direction, for putting the testimony (or tables of stone) into the ark, is given before any order is taken for making a covering to it, which follows after. And therefore he was to put in the law before the cover was set on. For though (ver. 21) this he mentioned again, and put after the cover is named, yet the meaning is, that he should set on the cover, having put in the law. And it is repeated, that he should be very careful of this, because the cherubims were to protect and defend it.

Ver. 17. Make a mercy seat] The Hebrew word capporte, not from copar, to cover, but from ciper, to espicate, and render propitious. And so, indeed, the apostle calls it διακρίσις, "the propitiatory," because God here showed himself to be propitious, and appeased by the blood of the sacrifices, which was sprinkled before this place. But the reason of this translation may be, because when sins are pardoned in Scripture to be covered. The LXX. put both these together in their translation, which is διακρίσις πέραν.

Of pure gold.] Not of wood crusted over with gold, but all (as Abarbanel speaks) of solid gold; because it was the cover of the ark, in which were the tables of the covenant written with God's finger, than which nothing was more precious. "Two cubits and a half shall be the length"

Which was the length of the ark (ver. 10), as the breadth was a cubit and a half, both of that and this: which shows this was the cover of the ark, being most exactly adapted to it.

Ver. 18. Make two cherubims of gold.] We read of cherubims in the beginning of the world; and have good reason to believe thereby is meant angels (as Gen. iii. 24). But in what shape they appeared we are not told; nor is there the least signification of it here in this place, but what we can gather from ver. 20: so that I can only say this, they were of such a shape as the angelical ministers appeared in, which attended upon the Divine Majesty in the mount; or rather, such as God showed Moses a pattern of, whereby to represent these heavenly ministers. For both the ark and all belonging to it were made according to the model God gave him; not from any Egyptian pattern, as some imagine. Bochart seems to me to speak judiciously, when he saith there were not figures of angels, but rather emblems, whereby the angelical nature was in some sort expressed (Hierozol. par. i. lib. ii. cap. 20). And were therefore ordered to be made, as Maimonides conjectures, that the Jews might be confirmed in the belief of the existence of angels, which is the second article of their faith, next to the belief of God. And he commanded two to be made; because, if there had been but one, it might have led them into a dangerous error, that this was the figure of God, whereby they might have been in-

which some have carried so far as to fancy there were wheels in these feet, for the ark to run upon, which made it God's chariot, wherein he rode. But whoever heard of a chariot carried on men's shoulders! Therefore Nachmanides more reasonably conceives, that the phrase of the bearers of the ark, but not in the higher (as R. Solomon would have them), but in the lower, and therefore said here to be in the feet. For the Scripture calling the top of every thing the head of it: the bottom is commonly there called the feet: and so the ark (by placing the rings and staves in the bottom) was carried on high upon the priests' shoulders, representing God, who is highly exalted.

Two rings shall be in the one side of it, and two rings in the other. That is, in the length of it (as Josephus expressly testifies) and not in the breadth.

Ver. 13. Make staves of shittim wood.] Of such a length that the ark might be at a decent distance from those that carried it.

Overlay them with gold.] With plates of gold, as the ark itself was (ver. 11).

Ver. 14. Put the staves into the rings.] The Hebrews say these staves were ten cubits long.

That the ark may be borne with them.] Upon the shoulders of the Levites, particularly the sons of Korah (see Num. iv. 4—6, &c., vili. 9). For it was a crime to carry it any other way, either in their hands, or drawn in a cart (compare 1 Chron. xiii. 7; with xv. 15).

Ver. 15. The staves shall be in the rings.] Continue and remain in the rings, when they were once put therein.

They shall not be taken from it.] When they set down the ark they were not to take out the staves, and put them in again when it was to be carried; but let them, as we said, continue in the rings; that there might be no danger of letting them fall (which had been a great irreverence), and because they would be best preserved, and take less harm there than anywhere else; and if they had occasion to remove the ark suddenly, all would be ready; and the Levites were hereby kept from touching the ark, or coming nearer to it than the ends of the staves.

Ver. 16. Put into the ark the testimony which I shall give thee.] The two tables of stone, containing the ten commandments, which are called the testimony, and the two tables of testimony (xxxii. 18), because they testified what the will of God was, which they had consented to observe; and were therefore public, public instruments, attesting the covenant between God and them. Whence the ark which contained these is called the ark of the testimony (as I observed above, ver. 10), ver. 22, and in a great many other places in the fourteenth chapter. And in one place it is called the testimony (xxx. 36), and the ark of the covenant of the Lord (Deut. x. 8), because the ten words were the principal part of the covenant, to which they stood obliged. And perhaps the book of the covenant which Moses made with them (xxiv. 7) is comprehended under the name of the testimony. For though we read in 1 Kings viii. 9, there was nothing in the ark save the two tables of stone, &c., yet the apostle mentions some other things that were not in, yet by or before the ark (Heb. ix. 4). But I assert
gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

clinged to worship it. But there being two of them ordered, with this declaration, the Lord our God is one God, it led them into right thoughts, that God had many of these angelical ministers. Thus he: More Nevech, par. iii. cap. 45.

Of beaten work shalt thou make them.] The Hebrew word miksheh, which we translate beaten work, signifies that both of them should be made out of the same piece of gold that made the cover of the ark; so as to be one continued work with that, not separate from it. This appears to be true from the next verse. min hacceporre; "out of the mercy-seat shall ye make the cherubims," &c., or, from the mercy-seat shall they proceed, on the two ends of it.

Ver. 19. Make one cherub on the one end, and the other cherub on the other end.] This looks like terminology (as is said) and is expressed in the foregoing words, in the two ends of the mercy-seat; but it is far from it; being a declaration (as he takes it) that the cherubims should not be placed both on one side of the ark; nor so as not to be opposite one to the other: but one on one side, and the other on the other side.

Even of the mercy seat shall ye make the cherubims on the two ends thereof: which were properly two, out of the mercy-seat, and afterwards joined to it, but to be made out of it, so as to be one piece with it (as was said, ver. 18), which in the execution of this command appears very plainly (xxxvii. 8).

Ver. 20. The cherubims shall stretch forth their wings on high.] This shows they were made like flying creatures; but had not the resemblance of any fowl; that is, they were not made of fowl, &c. but like bring their wings, 

Ver. 21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make a table of shittim wood: two cubits shall be the length thereof,
and a cubit the breadth thereof, and a cubit and a half the height thereof.  

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.  

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.  

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.  

27 Over against the border shall the rings be for places of the staves to bear the table.  

28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.  

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls

Ver. 29. Make the dishes thereof.] It is not easy to give an account either of the form or of the use of these keharoth, which we translate dishes, i.e. patins, whereon to put the bread, which were twelve loaves (Lev. xxiv. 6), and the frankincense which was to be set upon each row of loaves (ver. 7). This is a plain sense, if the loaves stood upon dishes, and not immediately upon the table, as Fortunatus Scaccæus thinks they did: and therefore imagines they were full of fine flour, of which the bread was made; or with oil which was to be mingled and used in their sacrifices. But this is more unlikely than the other, the flour not being kept here in the holy place, but in the outward court; and being made for it in this place.  

Make thereto a crown of gold See ver. 10, where the same is directed for the ark: and this had the same use, to keep what was set upon the table from sliding off and falling to the ground.  

Ver. 25. Make for it four rings of gold.] That is to the crown of gold, as Fortunatus Scaccæus understands it, though others refer it to the table.  

A border of an hand breadth,] Which came down below the crown or cornice, as they now speak. Though some think this border was towards the bottom, to join the feet more firmly together. Make a golden crown to the border] Wheresoever this border was (which I suppose was plated with gold), like the table, it had a crown, or a cornice, as an ornament to it. For this crown was different from that mentioned in the foregoing verse; and was under the border (as the other crown was above it), as Fortunatus Scaccæus apprehends it (Myrothec. ii. cap. 38). Make for it four rings of gold.] As there were for the ark (ver. 12), only they were to be cast, these to be made: but how we are not told.

Put the rings in the four corners The Hebrew word here for corners always hath that signification; being quite different from that word which is used ver. 12, when he speaks of the ark: which may well incline us to Josephus's opinion, that these rings were not needed there, for the table being carried on the shoulders of the priests.  

Ver. 27. Over against the border, &c.] Just below the border and the cornice before mentioned (ver. 25), were these rings to be placed; as the border and its cornice were placed below the upper crown (or cornice) which compassed the top of the table (ver. 24).  

For places of the staves to bear the table.] This expresses the use of the rings.  

Ver. 28. Make the staves of shittim wood.] Such as were made for the carriage of the ark (ver. 13). That a table may be borne with them.] By the priests upon their shoulders. For the tabernacle being a movable house, there were frequent occasions, as they journeyed from one place to another, to carry this table along with them, as they did all other things belonging to the house of God.

It is not ordered that the staves should remain in the rings, as they did in those belonging to the ark (ver. 15), because they might have been a hindrance to the priests in their ministration at this table every day. Therefore it is likely they were laid up in some place near it, and put in when they travelled, as they were ordered to be (Numb. iv. 6).

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and gold, and put the rings in the four corners that are on the four feet thereof.  

27 Over against the border shall the rings be for places of the staves to bear the table.  

28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.  

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls
thereof, to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table shewbread before me alway.

beginning of these directions God had declared he would have a house built that he might dwell among them (ver. 8), which dwelling among them was admirably represented, by its having in all things belonging to a dwelling-house, particularly a table and bread (signifying all provision), whereby they were made to understand that God, as was said before, kept house among them. Which nobody hath explained so well as an incomparable writer of our own, Dr. Cadworth, in a discourse put out long ago, concerning the Right Notion of the Lord's Supper, vii. where he observes, out of Nachman, that there was a table and candlestick ordered for this house, because they were the ordinary furniture of a room. For which reason the table had its dishes, spoons, bowls, and covers (though they were never used), and was always furnished with bread upon it; as the candlestick also had lamps continually burning. From hence it was, likewise, that there was a continual fire in this dwelling of God upon his altar. And, to carry on the notion thoroughly, constant meat and provision brought to it by the sacrifices there offered. Which were partly consumed by fire upon God's own altar; and partly eaten by the priests, who were God's domestic servants, and therefore to be maintained by him. For this reason it was, that besides the flesh of the beast offered up in sacrifice, there was a mincha or meat-offering, made of flour and oil; together with a drink-offering which were ever joined with the daily burnt-sacrifice, being the bread and the drink which were to go along with God's meat. So the sacrifices are called in the first of Malachi. It was also strictly commanded, as we read in Lev. 24.1, that salt should make up in the furniture of all, to preserve the whole from dampness; because it was not fit, as the same Nachman observes, that God's meat should be unsavoury. And all these were to be consumed on the altar only, by the holy fire which came down from heaven, because they were God's portion, and therefore to be consumed by himself in an extraordinary manner.

There are also several places in the Jewish law, which describe this bread set on God's table as an acknowledgment that they received their food from God. And we may add, that this bread, being made of the same corn which they ate of themselves, still farther represented to them, that they were God's comites: who continually entertained them with that provision which was made for him.

Ver. 31. Make a candlestick of pure gold. Another necessary piece of furniture for a house; especially when there were no windows in it.

Of beaten work. Not hollow, but of solid gold.

His shaft. The main body or trunk of it.

Branches. Which shot as it were out of the trunk.

Bowls. Or cups, for so the word gebeha is translated, Gen. xiv. 1, 5, and they were in the fashion of an almond, as it is ordered (ver. 33).

Knops. Round like an apple or pomegranate; as the word cophetha烤 signs.

Flowers. The Vulgar translates it lilias, but the word properly signifies the blossoms of any tree, or any thing having in it flowers. Shall be of the same. All of gold, though not all of one piece: for, as Fort. Scacchus not unreasonably conjectures, these several parts of the candlestick were separable one from another, when there was occasion to remove it from one place to another (see his Myrothec. Sacr. Eiceochrasym. cap. 46).
32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:
33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.
34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.
35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.
36 Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold.
37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.
38 And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold.
39 Of a talent of pure gold shall he make it, with all these vessels.
40 And look that thou make them after their pattern, which was shewed thee in the mount.

Ver. 32.] In this and the following verses he describes how all the above-named parts should be disposed so as to make the candlestick appear glorious. And first he here directs that three branches so well come out of each side of the main trunk or shaft.
Ver. 33.] Next he orders that every branch of the six should have three bowls (or cups, as I said before), into which, perhaps, the snuff was to fall: and between every one of them a knop and a flower. And the cups were to be of the figure of an almond.

So in the six branches] Which were to be all alike. That came out of the candlestick.] i. e. Out of the trunk: which is here and in the next verse called the candlestick: because it was the main part of it, which supported all the branches.
Ver. 34. In the candlestick] i. e. In the main trunk or shaft, out of which the branches proceeded. Shall be four bowls] The branches were to have but three bowls and as many knops and flowers; but the shaft or trunk was to have four of each: it being longer than the branches that came out of it.
Ver. 35. There shall be a knop, &c.] This being repeated twice, signifies that the knops should be so contrived, that out of three of them should arise two branches, one on the one side, and one on the other. So that out of the fourth knop, which I suppose was the lowermost, there was no branch at all; but that, with the cup and flower, were the ornament of that part of the shaft which was under the branches.

That proceed out of the candlestick.] i. e. Out of the shaft or main trunk (ver. 34).
Ver. 36. Their knops and their branches shall be of the same, &c.] No difference between them; but all solid, not hollow work, of pure gold.

Here is nothing said of the foot of it; which was, no question, proportionable to the rest. Nor doth he mention the length of the start or trunk: but Fortunatus Scaccus adventures to guess that it was near double the height of the table, and of the altar of incense, which made it look majestically; and yet did not raise it so much as to dammitify the root of the tabernacle (Myrothec. ii. cap. 45, p. 439).

Ver. 37. Make the seven lamps thereof:] i. e. Cause them to be made. But of what metal it is not said; most likely of gold, as well as the tongs, and the other things mentioned, ver. 38. The form is not here prescribed, which the forenamed Scaccus (Myrothec. i. cap. 7) thinks was like an almond.

They shall light the lamps] They whose work it is, viz., the priests (xxx. 7, 8; Lev. xxiv. 3, 4), That they may give light over against it.] That is, over against the candlestick (as some will have it), the six branches all inclining to the trunk in the middle. But here he speaks of the seven lamps, not of six only, which gave light over against some other thing, which I take to be the table. For it is plain, by xxvi. 35, and xl. 34, that the candlestick was placed over against the table, being on the south side of the house, as the table was on the north (see Numb. viii. 2).

Ver. 38. And the tongs] Or snuffers, belonging to it: which Scaccus (both in his first and second Myrothecium) probably proves were not of such a form as are now in use; but were only little tongs or scissors, whereby the lamps were elipted to make them shine more brightly (Myrothec. i. cap. 10, and ii. cap. 46, p. 455).
Snuff-dishes] In which the snuffers and the sniffings of the lamps were put; and for the latter use he thinks they had water in them.

Shall be of pure gold.] It was most for the magnificence of this house, and becoming the Divine Majesty who dwelt there, that the meanest thing therein should be made of pure gold.

Ver. 39. Talent] A talent was three thousand shekels, as will appear afterwards; but how much it makes of our money, see xxxvii. 35.
Ver. 40. Look that thou make them after their pattern.] Take care to preserve that pattern which I have already given (ver. 9), and now repeat again; that every one of these things be made according to that model which I set before thee. For God would have nothing left to the fancy of the people, whom he knew were too much inclined to the gentle superstition. And if Moses had not been determined by Divine prescription, they would have been apt in all these things to have interposed their own inventions.

Which was shewed thee in the mount.] By this it still plainly appears, that Moses saw not only the house, but all the furniture belonging to it, set up in the mount before him, just as he afterwards set it up below among the people.
CHAPTER XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats' hair. 14 The covering of ram's skins. 15 The boards of the tabernacle, with their sockets and bars. 31 The veil for the ark. 36 The hanging for the door.

1 Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together, one to another; and other five curtains shall be coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

CHAP. XXVI.

Ver. 1.] From the furniture he proceeds to the house; and first orders him how to make the inward parts of it.

Thou shalt make the tabernacle] The Hebrew word mishkan properly signifies a place to dwell in; a habitation (according to what was said xxv. 8). For this was the place of the Shechinah (which comes from the same root with mishken), which dwelt here as in its house. But it is commonly translated a tabernacle, only with a wanting of telling it was a portable house, as Philo calls it, σπείρα ἑσθον: which might be taken down, and removed from one place to another, and set up again, without any damage to it.

With ten curtains] These were so many pieces of tapestry (as we now call them), with which this tent was hung on the sides, and covered at the top.

Of fine twined linen] Concerning fine linen, see xxv. 4, and concerning twined linen, see xxviii. 6.

Blue, and purple, and scarlet] i.e. Yarn dyed of these colours (see xxv. 4).

With cherubims] It is uncertain what figure these were of (see xxv. 18).

Of cunning work shalt thou make them] There were two sorts of work more artificial than ordinary: the one called choshesh (which is here mentioned), the other rokehem, which we translate needlework. The former was the most excellent; for it was done by weaving, and had figures on both sides: whereas that by needlework had only on one side, as Jarchi here notes. Who says there was, suppose the figure of a lion on one side, and of an eagle on the other: or rather, he should have said, the same figure appeared on both sides, as Maimonides seems to take it, in his Kele Hamminkdah, cap. 8. "Wheresoever any work is called rokehem in Scripture, it is to be understood of figures which are made only on one side of the web: but the work called choshesh had figures on both sides, before and behind" (see xxviii. 30).

Ver. 2. The length of one curtain shall be eight and twenty cubits. ¶ Every one of these curtains were fourteen yards long, and two yards broad; for a cubit was half a yard of our measure, according to common estimation. It was some inches more, as I have observed on xxv. 10. But to make the reader more easily comprehend it, I shall not exactly compare the length and breadth of these curtains, but follow the vulgar opinion. And with these, it will appear afterward, both the roof of the tabernacle was covered, and the sides of it likewise, almost down to the ground, that is, within a cubit of it, as Josephus saith, and as may be made out from the text; the tabernacle (according to the common notion of a cubit) being fifteen yards long, five yards broad, and as many yards high.

One measure] Be exactly of the same length and breadth.

Ver. 3. The five curtains shall be coupled together, one to another; and other five curtains—one to another] Being thus woven together, of ten curtains (each of which, as was said before, was fourteen yards long, and two yards broad) was made two large pieces of tapestry: each of them fourteen yards long, and ten yards broad. With one of these pieces of tapestry the holy place was covered, it being just so many yards broad as that place was long; so that it did not come down before at the east end, which was the entrance of the sanctuary. The other piece of tapestry covered the holy of holies: which being but five yards long, one-half of this piece hung down behind it at the west end and touched the silver bases.

Ver. 4. Make loops of blue upon the edge of the one curtain, &c.] These two great curtains being made by sewing five lesser together, the loops were not woven with the curtains, but tacked to the selvage of the outermost of them; and were made of blue tape.

In the coupling] In that part of the great curtains where they were to be coupled together.

Ver. 5. Fifty loops, &c.] Each of those great pieces of tapestry had fifty loops, answering one to another so exactly, that they might take hold one of another.

Ver. 6. Make fifty taches of gold.] By these golden clasps the loops were so linked together, that the two great pieces of tapestry made but one covering. Which is the meaning of the following words.

It shall be one tabernacle.] By this union the covering of the tabernacle shall be as if it were one entire piece.

Ver. 7.] Now he gives directions about the outward part of the house.

Curtains of goats' hair] Though a soft kind of cloth was made of goats' hair, yet, in comparison with the other, it was a coarser sort of covering, to be laid over the finer before mentioned, for their preservation and shelter from the weather. The old Arabians, called Solinus, made their tents of goats' hair: for Solinus calls them Clilcina, which he interprets ca-
8. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

9. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12. And the remnant that remaineth of the cur-

praram pilis texta. Concerning the word we translate goats’ hair, see xxv. 4.

To be a covering upon the tabernacle. By tabernacle in the foregoing words (ver. 6), seems to be meant the covering of the tabernacle, which was of one entire piece. And so it is to be understood here, where a second covering is ordered to be thrown over the first.

Eleven curtains. There was one more of these canopy curtains (as I may call them) than of the tapestry, which were but ten.

Ver. 8. The length of one curtain shall be thirty cubits.

As there was one curtain more of these, so they were one yard longer than the former.

The breadth of one curtain of four cubits. This was the breadth of the former, ver. 2 (where see what a cubit was), but there being one curtain more of these than of the other, they were two yards broader than them when they were all joined together. Insomuch, that they both came down lower than the other, on either side, half a yard; and also hung down a yard before the entrance of the tabernacle, which the former did not cover at all.

Ver. 9. They were to be coupled together after the same manner as the former, that they might make two large pieces: but there being eleven curtains in all, there were but five in one piece and six in the other.

Double the sixth curtain. The meaning seems to be, that he should turn up that part of the curtain which hung down at the bottom of the tabernacle.

Ver. 10. Make fifty loops. This may be sufficiently understood by what was said concerning the loops of the other covering, ver. 4, 5.

Ver. 11. Make fifty taches of brass. The two great pieces of the inner hangings, being the richer, were coupled together with clasps of gold (ver. 6), but these, being coarser, only with clasps of brass. Which did not lie directly over the golden, but, as Dr. Lightfoot observes, were three-quarters of a yard more westward; these two large pieces not being of an equal bigness.

Couple the tent together. I. e. These outward hangings or coverings (as we translate the word oheil, ver. 7), of the tent.

First, it may be one. That the two pieces may be knit together, by the loops and clasps, into one. See ver. 6, where this place is there called mishkan (dwelling), which is here called oheil; to show more clearly what kind of dwelling it was; an ambulatory house, such as shepherds have, which they remove from place to place (Gen. iv. 20).

Ver. 12. These outward curtains being four cubits, that is, two yards and more broader than the inward, they hung down above a yard lower than the other on

tains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14. And thou shalt make a covering for the tent of rams’ skins dyed red, and a covering above of badgers’ skins.

15. ¶ And thou shalt make boards for the tabernacle of shittim wood standing up.

16. Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

17. Two tenons shall there be in one board, the back-side (or west part) of the tabernacle, as they did on the front or entrance (I observed before, ver. 8), which was on the east.

Ver. 13.] These outward curtains being a yard (as two cubits are commonly esteemed) longer than the inward, as appears from ver. 8, they hung down therefore, on either side a cubit, that is, half a yard lower than the inward did. And yet they did not come quite to the ground, but the foundation of the tabernacle, which was of silver, might be seen round about, save only at the west end.

Ver. 14. Make a covering for the tent of rams’ skins dyed red. This was a third covering to be laid over the other two, to keep them from wet. It is not said of what dimensions it was, which hath made some fancy it covered only the roof. But it is far more reasonable to think that it was as large as the foregoing covering of goats’ hair; which might have been spoiled by rain and dust, if the sides had not been defended as well as the roof. Concerning these rams’ skins, see xxv. 5.

A covering above. That is, a fourth covering above that of rams’ skins, for the greater security of the two immost hangings; which had need of all this defence, especially on the roof; because it was flat, and consequently the rain was more likely to soak into it.

Badgers’ skins. I observed on xxv. 5, that all the ancient interpreters take thachas for a colour, and not for a badger, or any other animal. For which there is this consideration, that Bochartus I think did not there mention; that when God sets forth his extraordinary kindness to Israel, as his beloved spouse, and shows in many magnificent expressions how richly he adorned her, he saith, among other things, that he shod her with thachas, which we translate badgers’ skins: of which the meanest people never made any use for shoes: and therefore Bochartus rightly concludes it signifies something of greater value, viz., rams skins dyed of a kind of purple colour.

Ver. 15. Make boards. Or planks, which were the walls of the house.

Of shittim wood. See xxv. 5.

Standing up. Erect upon one end, and not lying sideways.

Ver. 16. Ten cubits. By this it appears the house (according the vulgar opinion of a cubit) was but five yards in height (see ver. 18).

A cubit and a half shall be the breadth of one board. Three-quarters broad; by which (compared with ver. 18), it will appear how long the house was.

Ver. 17. Two tenons shall there be in one board, &c. The Hebrews call them hands; because they were so made as to take fast hold of the sockets mentioned, ver. 19.
set in order one against another: thus shalt thou make for all the boards of the tabernacle.
18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.
19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.
20 And for the second side of the tabernacle on the north side there shall be twenty boards:
21 And their sockets of silver; two sockets under one board, and two sockets under another board.
22 And for the sides of the tabernacle westward thou shalt make six boards.
23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shalt it be for them both; they shall be for the two corners.
25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.
26 ¶ And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,
27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.
28 And the middle bar in the midst of the boards shall reach from end to end.
29 And thou shalt overlay the boards with
gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

31 ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under went; which were also either overlaid with plates of gold, or gilded.

Ver. 30.] When all these materials were prepared, then he is here commanded to set it up, according to the model which was shown him now in the mount (see xxv. 40).]

Ver. 31. Concerning these colours, see xxx. 5, and of fine linen, xxv. 4, of twined linen, xxviii. 6.

Cunning work.] R. Solomon here repeats what he said before on ver. 1, that the work called choshēh was so artificial, that it had not only figures on both sides, but those different one from the other: for example, on one side a lion, on the other an eagle. Josephus saith, all sorts of flowers, and other ornaments, were wrought in this veil, except only the figures of animals.

With cherubims shall it be made.] See xxv. 18. This veil seems to have been of the same work with the rest of the inward hangings of the tabernacle, mentioned ver. 1, unless we suppose that in them the cherubims only were of cunning work. But I take the whole work of this veil to have been of that sort; the cherubims being in the midst of all sorts of flowers and other pictures.

The Hebrew word paroketh, which we translate veil, coming from perek, which signifies hardness and rigour (Exod. 1. 13, 14), it hath made some conclude, that this veil was of a great thickness (the Hebrews say four fingers), which makes it the more wonderful that it was torn in sunder at our Saviour’s passion. Certain it is, that it was so thick that none could look through it into the holy of holies.

Ver. 32. Hang it upon four pillars of shittim wood overlaid with gold.] This is a sign that it was thick and heavy, there being four pillars to support it, which stood at an equal distance one from another. Of shittim-wood, see xxx. 5. It is uncertain whether the pillars were plated over with gold, or only gilt. Their hooks shall be of gold.] Some will have the word wārēkhem to signify the heads of the pillars; for so the LXX. call them χωρίοις. But it literally signifies hooks (as we translate it), in the form of the letter san, which were on the top of the pillars, upon which the veil was hung; as appears from the next verse.

Upon—sockets of silver.] As the tops of the pillars were of gold, so they stood upon pedestals of silver.

Ver. 33. Hang up the veil under the taches.] The golden clasps that knit together the two great pieces of hangings (ver. 0), were just between the holy and the most holy place, so that the veil, which separated these two, hung exactly under these clasps.

Bring in thither within the veil the ark of the testimony.] A separate place being made by this veil, the ark was to be brought into it (see xxv. 16—22), and set at the west end of it.

The vail shall divide unto you between the holy place and the most holy.] It made a partition of the tabernacle into two parts; one of which was the holy place, into which none but the priests might enter; and the other the most holy, into which none but the high-priest might enter, and that but once in the year. The most holy place was but a third part of the tabernacle: being a perfect square, five yards high, and as many long and broad; according to the common opinion concerning a cubit.

Ver. 34. Put the mercy seat.] See xxv. 17. Upon the ark of the testimony in the most holy place.] This being the most precious testimonial of God’s presence with them, was put in the holy secret place of God’s house. Just as the palladium, or whatsoever other sacred thing it was of which the Vestal virgins were the conservators (for Diodorus Siculus saith he could not certainly tell, nor did he think it became a religious man to inquire into that which was intended to be a secret) was kept in the inmost part of the temple of Vesta, which was called Penus, as we are told by Festus; who saith, "Penus vocabatur, locus ultimus in ade Vesta, tegetibus, septus, &c." Into this place none but the Vestal virgins and the Pontifex Maximus might go; as Lipsius observes in his Synopsis de Vesta et Vestalibus, cap. 4.

Ver. 35.] This verse only directs how the table and the candlestick (which were ordered to be made, xxv. 23, 31) should be set in the holy place, without the veil; one of them on the south side, and the other on the north side over against it. But whether in the middle of the holy place, or more towards the upper end, is not said.

Ver. 36.] Now directions are given about the entrance of the tabernacle; before which he orders a curtain to be hung. Which may be called the first veil, with respect to that before mentioned (ver. 31) which the apostle calls the second (Heb. ix. 3).

Of blue, and purple.] Concerning these colours, see xxv. 5, and concerning fine twined linen, xxviii. 6.

Wrought with needlework.] This was not such envious work as that which we translate cunning work (ver. 31), which was in the other veil, before the most holy place (see xxxviii. 39).

Besides this, Josephus saith there was another veil of linen to defend it from the injury of the weather; which was wont to be drawn aside upon festivals, that the people might see the beauty of this first veil. And indeed it is very probable, that some curtain or other was, in bad weather, at least, hung before it to secure it; as the covering of skins was over the hangings of the tabernacle.

Ver. 37. Make for the hanging five pillars.] These pillars seem to have been disposed in this manner: two of them were placed at each corner, which, if they took up a cubit, then the other three being placed at
37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

CHAPTER XXVII.

1 And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

Ver. 1. Make an altar.] Of burnt-offering, as it is explained xxviii. 1. And the Hebrew word mezbeach, properly signifies that upon which sacrifices were slain and offered.

Of shittim wood.] What sort of wood this was, see xxv. 5.

Five cubits long, and five cubits broad.] It was two yards and a half square (according to the common notion of a cubit) at the top and bottom of it.

The height thereof shall be three cubits.] Being a yard and a half in height from the ground, the priest (as Fortunatus Sceachus observes) who ministered at it was half a yard above it; the common stature of a man being four cubits, i.e. two yards (Myroth. Sacer. Elavo. ii. cap. 65). It is not so said thick the wood was of which this frame (as I may call it) was made; but it is certain that it was hollow within, that the grate mentioned ver. 4 might hang in the midst of it.

Ver. 2. Make the horns of it upon the four corners] The Hebrew word kerem, which properly signifies a horn, signifies also an eminent or high place; as in Isa. vi. 1, God saith he hath planted a vineyard in a fruitful hill; where the words in the Hebrew are, in a horn of the son of oil. From whence it signifies a pinnacle, or spire rising up from any building, as these horns did from the altar, for the ornament of it. Some will have it that they were useful also to tie the sacrifices to it (which they gathered from Psalm cxvii. 27), and that they were of the fashion of oxen or rams' horns. Fortunatus Sceachus contends earnestly for this, in his Myrothec. ii. Sacer. Elaeochrysm. cap. 65, such horns being much in use in the ancient religion, as appears (he observes) from the altars of the gentiles. And yet he confesses in the sixty-ninth chapter of the same book, that such kind of straight pinnacles as I mentioned before, after the manner of obelisks (as his words are), were more convenient for the putting of the blood of the sacrifices round about them, as is required, Lev. xvi. 18.

His horns shall be of the same.] These spires seem to have been wrought out of the same piece of wood with the corners of the altar.

Ovverlay it with brass.] Some think it was overlaid with brass, not only without, but within: but that the fire which burnt in the grate might not take hold of the wood. To prevent which, others fancied it was lined with

CHAPTER XXVII.

1 The altar of burnt offering, with the vessels thereof, and pillars. 18 The measure of the court. 20 The oil for the lamp.

1 And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

9 The court of the tabernacle enclosed with hangings and pillars. 13 The court of the tabernacle, five hundred cubits long, and five hundred cubits broad, and three hundred cubits high, with a wall of one hundred cubits thick; the door thereof on the north, in the principium, the altar of burnt offering, and the court before the sanctuary, and by the altar of burnt offering, the pillars, and in the court of the tabernacle.

Ver. 1. Make an altar.] Of burnt-offering, as it is explained xxviii. 1. And the Hebrew word mezbeach, properly signifies that upon which sacrifices were slain and offered.

Ver. 3. Make his pana.] The Hebrew word saroth signifies pots as well as pans; but here is rightly translated shovels, by which, being made of brass, the ashes under the altar were scraped together on a heap, and then thrown into the pans.

His basons.] The principal use of these vessels was to receive the blood of the sacrifices, which was to be sprinkled as the law directed: for the Hebrew word mezbalath carries this signification in it. Besides which, Fort. Sceachus thinks they served for the mixture of the oil with fine flour and frankincense, which were to be burnt on the altar. For when any man offered a meat-offering, the priest was to take a handful of the flour and oil, with all the frankincense, as God's part, to be consumed on the altar; and therefore we must suppose some vessel wherein these were brought to the priest, as the law requires (Lev. ii. 1, 2).

His fleshhooks.] Or forks, as the word mezegaloth may be translated; which Fort. Sceachus thinks were in the form of a trident. With which they stirred up the fire: and also ordered the pieces of the sacrifice, if any chanced to lie out of it, and put them into it, that every bit might be surely consumed.

His firepans.] These are commonly taken for dishes or censers, in which the priest carried burning coals from the altar into the sanctuary, to offer incense upon the golden altar. But the abovesaid Fort. Sceachus thinks they did not minister in the holy place with brazen censers; and therefore takes these firepans for a larger sort of vessel, wherein the sacred fire which came down from heaven was kept burning, whilst they cleansed the altar and the grate from the coals and ashes, and when this altar was to be carried from one place to another, as it was often in the
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ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.
4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.
5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.
6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.
7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.
8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.
9 ¶ And thou shalt make the court of the tabernacle: for on the south side southward there

The staves shall be upon the two sides of the altar, to bear it.] It is plain by this, that the staves were not put into the sides of the grate (which was within the hollow part of the altar), unless we imagine, as Dr. Lightfoot doth, that the rings of the grate came through the frame of the altar, and hung out on the sides of it; so that the frame and the grate were carried together. But, besides other objections against this, from the different form of the grate and the altar, it may be doubted whether they were carried together, and not separate one from another; especially if we conceive the grate to have been carried with the fire still burning on it; which would have immediately consumed the purple cloth, where-with the altar was to be covered, when they removed it (Numb. iv. 13). But the firepans before mentioned (ver. 3), it is probable, as I noted there, were covered the fore part of the grate, and then, it being cleansed from the ashes, was carried together with the altar, to which it was fastened with its rings; a purple cloth being spread over both.

Ver. 8. Hollow with boards shalt thou make it.] Otherwise the grate could not have been in the midst of it, as is before ordered (ver. 5).
It was shewed thee in the mount.] Of this also he had a model set before him, as he had of other things (see xxv. 9, 10).
So shall they make it.] By that pattern he was to direct the workmen to make it.

Ver. 9. Make the court of the tabernacle.] The Hebrew word chatzart properly signifies a green field or chase. Such was this place, uncovered in the open air, but enclosed with pillars and hangings; which made it such a place as we call a court in a house.
In this court stood the tabernacle, or dwelling-house of God: not just in the midst of it, but towards the upper end. And here the altar of burnt-offering stood, between the tabernacle and the lower end of the court: and the laver, wherein they washed, stood on the side of the altar. David speaks of more courts than one (Ps. lxv. 5, lxxxiv. 3), but Moses made only one, into which the priests came to offer sacrifice. Whether the people were admitted into it is not certain: if they were, it could contain no great number; and they stood at a great distance from the priests, in the lower part of the court; and were separated by some bounds or other, as they were in aftertimes when they came into Canaan. Where being settled, and the tabernacle fixed in Shiloh, the Hebrews say it was enclosed with a wall, as well as with hangings; and then, it is likely, a distinct court was made for the people; at least it was so in David's time, as the places above mentioned prove. And in the temple of Solomon we read plainly of more courts than one (1 Kings vi. 36, vii. 121; 2 Chron. iv. 9, xxxiii. 5), viz. the court of the priests, and the court of the people. Into which, in the temple of Herod, after the captivity, was added a third, the court of the women.

For the south side southward.] It was to have two large sides, as the tabernacle had; whose south side

wilderness (Myrothae. ii. Sacr. Eleochrysm. cap. 73.)

Ver. 4. Make for it a grate.] This was the principal part of the altar; the wood being laid here, and the sacrifices burnt in it. Whence the Greeks call it ἄλωος; which was the name the heathen gave to the fireplace upon their altars, as we learn from Jul. Pollux. The figure of it was round (as Fort. Sanchuzi gathes from the very name in Hebrew; for mitchkor signifies a sieve), but grew less and less, till at the latter end of it (or in the eighteenth part), as he describes it in the forenamed book (cap. 71).
Of network] It was made full of holes, like a sieve or net (and thence called simply the net, in the latter end of this verse, and in the next); that the ashes might fall through them to the bottom of the altar; where there was a door, on the east side, to open and take them out.
Of brass.] The metal of which all the forenamed things were made, and the altar itself was overlaid.

And upon the net] i.e. The grate full of holes, as was said before.

Make four brazen rings] The use of which was double; first, that by them it might be hung upon the altar; and then, when it was to be cleansed, or removed in their travels, it might by them be taken off.
In the four corners] This seems to overthrow what I now said of its circular figure; but it is to be observed, that Moses did not use the same word here, which he doth when he speaks of the four corners of the altar, which he calls pinoth (ver. 2), but calls these only kezoth, which may be better translated the extremeties of the altar, viz. the head, or corners of it, in point of art.

Ver. 5. Put it under the compass of the altar beneath,] Some have fancied that this grate was placed only at the top of the altar: but that doth not agree with these directions, which only place it beneath, in the hollow part of the altar (called in the Hebrew carrub, which signifies, as R. Solomon saith, any thing that is round, and is by us translated the compass), but so much lower than the top of the altar, that it was even to the midst of it, as it here follows.
That the net may be even to the midst of the altar.] This shows the depth of the grate to have been a cubit and a half: for the altar being three cubits high (ver. 1), and the bottom of this being even to the middle of the altar, it must hang down half-way to the ground, and consequently one cubit and a half from the top of it to the bottom. So that this grate seems to have been made like to a furnace, full of holes round about, as well as below; and perhaps was hung by chains, in the rings before mentioned, to the horns of the altar.

Ver. 6. Make staves for the altar.] Of such a length that they might be laid upon the shoulders of the priests; and the altar, when they carried it, hang between them.

Ver. 7. The staves shall be put into the rings.] Besides the rings for the grate, there were others (it appears by this) in the altar itself, into which the staves were to be put when it was to be removed.
shall be hangings for the court of fine twined linen of an hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

12 ¶ And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward shall be fifty cubits.

14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

15 And on the other side shall be hangings being first ordered to be made (xxvi. 18), so is the same side of the court.

Hangings for the court of fine twined linen.] What fine linen and twined were, see xxv. 5, xxviii. 6. These hangings were not curiously embroidered with flowers, as those of the tabernacle were (xxvi. 1), but were made of simple fine six-threaded linen.

Of this hundred cubits long for one side] By this it appears that the length of the court was a hundred cubits, or fifty yards, though of yards longer than ours, as I have said before, xxv. 10 (see ver. 18).

Ver. 10. The twenty pillars thereof] These are thought by most to be made of shittim wood.

Twenty sockets shall be of brass.] The pillars were placed five cubits distant from each other, upon bases of brass, which were more firm and lasting than wood.

Hooks of the pillars] These were, like our tenters, to hang the curtains of the court upon, see xxvii. 32, concerning the word rae.

Fillets shall be of silver.] The Hebrew word chusok properly signifies a circle; but whether these were thin bands of silver, or only fillets (as we translate it), or silver twist, is uncertain. Yet it seems to be plain from the thirty-eighth chapter, that the heads of the pillars, into which the hooks were fastened, were silvered over.

Ver. 11.] Here are the very same directions given for the hangings, pillars, bases, &c. of this side of the court, which are nothing different from the former. Ver. 13.] By this it appears that the court was as long again as it was wide, there being hangings but of half the length for the west end, and only half so many pillars and sockets.

Ver. 12.] This end was of the same dimensions with the west end.

Ver. 14.] The hangings of this end of the court were divided, because there was to be a gate; the entrance into the court being at the east end. Each side of the gate consisted of fifteen cubits; and accordingly the hangings were of that length, upon three pillars on each side, as this verse and the next direct.

Ver. 16. The gate of the court shall be an hanging of twenty cubits.] The entrance being twenty cubits wide, if we add to them the fifteen cubits which were on each side of the entrance, they make in all fifty cubits; which was the breadth of the east end of the court, as well as of the west (ver. 12, 13).

Of blue, and purple, and scarlet, &c.] Concerning all this, see xxv. 5. And here only observe, that the hangings of the gate were far richer than of the rest of the court: which were merely of fine twined linen (ver. 9), but these of several other beautiful colours, and adorned with that work they called rohem, which we translate needlework. What that was, see xxxviii. 39.

Their pillars shall be four, and their sockets four.] Proportionable to those on each side of the gate; which were here for base, as we see (ver. 14, 15), as these were four for hangings of twenty.

Ver. 17. The pillars—shall be filleted with silver.] Those at the east and west ends, as well as those on the south and north sides.

Their hooks shall be of silver, and their sockets of brass.] As was before directed (ver. 10, 11).

Ver. 18. Here all the dimensions of the court are put together: the length and breadth of which might be inferred from the hangings (ver. 9, 12, &c.), but here are expressly determined; together with the height, which was not at all intimated before; and now appointed to be five cubits, i. e. two yards and a half, of larger measure than ours. So that the tabernacle might be plainly seen by the people; for it was as high as the walls of the court, and as high as the walls (if I may so call them) that encompassed it.

Of fine twined linen.] This seems to be a brief repetition of what was said before concerning the hangings, and the pillars which stood on bases of brass.

Ver. 19.] This is also a repetition in general of what was said before, particularly ver. 2, for all the vessels belonging to the tabernacle itself were of gold, as we read in the twenty-fifth chapter.

All the pins thereof.] The tabernacle had nothing of brass in the fabric of it, but the bases of the pillars at the entrance (xxvi. 37) and therefore these pins, I suppose, belong to them, whereby the pillars were fastened in their sockets.

The pillars of the court, shall be of brass.] These brass pins were struck into the ground (as Dr. Lightfoot understands it), that the hangings, which were tied to them by cords, might be kept from flying up at the bottom.

Ver. 20. Bring thee pure oil olive beaten.] Not squeezed out by a press, or by a mill (for such was full of sediment and dregs), but which ran freely from the olives, being bruised with a pestle.

For the burnt.] In the golden candlestick (xxvi. 37), To cause the lamp to burn always.] Sufficient to keep the lamp always burning. Some imagine that it did not burn day and night, but, being lighted every evening, went out in the morning. And there are some places which seem to favour this opinion, particularly
beaten for the light, to cause the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which is before the testimony,

1 Sam. iii. 3, where mention is made of the lamp going out, viz. in the morning. See also 2 Chron. xiii. 11, where we read of setting the lamps to burn every evening; which seems to signify that they did not burn in the day. But Josephus, who was a priest and could not but know, and had no reason to tell a lie, saith they burned day and night. And indeed it was but necessary; for otherwise the priest must have ministered in the dark, at the altar of incense, before the Divine Majesty, who kept a table in the sanctuary which required light; for nobody feasts in darkness. And therefore R. Levi, of Barcelona (Preecept. xviii.), saith, God commanded a lamp should always burn in the sanctuary, for the honour and majesty of it; there being no light conveyed to it otherwise. But it is highly probable, there were not so many of the lamps burning in the day as in the night; when all the seven lamps were lighted; some of which were put out in the morning, and lighted again in the evening. So Josephus saith expressly (lib. iii. Antiq. cap. 9), “Three burnt all day before the Lord, and the rest were lighted in the evening.”

Ver. 21. Without the vail. That is, the second veil, which was before the most holy place.

Before the testimony. That is, the ark of the testimony (see xxxv. 21, 22).

Aaron and his sons shall order it. As direction is more fully given, xxx. 7, 8. It shall be a statute for ever.] See xxxviii. 43.

CHAPTER XXVIII.

1 Aaron and his sons are set apart for the priest’s office. 2 Holy garments are appointed. 6 The ephod. 15 The breastplate with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aaron’s sons.

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest’s office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron’s sons.

And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments

Ver. 2. Make holy garments for Aaron. If very good authors did not affirm it, we should scarce think it credible, that the priests among some of the ancient heathens offered sacrifices to their gods naked. Particularly the old Arabsians, as Hottinger observes in his Histor. Orientalis, lib. i. cap. 7. But such filthiness was abhorred by most people, whose priests were not only clothed, but performed their service at the altar in a peculiar habit. So that there is scarce any author who treats of the sacrifices and the priests of the heathen, that doth not speak of their garments also. As Moses here in the first institution of the priesthood among the Jews, to offer peculiar sacrifices at God’s house, takes a special care, by the Divine direction, about their vestments. Which the Hebrew doctors think so inseparable from the priesthood, that they fancy Adam, Abel, and Cain, did not sacrifice without them (see Gen. iii. 22).

They are called holy, because they might be worn by none but them, and by them only when they ministered unto God.

For Aaron. The high-priest had some garments peculiar to himself, which none of the other priests might wear. They were four; the breast-plate, the robe, the ephod, and the plate of gold. There were four more he also wore, but they were common to him with the other priests, viz. the coat, the drawers, the girdle, and the bonnet. Their bonnets, indeed, and his mitre, were of a different form; yet they are not considered by the Jews as distinct vestments, being both coverings of the head. And they make account the high-priest never wore at any one time above eight sorts of garments; nor the lower above four. This is the universal sense of the Hebrew writers; and I cannot give any account why Grotius mentions only seven garments of the high-priest (reckon-
ing the golden plate for one), which he will have to answer unto the seven lamps in the candlestick. For it is evident by this very chapter he wore eight, viz. the ephod, (ver. 3), the breastplate (ver. 15), the robe (ver. 31), the plate of gold (ver. 36), the embrodered coat, the girdle, and the mitre (ver. 39), which are all ordered for Aaron the high-priest; and afterward (ver. 42, 43), breeches are ordered for him as well as his sons, which make up the number of eight.

For glory and for beauty.] To make their office more respected, and strike men with an awful sense of the Divine Majesty, whose ministers they saw appear in such grandeur. For this and the foregoing precepts (as Maimonides observes) were given to render the sanctuary of God more august and magnificent; for which end he has filled it with the spirit of those who ministered there; and not only separated them from other men, but ordered them to be clothed in beautiful and precious garments, that they might appear there like men of honour (More Nevoh. lib. iii. cap. 45), unto which R. Levi of Barcelona well adds (Precept. exiic.) that by these glorious garments the priests were put in mind of their dignity, and admonished to perform their service, and be in a spirit of great- ness of Him unto whom they were consecrated. It may be fit for me also to add, that there being two sorts of garments which the high-priest wore (those they called white, and those they called golden), both of them were very rich, and made him look glorious ly; whether the materials, or the colours, or the art with which they were made and regarded; as will appear in the particular account which is given of them in this chapter (see ver. 40).

Ver. 3. Speak unto all that are wise hearted.] So the Hebrews call those who had extraordinary skill in any art; according to the ancient opinion, which made the heart the seat of the mind.

When I have filled them with the spirit of wisdom:] Endued with singular skill. For the word ruach, in Scripture, signifies a gift of God; whereby they who had it performed what they undertook excellently. And mechanical arts are called wisdom, as well as higher sciences; so St. Paul calls himself a wise master builder. Which was the ancient language of the world before the time of Pythagoras, as Cuperus (in his Apotheosis Homeri, p. 110), out of Georgius Dionysius's preface to Aristotle's Logic, and out of Nichomachus Gerasinus, whose words are very remarkable: "When all before Pythagoras were called by the common name of ζωομενοι, even builders of houses, and curriers of leather, and pilots, and αστροφις δ τησυριων ου και δημοσιας ελεημονιας, and, in general, they were skillful in any art or public work," that philosopher denied this name to them. Notwithstanding which, some authors, in aftertimes, still observed the ancient use; insomuch that Αλεξιον calls fishermen, who understood their art well, ωομενοι τω αλειφε (lib. 1. de Animal. cap. 2), and Lucius calls Perillus ωομοι χαλκατις, "a wise brazier," and Aristotle himself observes that Phidias was called ωομοι σωφος, "a wise stone-cutter" (lib. v. Morsl. ad Eudemum). Nor were the Latins strangers to this language (as Cuperus shows in the same place), which is here used by Moses: whose entire sense in these words is this: that the men here spoken of, "being very skillful of themselves in their several arts, their skill was so increased by God's special gift, that they became marvellous artists."
5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 And it shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.

but were then habited like other men; as Mr. Selden proves (lib. ii. de Succession, cap. 7), and at large confirms (lib. iii. de Synedr. cap. 11, n. 3, &c.).

Ver. 5. And they] i.e. The skilful workmen before mentioned.

are gold, &c.] This verse directs to the materials of which the priests' garments were to be made. For though these five words denote so many colours; yet the first word and the last (viz. gold and fine linen) show the matter also is included; from which colour cannot be separated. And as for the matter of their garments, they were made either of woolen or linen; nothing of hair or silk being used in their contexture: for gold (ver. 22, 30) is expressly chosen for ornament, than for the making the substance of the garments. So all the Hebrew doctors, whose maxim is this, the priests are not clothed in their ministry at the temple, but in woollen and linen. The matter of them, indeed, is not here expressed in this chapter, save only of their breeches, which are ordered to be made of linen (ver. 42). But in xxix. 27, &c., all the garments are expressly said to be made of fine linen; except the girdle, which was partly of linen, partly of woollen. The garments of the high-priest, which the Jews called white garments, were certainly made of linen; and his girdle also was of the same, without any mixture of woollen, when he wore those garments on the great day of expiation, as Braunius shows (lib. i. de Vestiti Sac. Hebr. cap. 7).

Gold,] The Hebrews say there were seven sorts of gold, which was diversified either by its colour, or the place from which it came, or its goodness. But that which was used about these garments, they conclude was the gold they called labor, which we translate pure gold (ver. 29, 30), which was the flesh and of the brightest colour; between a yellow and red.

Blue, and purple, &c.] Of these colours, see xxv. 4.

Fine linen.] The Hebrew word shesh signifies a pure kind of fine linen, not silk) as some have imagined; for there was no such thing known in Moses' days. It was of a shining white colour; and therefore all the inferior priests were clothed in white, their garments being made of this. And such were all the garments whereof with the high-priest entered into the most holy place, on the great day of expiation. And wheresover the Scripture speaks of fine linen, and mentions no colour, we are to understand white.

Ver. 6. They shall make the ephod] We retain the Hebrew word, which doth not express the form of this garment; but the next verse teaches us something of it; that it was a short garment, which hung behind upon the shoulders down to the buttocks, and came down before upon the breast and the belly. It consisted of three parts: that which covered the breast and the back (which the Hebrews take to be properly called the ephod), then the two shoulder-pieces, which came up from the arm-holes to the shoulders (mentioned in the next verse); and then the girdle belonging to it (ver. 8).

Of gold, of blue,] See the foregoing verse.

Fine twined linen.] Here is another word added to shesh (or fine linen), which is mashker. Which is never joined with any thing but shesh in all the Scrip.
other six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set inouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod, for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lornd upon his two shoulders for a memorial.

Ver. 10.] The six eldest on that stone which was upon the right shoulder: and the six younger on the other upon the left: as several of the Hebrer doctors expound it: particularly Jarchi, with whom Josephus agrees (lib. iii. Antiq. cap. 8). The Talmudists, indeed, dispose them otherwise: but this is most suitable to the word toledoth, according to their generations, or their birth, as we render the latter end of the verse.

Ver. 11. With the work of an engraver in stone.] Do not with such art as such workmen use. Like the engravings of a signet.] The same words are used again (ver. 36), where he speaks of the engravings upon the plate of gold. On which Abgarineth saith the letters were protuberant, as they are upon coins, or upon wax impressed with a seal: but here on the ephod and the breastplate, he thinks the names were cut deep in the stones, as letters are in a seal. For the same reason, the words being the very same; and therefore, if the letters were protuberant in the one, they were so in the other.

Make them to be set inouches of gold.] The Hebrew word mishbetoth, which we translateouches, signifies as much as the Latin word funda; the socket, as I may say, wherein the stones were set. Both which made a button, and not a fixed figure, but something like a lozenge, or, as Maimonides expresses it, like the figure of those holes that are in the stomach of such animals as chew the cud, called reticulum (see Jo. Brannius de Vest. Sacr. Hebr. lib. i. cap. 17, n. 8). By these buttons the hinder part of the ephod was fastened to the fore-part upon the shoulders; and the breastplate also hung upon them by golden chains.

Ver. 12. Plates of the ephod.] This is explained in the following words, that "Aaron might bear their names before the Lord upon his shoulders for a memorial." That is, might remember to recommend the twelve tribes of Israel unto God, when he offered incense, and made his prayers before him. Or, for a token, that he appeared before God in the name of the whole people of Israel.

Others will have this memorial refer to God, before whom he presented himself, that he might be gracious unto his people, when the high-priest came thus attired, according to his own order, to pray for them; with assurance that he would be mindful of them all. And to this the twenty-ninth verse seems to incline; where the same is said to be the intention of engraving their names upon the twelve stones on the breastplate (see xxxix. 7).

Ver. 13. Makeouches of gold.] See ver. 11, where the word mishbetoth is explained.

Ver. 14. And two chains of pure gold at the ends.] These chains did not consist of many little rings, but of many threads or wires of gold twisted together like a rope. For which reason Moses adds, ofwreathens work shalt thou make them. This Bartenora takes to be the meaning of the word mishbathoth (which we translate at the ends), which he expounds cords or cables. They were not, saith he, like to those iron chains wherewith prisoners are bound, consisting of several joints; but twisted of golden threads, till they were as thick as cords. Others think mishbathoth signifies equal; because they were of an equal thickness, or of an equal length. But our translation also may be defended; for the ends of them were annexed to the rings of the breastplate (ver. 21). But as these chains were annexed at one end to the rings of the breastplate, so at the other end they were annexed to the golden buttons upon the shoulders; so that the breastplate hung upon the golden buttons by the chains.

Fasten thewreathens chains to theouches.] Moses only briefly mentions the two chains in this place, to signify that theouches in the ephod served for the support of the breastplate, by these two chains; which properly belonged to that, and not to the ephod, as Jarchi observes. And therefore, after directions for the breastplate (which here follow), they are again spoken of in their proper place (ver. 22). As ver. 27 there are two golden rings spoken of, which belong to the ephod; but not mentioned till then, because by these rings the breastplate and ephod were knit together.

Ver. 15. Make the breastplate.] Next, after the ephod, directions are given for the choshen, which we translate breastplate; taking it, I suppose, to come from the Hebrew word chazeh, which signifies the breast. For by the change of a letter (which is not unusual) choshen may well be thought to come from thence, because it lay upon the breast and covered it.

Of judgment.] For the priest wore it, when he went to consult the most solemn and the greatest concerns of their religion or government; and received such answers, as directed them what to determine in dubious cases, either in war or peace (see ver. 29).

With cunning work.] See ver. 6.

After the work of the ephod thou shalt make it, &c.] It was to be made of the same materials with the ephod; and with the same artifice, as it here follows.

Ver. 16. Foursquare it shall be being doubled.] The words are in the Hebrew, four-square shall it be doubled. Which are to be thus understood, that the whole piece was not square till it was doubled. So Maimonides. It was a cubit long (i. e. two spans), and its breadth a span, but being doubled it was a square of a span, both in length and in breadth. From whence it follows, that it was hollow; so that it might be compared to one of our purses: only it doth not appear whether it were sewed together at the sides, or on one side, or open on both sides; though it is commonly said so to be. But it is possible that it was doubled, merely that it might be stronger to bear the weight of so many precious stones, and of the rings and chains; not that it might have any thing put between it.
A span shall be the length thereof, &c.] This is just the measure of a man’s breast.

Ver. 17. Set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

A span shall be the length thereof, &c.] This is just the measure of a man’s breast.

Ver. 17. Set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

Ver. 18. The second row shall be an emerald, a sapphire, and an amethyst.

17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

A span shall be the length thereof, &c.] This is just the measure of a man’s breast.

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17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.
And thou shalt make the breastplate chains at the ends of the breastplate, which are on the ends of the breastplate.

And the other two ends of the two wrenthen chains thou shalt fasten in the twoouches, and put them on the shoulderpieces of the ephod before it.

And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.

And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof.

Amethyst.] The Hebrew word achlam is no more to be found in Scripture elsewhere, than the two former. But the best and most ancient authors take it as we do, for that stone which other writers call an amethyst; which is of a bright violet colour, or like red wine, from whence it has its name in the Greek.

Of ereathed work.] So many wires of gold were wreathed together, as to make a chain of some thickness, like a cord. So Bartenora interprets it. Abnerbinel saith they were weaved; but he must mean such a weaving as we make with our fingers, when we twist several threads together, which the LXX. call γαβληθ, or twisted work.

Put them upon the two ends of the breastplate.] This is to be understood of the lower corners of the breastplate, as ver. 23, of the higher.

And thou shalt put the two wrenthen chains of gold in the two rings which are on the ends of the breastplate.

And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.

And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof.

The breastplate had four rings in all; one at each corner of the square. And here he gives direction for the making those two, which were at the two upper corners of it: the other two are ordered, ver. 26.

This verse and the next show how these chains were to be disposed, and for what end they served. Below they were fastened to the two rings, in the upper part of the breastplate, as is here directed: and above they were fastened to the two buttons, upon the shoulder-pieces of the ephod, as is directed in the next verse. So the breastplate was supported by these two chains, which hung upon the buttons, as the breastplate did upon them.

Make two rings of gold.] That is, two other besides those mentioned, ver. 23.
over against the other coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

(2) And Aaron shall bear the names of the children of Israel in the breastplate of judgment

Toward the forepart thereof.] Or, in its forepart.
Over against the --coupling.] Opposite to the rings of the breastplate; being to be coupled to it by these rings.
Above the curious girdle.] All this is said only to mark out the place exactly, where these two rings were to be fastened to the ephod; that the breastplate might be inseparable from it.
Ver. 28.] A blue lace, or ribbon, being put through the two lower rings of the breastplate; and then through the rings of the ephod: by which they were tied together, a little above the girdle of the ephod.

That the breastplate be not loosed from the ephod.] And thus being joined, they were not to be separated one from another; nor out of the time of ministration: but always continued so fast together, that they were without the breastplate, of which the учение, theGemara(cap.7, of Joma), If any one remove the breastplate from the ephod, or the slaves from the ark, he shall receive forty stripes.

Ver. 29. Aaron shall bear the names] Appear in the name of the whole people of Israel, to beg direction for them in all difficult cases.
When he goeth in unto the holy place,] Where with his face towards the ark (where the Divine glory sat) he prayed to God for them.
For a memorial before the Lord.] That God might remember them, when he remembered him daily of the promises made to them, and to their forefathers.
Which, in Scripture phrase, denotes God's gracious hearing his prayers, when he addressed himself unto him, in the manner he required. For then he is said to remember his people, when he granted their desires: and they remembered him, when they did as he bade them.

Ver. 30. Breastplate of judgment.] It is called both here and in the foregoing verse the breastplate of judgment: only for these last cases.

Urim and the Thummim.] There is not the least indication anywhere what these were, nor any direction given for their use: but what we have is, there is for the rest of the priestly attire. Which may incline one to conclude one of these two things: either that they were things delivered to Moses by God himself, as the two tables of stone were; or that they are not things different from the precious stones before mentioned. But if the former of these were true, I should think, it would have been more plainly mentioned that God delivered these unknown things to him, as that he did the two tables of stone. The other hath something in the Scripture to counterbalance it. For in the thirty-nine chapter of this book, where Moses sets down the making of all these things which are here ordered, he mentions only the four rows of stones, in the same manner as he doth here; but saith not a word of putting the urim and

thummim in the breastplate: though he speak particularly of other things, even of the rings, and the chains, and the lace, whereby it was tied to the ephod. And, on the other side, when he speaks of habiting Aaron with all these vestments, in order to his consecration, he only saith (Lev. viii.), that he put the breastplate upon him, also he put in the breastplate the urim and the thummim; but saith not a word of the four rows of stones. For which it is hard to give a reason; unless it be, because the urim and the thummim were one and the same thing with the twelve precious stones: so that it was indifferent whether the said urim and thummim were put into the breastplate, or the twelve precious stones; which are the only things in all this description of the holy vestments that can be thought to be urim and thummim. And, indeed, the being being given for a direction for every thing else, and also a description of their form and fashion (as, that the chains should be of wrought work), one cannot but think there would have been something said of these, if they had been distinct from what was mentioned before. Mr. Mede, indeed, thinks that nothing is said concerning them, because they were well known to the patriarchs. But this is well confuted lately by another great man, Dr. Pocock, in his late learned commentary upon the prophet Hosea (p. 119), unto which I refer the reader, because I have other things to note, and would not willingly enlarge too much on this subject.

As for that which some have said concerning two little images, or representations of angels, which were put in the hollow of the breastplate, I see no foundation for such a conceit. One may better say, that these two words urim and thummim were written or wrought on the breastplate; signifying that from hence they should receive the clearest and most perfect resolution of all their doubts. And of this opinion was R. Assurb in the Mishna, cap. 46.

But if we take the former to be the true answer, that he only repeats what he said before (as he doth what he had said of the rings belonging to the breastplate, ver. 11, 22), then the meaning is, that the twelve stones should be the most sparkling, and most perfect in their kind, that could be got (for urim, all acknowledge, signifies faces, or illuminations; and thummim, the greatest perfection), and that all belonging to the breastplate (the square stuff, the stones engraved, the rings, the chains and lace) should be prepared and made ready before they were set in the breastplate.

And of this opinion (that the precious stones were the urim and the thummim) were Josephus and the Talmudic doctors: whereas the Talmud doth declare the urim, I take it, were in the right; though they do not give a likely account how the mind of God was declared by them.

They shall be upon Aaron's heart.] So it is said concerning the names of the children of Israel (ver. 29), which were engraved on the twelve stones; and seems to confirm the foregoing interpretation.

When he goeth in before the Lord.] To minister unto the Divine Majesty, and to inquire of him;
And thou shalt make the robe of the ephod all of blue.

which he did in the holy place, standing with his face towards the ark in the holy of holies. Into which he went only once a year, upon a particular business, to expiate the sins of the people; and had not on these glorious robes here mentioned; but was only clad in fine linen, as we read, Lev. xxvi. And therefore it is strange that Buxtorf says he went into the Sanctum Sanctorum, with the urim and thummim, to inquire of God. See his history of them, cap. i. (where he alleges this verse for it) and cap. iii.

Aaron shall bear the judgment.] By judgment is here meant the breastplate of judgment, as it is called, when he begins to speak of it (ver. 15), and in the foregoing verse; just as the ark of the testimony is sometimes called the testimony. Or else the meaning is, that he should carry the great concerns of the children of Israel (their weighty causes and doubts) before God; and desire this direction for the king, for the great council, and for the people in all difficult matters, both in war and in peace, whether belonging to religion or to civil affairs.

Upon his heart before the Lord.] He was never to appear in the holy place without this breastplate, with the names of all the children of Israel upon it. Many learned men have taken notice of that passage in Allian (lib. xiv. Var. Hist. cap. 34), where he relates how the Egyptian priests had an image made of sapphire, and no other stone, of their own, and called it Αργυρία, i.e. a truth), when they sat in judgment. And Diodorus Siculus saith (lib. i. cap. 75), that it consisted of more precious stones than one; from whence some have imagined that Moses took his pattern of this breastplate. But as they did not wear this badge of authority, when they ministered about sacred things, it is very likely, they had them only to sit as judges; so there is no reason to think this ornament of theirs was so old as the time of Moses (there being no mention of it in Herodotus), but was rather a later invention, unto which other countries were not strangers.

For the vestal virgins among the Romans, at least she that was called Maxima, wore an ornament upon her breast made of precious stones, as a statute dignity; and in the beginning of the last century, seems to represent it (see Lipsius, cap. ult. de Vesta et Vestaill). And Guthner hath proved that these vestal virgins sat in judgment, and tried causes, as the Pontifex Maximus did; and then, it is likely, and not at other times, wore this antependitor. There is more ground also to say, that the Egyptians took their pattern from the Jews, than that these took it from the Egyptians; there being in the time of Solomon a great correspondence between them, by his marriage with Pharaoh's daughter.

Continually.] Whenever he appeared before the Lord to inquire of him. The greatest difficulty is, how the Lord answered by urin and thummim? Which the Jews generally think was by the shining of the robe, or of the letters of the letters written on them, as made the answer. If they had left out the latter part of this resolution (about the prominence of the letters) what they say would have been more likely: especially since Josephus only mentions their extraordinary splendour; telling us, for instance, that when the high-priest inquired, whether they should go to war or not? If God approved of it, there was such a resplendent brightness in the stones, ως τοις διαφορα των υπαρχων ενυστω, το παρευρετο τω Θεω εις ειπανωςια, "that made all the people know God would be present for their help and succour." And when God did not approve of their undertaking, he saith there was a cloudiness upon the stones, as there had been for two hundred years (he confesses) before he wrote his history, τοι θεου διαφωματος επί τη παρακελοις τω νους, "God being angry with them, for the transgression of his laws" (lib. iii. Antiq. cap. 9). But this alone could not resolve such questions as that wherever he called and gave the answer. (for urin and thummim, to the Canaanites I' to which the Lord answered (ver. 2), "Judah shall go up." For if this answer was given in this way now mentioned, that stone alone, which had the name of Judah engraved on it, must have had a splendour in it above all the rest. Which if we should suppose, yet an answer could not have been given to all their questions, merely by the refusal of all, or of any one stone; as if they asked, Which way they should go against an enemy? therefore it is more likely, that there was a voice which spake to the high-priest, from the Divine Glory on the mercy-seat; as we read there was to Moses, when he went into the most holy place to speak with God (Numb. vii. 59). Against which I do not see what can be objected; but seems far more probable, that with the opinion, who think God inspired the high-priest at that time, when he consulted him, as he did the prophets. For this makes no difference between inquiring by urin and thummim, and by the prophets, but only this; that God (they say) constantly answered when the high-priest consulted him, which might be the very reason he would not grant the request of the Canaanites, but let them be any true also in what the Jews say concerning the bath col under the second temple, it seems to me to tell us, that God then directed them, without the urin and thummim, in the same way as he had formerly done with it. Certain it is, that such a voice often spake to our Saviour, in the audience of his apostles, out of the high and holy place of his own, to show that he was the prophet like unto Moses, whom he promised to raise up unto them (Deut. xviii. 15). There are those who have adventured to affirm, that others besides the high-priest might wear the urin and thummim, to consult the Divine Majesty, particularly their kings. But how weak the grounds are where this assumption is made. If this were true, it would be a great mistake of the places which they allege to justify it. I shall conclude what I have to note about this matter, with one observation more; that this is one of the principal reasons, why the government of this people before they had kings was (as Josephus calls it) theocracy, that is, the empire of God, because he, by this oracle of urin and thummim, prescribed how they should proceed in all their public affairs of great moment. And another reason was, because he stirred up judges when he thought it necessary; who, being of his immediate appointment, are so far acknowledged by him, that when they were weary of Samuel's government (who was a judge) and desired a king, God declared it was not Samuel whom they rejected, but himself.

[Ver. 31.] Make the robe.] The Hebrew word mehol, which we translate robe, is by the Latins called pel- tum, and by the LXX. ἐνόθιαν, a garment coming down to the ankles. The form of it is intimed in the next verse; and the matter of it is here ordered to be all of blue, i.e. of blue cloth. Some, indeed, say of silk; but it is certain thiscloth signifies wool dyed of a sky-colour (see Bruninus, lib. i. de Vest. Sacr. Hebr. cap. 9, n. 1).<ref>Robe of the ephod.] So called because the ephod was put upon it.</ref><ref>Ver. 32. There shall be an hole in the top of it, in the midst thereof: it shall have a binding of</ref>
woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. 33 ¶ And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden hence the form of it may be gathered, that it was like one of our surplices, or shirts without sleeves: but with two holes on the sides to let their hands through. And it was put on over their heads, it appears by this hole at the top; and so covered their whole body.

In the midst thereof] Not cross-wise, from shoulder to shoulder; but long-wise, from the back to the middle of the breast, as Abarbinel expounds it. Wherein it differed from a surplice, and from the tunic, or coat; the hole of which at the top was round; whereas this was oblong, as they speak.

It shall have a binding] This was both for handsomeness, and for strength, that it might not be further slit. Josephus mentions the former as a reason for this binding or border, that there might appear no διασπείρα (as his word is), "no deformity about the priest:" and the text itself in the end of the verse mentions the latter, that it be not rent. This binding, Abarbinel thinks, on the former account, was on the inside, for deccuram's sake, that nothing might be seen but the robe.

Of woven work] It was not to be sewn to it, but woven with it of one entire piece; which could not be done without a great deal of art. So Abarbinel; the opening or hole was not to be cut with scissors, and then sewed with a needle; but it was woven with the very garment. As it were the hole of an habergeon.] The ancient habergeons or corselets being made of leather and linen, needed a limbus about the neck to keep the part firm and tight. But whether the binding had hooks and eyes (as we call them) like those which are in corselets, to fasten the parts together, is uncertain. Abarbinel affirms it, but without any authority.

That] It be not rent in putting it on; or by the ephod and breastplate that were upon it; for that had rendered it contemptible; a rent among us (saith R. Levi Barzelonita) being dishonourable (Precept, cii.).

Ver. 33. Beneath upon the hem of it] Or, upon its skirts. Karα νικάσα, saith Josephus, "towards the bottom," where it reached the feet.

Pomegranates] So the Hebrew word rimonimus undoubtedly signifies, as Maimonides and other learned Jews affirm. Jarchi saith they were to be of the bigness of a hen's egg.

Of blue, &c., round about the hem thereof;] Though the robe itself was of one simple colour, yet the skirts of it were very much adorned by a variety of colours in the pomegranates; which were made of vandyed blue, purple, and scarlet (of these see xxxv. 4), and the LXX. add, of fine linen. For so we read they were made, xxxix. 21.

Bells of gold between them round about.] The Tar- gum upon Esth. vi. 10, makes the kings of Persia to have worn such kind of garments. For he represents Ahaseurus as saying to Haman, "Go to my wardrobe, and take one of my best purple cloaks, and of the best silk vests, with gems at the four corners of it, and golden bells and pomegranates hanging round about;" And no doubt they were intended partly as an ornament to the high-priest, their matter being of gold; but what their form was we are not told. There were round bells in use amongst them, like those

bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate of pure which we commonly see upon the collars of our horses' necks: but Maimonides saith, these were of a pyramidal figure, open at the bottom, with clappers in them, like our little hand-bells.

Ver. 34.] So there was a bell (as the Jews explain it) between every two pomegranates; and a pomegranate between every two bells. But how many of each there were is uncertain; though the Jews commonly say there were seventy-two. Which if it was true, and the pomegranates were of such a bigness as was said before, this robe would have been so wide at the bottom, as to have been cumbersome, especially with so many pomegranates and bells hanging upon it.

Ver. 35.] He was never to appear before God without this garment; nor to wear it but when he ministered. The same is said of all the priestly garments, both of his and of his sons' (ver. 3, 4).

His sound shall be heard when he goeth in] That the people, upon this notice, might fall to their prayers, while he was offering incense; which represented their going up to heaven.

And when he cometh out,] That they might then dispose themselves to be dismissed with his blessing.

That he die not.] For neglecting to appear before God, in this solemn manner, as he required. For it is the common maxim among the Jews, that when the priest went into the Holy of Holies, and was set there in the holy place, his conscience could not bear the burden of guilt, and that he were held to be priests: when they were not so clothed, they were not priests. That is, if they presumed to minister without this attire, it was an illegal act, and unacceptable to God (see ver. ult.).

Ver. 36. Make a plate of pure gold.] The Hebrew word zitz is translated πέταλον by the LXX., which signifies a leaf expanded. And such was this plate or ornament we tend to think, a thin plate of gold, two fingers broad (as Jarchi tells us), and so long as to reach from one ear to the other; being bound to the forehead with a string, which was tied behind the head; and thence is called a crown (xxiii. 30), as all things which are compass the forehead. And crowns being anciently made of flowers or leaves, which we call garlands, Josephus saith this crown was adorned with the figures of that flower which the Greeks call ανθοῦ, of which there were three rows (lib. iii. Antiq. cap. 8). And indeed the Hebrew word zitz signifies a flower; which hath made some think this plate had its name from the flowers which were wrought in it, to make it more beautiful (see xxi. 6).

Girdle upon it, like the engraving of a signet.| Not by cutting the letters deep in the plate, but by making them protrubant, like those which are made by a seal upon wax (see ver. 22).

Holiness to the Lord.] The ancient crowns perhaps had some image or other in them (for in later times Domitian had a golden crown with the effigies of Jupiter and Minerva, as Suetonius tells us), instead of which, God, we are told, had his own great name to be engraven on Aaron's crown in these words, which signify, that he was separated to the service of the Most High. It is but a frivolous question which the Jews make, whether these words were engraven in one line, or in two, one above another! for there is no reason to make us think they were not in one line as they are here written.
gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forehead of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

39 ¶ And thou shalt embroider the coat of the

Ver. 37. Put it on a blue lace.] It hung on a ribbon of blue, by which it was fastened upon the mitre, as it follows in the next words. The Talmudists fancy there were three ribbons, one at each ear, and one in the middle, which is this here mentioned. But this one was sufficient for the purpose, as will appear when the next words are rightly understood. They also say that the mitre was made of fine linen, and that it was fixed between two pieces of plate, one behind the other, and that Aaron may bear the iniquity of the holy things; which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

Ver. 38. It shall be upon Aaron's forehead.] The mitre, as I said before, did not come down low (as the Talmudists pretend), but was fastened upon the crown and the upper part of the head, the whole forehead being left bare, that there might be space enough for this plate of gold to lie upon it, and for his phylacteries, as the Jews will have it, which were next to the mitre, and then the crown a little above the eyes. But some of them think the high-priest wore no phylacteries, having no need of them, which was not aptly expressed by Prudentius in his Apotheosis Homeri, p. 138. The ancient Greeks call it iara, and didaros, and sometimes dia
dene, which was commonly made of byssus, or fine linen, as appears even from the story of Alexander the Great, who (as Justin tells us) took his diadem from his horse, and put it on his head. Thus Homer, (lib. xv.) which shows that it was made of fine linen, which was proper for that purpose.

They were of divers colours, but commonly white: and such were the diadems of kings, which Ammi-

Anus callebs fasciolam candidam, regis majestatis insignis (lib. xii.). Such was the mitre of the high-

priest (ver. 33). And it was decked over by bonnets (lib. x. 37), because it was made sometimes of three or four ribbons or laces wrought together (vid. Cuperus in his Apotheosis Homeri, p. 138). The ancient Greeks call it iara, and didaros, and sometimes dia
dene, which was commonly made ofbyssus, or fine linen, as appears even from the story of Alexander the Great, who (as Justin tells us) took his diadem from his horse, and put it on his head. Thus Homer, (lib. xv.) which shows that it was made of fine linen, which was proper for that purpose.

Now some understand these words, that it may be upon the mitre, as if the golden plate was bound upon the mitre, which is contrary to what follows (ver. 38), it shall be upon Aaron's forehead. This therefore must be understood of the face or ribbon, which was to come down over the mitre, to fasten the golden plate which depended upon it. For being put through a little hole in the middle of the plate, it went over the mitre; and each end of the plate of the hole of the mitre at each ear, it was brought up again and tied over the mitre. Thus we must inter-

Ver. 39. Embroider the coat of fine linen.] This coat is one of the garments ordered to be made, ver. 4, in Hebrew called ketonah: from whence both the Greek word χιτών, and the Latin tunica, seem to be derived. The matter of it was fine linen, and therefore it was white. The form of it was not much unlike one of our shirts, with sleeves coming down to the wrists; but made pretty close to the body; and no longer than to reach down to the knees. It was the most inward of all the priestly garments, being next to their body. And though it be not mentioned in the description of it, there is no doubt that it had a slit in the neck of it, by which it was put over their head, and then tied to the neck with strings.

Embroider.] The Hebrew word tashbets all agree signifies a work with certain figures woven in it,
fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles,
either of gold or other materials. But what sort of figures were not certain. The famous Solimanis thinks they were round, like to the moons. Others take them to have been square or cubical. R. Sol. Jarchi saith in general, that it was a work like the onces (as we translate mizhebocath), in which the precious stones were set. But none, I think, hath made such likely guesses at the figure of them as Jo. Braunius, who takes them to have been nothing else, but lacuns fossulas, or divers ells, not piation), if ends, garments, saith (as I. de Vestinu Sacred. Hebræorum, cap. 17).

Make the mitre of fine linen.] See ver. 37, where the mitre is mentioned. Make the girdle of needlework.] It is mentioned before (ver. 4), under the name of anbet, or abet, which word no doubt signifies a girdle or belt, yet not like our common girdles, but like that which we call a sash, being made of twined linen and worsted of divers colours, as we find xxxiv. 29, where blue, and purple, and scarlet, signifies wool, or worsted yarn of these colours. Such were the girdles of all the priests, which they wore all the year, the high-priest as well as the rest, except upon one day (that of expiation), when he had on a girdle of fine linen only, not mixed with woollen. These girdles were of such a length, that they might go round the body more than once, as Josephus tells us, lib. iii. cap. 8. For, if we may believe him, they were two-and-thirty ells long, and four fingers broad, being hollow within. Wherefore it is not in the little deep holes, as ends of them hung down to their very feet, ὕποκυνδρια, &c. (as the same Josephus speaks) "for comeliness sake," that they might appear more goodsly to the beholders: which agrees to what Moses saith in the next verse, that they (as all the priestly garments, ver. 3), were made for glory and beauty. But when they went about any holy work belonging to the sanctuary, they left them over, in order, that they might not be a hinderance to them. The use of this girdle was to gird their coat close to them, which they tucked up also in the girdle (when they went about their ministry) to the middle of their legs, that it might not encumber them in their services.

Needlework.] This was a different sort of word from ἄναβεθ (which we translate broderied, ver. 4), and from ἀναβεθ (which we translate cunning, ver. 6, 15), and is here called ῥοκεν; which signifies the same with ἀναβεθ as to the variety of colours and figures in the work: but ῥοκεθ, as the Hebrew doctors tell us, was done by weaving, and ῥοκεν with a needle, as we rightly take it. Of the two, ῥοκεθ was the most artificial, as the word seems to intimate; being wrought on both sides with the same figures, whereas ῥοκεν was only on one side. This they gather from xxxi. 31, where the veil is ordered to be made of the work called ῥοκεθ, which it is probable was glorious on both sides, both within and without the most holy place. Josephus saith, this girdle was wrought with flowers of the several colours mentioned xxxiv. 29.

Ver. 40. For Aaron's sons thou shalt make coats. The coats of all the priests, as well as of the high-priest, were embroidered, as Maimonides expressly affirms. And it seems to be the sense of ver. 4, where he is commanded to make garments not only for Aaron, but for his sons (i.e. all the rest of the priests), among which the broderied coat may well be thought to belong to them (see xxxiv. 27).

Make for them girdles.] The girdles of the inferior priests were the same very with that of the high-priest (as well as their tunics or coats), being to bind their coats to their body.

Bonnets.] How these differed from the mitre of the high-priest, in their form, not in their matter, see ver. 37.

For glory and for beauty.] The garments of all the priests were contrived to make them appear in a splendid and comely manner, when they ministered to the glorious majesty of God, being of fine linen, which was worn by the greatest persons, made with the greatest art, especially them coats and girdles, which were finely adorned (as I have shown in the verses foregoing) with elegant figures and rich colours: for blue, or sky-colour, purple and scarlet, belonged to kings and persons of honour. But the garments of the high-priest were above all the rest most glorious, and designed so to be (ver. 2). For besides these, there were the high-priest and the high-priest's garments, which were very costly, he had others far more precious; particularly the ephod and its girdle, the breastplate set with stones of great value, the robe, and the crown of gold. The two stones also on the shoulders of the ephod, were not only precious in their kind, but for their bigness; being so large, that twelve names were engraven in them, containing six-and-thirty letters, which, as considered, Philo had reason to say (L. de Sacerd. Hon.) it is manifest the law dressed up their priest. βασιλεύς αὐτὸν καὶ τιμίως, "to the venerableness and honour of a king." For the priesthood in old time was so honourable, that kings themselves discharged it; which is the reason that in Scripture princes and priests have the same name of κοσμεῖν. To all which, it may add, that they took such care all their garments should be for glory and beauty, that when they were foul, they did not wash them, nor repair them when they had any breach in them; but new ones were bought, and the old employed about the lamps in the feast of tabernacles (see Mr. Selden, lib. iii. de Synedr. cap. 11, p. 1129).

Ver. 41. Put on your Aaron.] As we read he did, Lev. viii. 6, 7, &c. 13; and this was part of Aaron's consecration, ver. 3 of this chapter.

Anoint them.] He anointed Aaron by pouring the holy oil upon his head (Lev. viii. 13); but he anointed his sons only by sprinkling some of it upon their garments (as he did upon his own) with the blood of the sacrifice (xxix. 21). Lev. viii. 33, 34.

Consecute them.] By the sacrifice of a ram, called the ram of consecration, the blood of which he put upon the tip of their right ear, &c. (xxix. 20) Lev. viii. 22, 23, &c.) and by the wave-offering which he put into their hands, that they might wave them before the Lord, xxix. 21; Lev. viii. 27, from whence the phrase for consecrate here in this place is in Hebrew fill their hand.

Sanctify them.] By the foregoing ceremonies. For they were set apart to the Divine service, by putting on their garments, anointing them, and offering the sacrifice of consecration, and by washing them with water, as appears from Lev. viii. 6, 7, 12, where it is said, he anointed Aaron to sanctify him; and ver. 30,
that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

43 And they shall be upon Aaron, and upon his sons, when they come into the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

Ezek. xlii. 14, xliv. 17—19, an express precept for putting off the priests' garments, and laying them up in the chambers appointed for that purpose, when they went out of the court where they ministered. The high-priest, as Maimonides informs us, had a chamber, or vestry, peculiar to himself, where his garments were laid up, when he put them off, as the robes of kings are in their wardrobe. Of this one cannot reasonably doubt, that they, being not only precious, but sacred things, were kept safe in the temple, which was a holy place. And so were the garments of the inferior priests, as we may learn from Ezra and Nehemiah: who, among other things put into the treasury, mention a certain number of priests' garments (Ezra ii. 69; Nehem. vii. 70). In their vestries also there were peculiar chests, where every sort of vestment was kept by itself. All the breeches, for instance, which had this inscription, Mikhwe, i.e. breeches. In like manner, all the costs and the bonnets had two distinct chests, with this inscription, Kolomith and Mignoth: and so had the rest, as we are told in the Misra Tamid, cap. 5.

But while they were in the temple, they might keep on their holy garments (only not sleep in them there) even at these hours when they did not minister. Which this text seems to suppose, when it saith, they shall be upon them, when they come into the tabernacle, as well as when they come near unto the altar in their minister. Thus the Talmudists: in the temple they might keep on their garments, whether in the time of their ministration, or out of it. But this they understand only of their breeches, their coat, and bonnet: for their girdle they were bound to lay aside as soon as they had done ministering.

That God do not punish them with death, for being so profane as to appear before him without their holy garments, which he appointed to preserve his service from contempt.

It shall be a statute for ever unto him and his seed after him.] That is, as long as there shall be any priest of the name of Aaron, the blood of Christ which God has appointed to them in these garments. But that priesthood being abolished by the true eternal priesthood of Christ, there is no longer any use of them; no more than of the sacrifices those priests offered, which are completed in the sacrifice of Christ. As for the Jewish sense of these words, it is manifest that it hath been long confuted; there having been no priesthood, nor holy garments, nor sacrifices, no, nor temple among them, for above sixteen hundred years. Nay, before the coming of our Saviour, some of the priestly ornaments, and those the chief of all, were gone, viz. the urim and thummim in the breastplate; which they generally confessed were not in the second temple: and it may be a question, whether they continued to the end of the first. But the truth is, there was the breastplate and the ephod, and consequently the urim and thummim, as to its matter and form (though it had lost its use, there being no answers from God given by it), and accordingly all the rest of the priestly garments remained as long as there was any priesthood; which is the full sense of these words, a statute for ever to him, and his seed after him.
CHAP. XXIX.

Ver. 1.] Having ordered Aaron and his sons to be set apart to attend upon him in his house as his ministers; he now directs how they should be hallowed (or made holy) — that is, separated to his service in the priest’s office.

To minister unto me in the priest’s office: This was the separation of their separation from other men, as was often said before (xxvii. 1, 3, 4, 41, 43).

Take one young bullock, and two rams without blemish. There were several things to be done before this, though this was the chief. For they were to be washed, and robed with their priestly garments, and anointed; and then they were completed by peculiar sacrifices, which are directed and described, ver. 10, 11, &c., and put in execution, Lev. viii. 1, 2, &c.

Unleavened bread, &c.] Together with the foregoing sacrifices (which it will appear hereafter were of several sorts), there was a mineko to be offered, bread being necessary at a table together with flesh. And this consisted of three parts; unleavened bread, unleavened cakes tempered with oil, and unleavened wafers (or thin cakes, like to our pancakes) anointed with oil, before they were put into the pan to befried. All these were to be made of wheaten flour: and the two last were accounted a delicious food among the Greeks, as Athenæus tells us, lib. iii. Deipnosophi.

Ver. 3. Put them into one basket, &c.] All these, making but one meat-offering, were to be put into one basket, and so brought to the door of the tabernacle, to be presented there to God, together with the bullock and rams (ver. 23).

Aaron and his sons thou shalt bring unto the door of the tabernacle. To be presented unto God, together with their sacrifice. Wash them with water. This was the first thing that was done for the hallowing them (ver. 1); as we read Lev. viii. 6, and was performed, some think, at the laver, which is directed to be made in the next chapter (xxx. 18, 19), where they were to repeat this washing every time they went in to minister to God. But now, I take it to be more likely, at their first consecration, water was brought from thence to wash them at the door of the tabernacle, before they were permitted to enter into it. Whether their whole bodies were now washed, is not said; but we may probably gather that they were; for they were now looked on as wholly unclean (being unhallowed), and therefore were to be washed all over; though, being once cleansed, they needed not do more, when they went to minister, but only wash their hands and their feet; which agrees with our Saviour’s words, John iv. 6 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

Ver. 5. Take the garments.] Their bodies being washed, they were, next of all, robed with these garments prescribed in the foregoing chapter. The order wherein these garments were put on, according to the Talmudists, was this: first the breeches were put on by the priest himself, and that privately; which is the reason, perhaps, they are not here mentioned. They being tied about his loins, Moses put upon him the close coat, which came down to his ankles. Then this being bound to him by the girdle (which went round several times about him under the arm-holes), he put upon him his bonnet. This was the manner of habiting an ordinary priest. But when the high-priest was consecrated, after the girdle, before named, was put on the robe, with the ephod and breastplate, and then his mitre; to which was added the golden plate, tied with a blue ribbon upon his forehead (see Selden de Succession, ad Gloss. lib. ii. cap. 8).

Ver. 6. Put the holy crown upon the mitre.] By this crown is meant nothing else but the golden plate, on which was written holiness to the Lord (xxviii. 30): which is expressly called by the name of a crown, xxxix. 30; Lev. vii. 9, being bound upon the forehead with a blue ribbon like a diadem. Josephus seems to mean by the mitre the crown (lib. vi. Halos. cap. 15), but then he immediately adds, πέτερα της ἱπποστοίχιος κατασκευασμένος, &c., “about which there was another golden crown, having holy letters written in it;” &c. (vide Selden, lib. ii. de Succession. cap. 7).

Ver. 7. Take the anointing oil.] The next thing that was done for the consecration of Aaron, was anointing him with that oil which God ordered to be made, xxx. 31, 32, &c.

Pour it upon his head, and anoint him.] The Jews seem to think these two distinct things, pouring oil on his head, and then anointing him. The manner of which they say was thus: the oil being poured upon his head, which ran down to his face, he that anointed him drew with his finger the figure of the Greek letter chi (or St. Andrew’s cross) upon his forehead between his eyebrows. This was done, Aben Ezra thinks, before his mitre was put upon his head. But that is contrary to the order here set down, which prescribes the putting on all his priestly garments (of which this was one) before the anointing. And he was therefore to be anointed in all his habiliments, because he was anointed to minister unto God; which he could not do without all the holy garments (xxviii. 12), particularly this, it being unlawful to appear before God with the head uncovered; as it was also among the gentiles. Other of the Jewish doctors therefore think, xiii. 10. Such washings, everybody knows, were in use among the gentiles before they offered sacrifice.
8 And thou shalt bring his sons, and put coats upon them.
9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be their's for a perpetual statute: and thou shalt consecrate Aaron and his sons.
10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

that when his head was wrapped about with the mitre, a place was left bare upon his crown for the pouring the oil upon it. Certain it is, that it was so poured on his head, as to run down upon his beard (Ps. xxxiii. 9). And the Jews say, the form of the letter chi was drawn upon his forehead to distinguish his anointing from that of their kings; who were anointed in the form of a circle, or crown (see Selden de Succession, lib. ii. cap. 9). Where he observes also, that there being no holy oil all the time of the second temple after the captivity, they made high-priests only by putting on their holy garments. Which that they might have complete, they made an imitation of urim and thummim (though they had not the oracle itself), that none of those eight garments might be wanting. So Maimonides.

The only remaining difficulty is, whether all Aaron's sons were anointed as well as himself. And Mr. Selden, in the place before named, thinks they were at the first, but not in future times: though all Aaron's successors in the high-priesthood were consecrated by anointing, as long as the holy oil lasted: that is, to the captivity of Babylon, or, as some say, fifty years before, when it was hid, and no more found. And there is a place in the next chapter which seems to favour this opinion (xxx. 30). But as we read of no command for their anointing, as there is here for Aaron's: so, when this command came to be executed, it is said expressly, that Moses poured oil on Aaron's head; but that upon his sons he only put the holy garments (Lev. viii. 12, 13). And therefore he is peculiarly called, "the high-priest from among his brethren, upon whose head the anointing oil was poured" (Lev. xxi. 10). The anointing therefore of his sons (xxx. 30), is only meant of that unction which was made by pouring, in a sort, where a mixture is ordered to be made of the blood of the sacrifice and of their anointing oil, which was ordered to be sprinkled both upon Aaron and his sons, and upon their garments, and was a part of their consecration. For it was done accordingly at that time, as we read Lev. viii. 30. So that Aaron himself had a double unction; one proper to him alone, as high-priest upon whom the holy oil was poured; another common to him with his sons, as he was a priest, whose garments were sprinkled with the oil and blood mingled together.

Ver. 8. Bring his sons, and put coats upon them.] The high-priest was first habited, and then his sons, in the order I have described (ver. 5).

V. 9. With girdles.] See ver. 5.

The priest's office shall be their's, &c.] That is, as long as the holy garments were upon them, the priesthood was upon them: but if they were not upon them, neither was the priesthood upon them. They are the words of Maimonides in Celi Hammidkash, cap. 10. Or the meaning may be, they shall enjoy in perpetual succession the office of priests, as their father and his successors the office of high-priests.

Consecrate Aaron and his sons.] Thus doing, they shall be completely consecrated. For in the Hebrew the phrase is, shall fill the hand of Aaron, &c., which was done after the manner prescribed, ver. 23-24, &c. Which shows that this was the principal part of their consecration: or, at least, the consummation of it. And there was, besides this, a peculiar offering, which both Aaron and his sons are commanded to offer, in the day of their anointing (Lev. vi. 20, 21).

Ver. 10. Thou shalt cause a bullock.] The young bullock he commanded him to take (ver. 1).

To be brought before the tabernacle.] In order to its being offered to God: for in this and in the following verses, the sacrifices are prescribed which were to be offered by the sons of Aaron: which were these: the first is this here mentioned, which was an offering for sin, as appears from ver. 14. For all their sins were expiated, they were not fit to offer any thing to God; much less to offer for the sins of others. The next was a holocaust; or whole burnt-offering, as a gift or present, whereby they were recommended to God. And the third was a peace-offering; on which they made a feast, and by that were initiated into God's family.

Aaron and his sons shall put their hands upon the head of the bullock.] This was the form in all sacrifices, both burnt-offerings (Lev. i. 4) and peace-offerings (Lev. iii. 2, 8), by which they devoted the sacrifice to be the Lord's. But in sin-offerings, there being a solemn confession of sins made (Lev. xvi. 21), he that laid his hands on the beast, seemed thereby to have transferred the guilt from himself unto the sacrifice, desiring it might be accepted for him.

Ver. 11. Kill the bullock before the Lord.] Though Moses was never consecrated after the manner of Aaron, yet he was made a priest, for this peculiar purpose: for this is expressed in this chapter, "By the door of the tabernacle." Where the altar of burnt-offering was placed, at the erection of the tabernacle (Ex. 6, 29).

Ver. 12. Take of the blood of the bullock, and put it upon the horns of the altar.] Some have fancied that he means upon the horns of the altar of incense: because, when a priest offered a sin-offering for himself, he was so to do (Lev. iv. 27), that it is to be considered, that Aaron and his sons, for whom this sacrifice was offered, were not yet priests, but common men, who, by this sacrifice, were to be made priests: whose blood therefore was to be put upon the horns of the altar of burnt-offerings, as is expressly required in other sin-offerings (Lev. iv. 25, 30).

Pour all the rest.] See ver. 7. All the rest of the blood.

Beside the bottom of the altar.] This shows he speaks of the altar of burnt-offerings; at the bottom of which there was a trench, into which they poured the blood of the sacrifice, as I shall show hereafter.

Ver. 13. Take all the fat that covereth the inwards.] He means that part of the beast which is called theomentum, in which all the bowels are wrapped, which in Lev. ix. 12, is simply called that which covereth. This hath a great deal of fat upon it, to keep the
14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn without the camp: it is a sin offering.

15 ¶ Thou shall also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the Lord: it is a sweet savour, an offering made by fire unto the Lord.

19 ¶ And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

15 Ver. 15. One of the rams mentioned above (ver. 1).

16 Ver. 16. Slay the ram. Where the bullock was killed, by the door of the tabernacle (ver. 11).

16 Ver. 17. Cut the ram in pieces. That the parts might the more easily be burnt upon the altar.

16 Ver. 18. Wash the inwards of him, &c. Upon which there was a great deal of fat; which being put upon the pieces, and the head, made them consume the sooner, by nourishing the flames. Thus Homer represents the sacrifice of the Greeks (as Bochart observes), when they offered to Jupiter; "they cut the thighs in pieces, and then covered them over with fat."

16 Ver. 19. Take the other ram. Mentioned ver. 1.

20 Ver. 20. Where the bullock was killed, which was first offered, ver. 11.

16 Ver. 19. Take the other ram. Mentioned ver. 1.

19 Ver. 19. Aaron and his sons shall put their hands upon the head of the ram. See ver. 10. This, it will appear afterward (ver. 28, 32), was a peace-offering: upon which, being now reconciled to God and received into his favour, they feasted with him at his table.

20 Ver. 20. Where the bullock was killed, which was first offered, ver. 11.

16 Ver. 19. Take of his blood. Which was received in a basin. Put it upon the tip of the right ear of Aaron, &c. This being peculiarly called the ram of consecration, ver. 22, 31, the blood of it was not put upon the horns of the altar (as in the first sacrifice, ver. 13), nor merely sprinkled round about the altar (as in the second, ver. 16), but put upon Aaron and his sons. And first upon the tip of their ears, to signify that they should hearken to the Divine prescriptions; and then upon their thumbs and great toes (in which lie the strength of the hands and feet), to denote their ready and strenuous performance of every thing required of them. And being put upon the tip of their right ear, and the
And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:

thump of their right hand, and the great toe of their right foot, it may well be thought to signify the most exact and perfect obedience; the right hand being commonly the most excellent and strongest to do any execution. To this purpose Abarbinel discourses on this place, whose words are these: "All this tended to make the priest understand that he ought to apply himself diligently to the study of the law; and to employ his hands with the same diligence in his sacred ministry; and to walk in the way of God's precepts," &c. Some of the Jews consider these things so scrupulously, as to say the priests might not use their left hand in their ministry, no more than minister with unwashed hands.

Sprinkle the blood upon the altar round about. i. e. The remainder of the blood. It is no improbable conjecture of Fortunatus Scaccucus, that from hence the heathens learnt their taurobolia and cristobola; which in process of time they disguised with infernal rites and ceremonies. For a deep hole being made in the ground, the priest to be consecrated was put into it; and then planks being laid over it, with a great many holes in them, the bullock or the ram was slain over them, and their blood running down into the hole, the priest received it on his eyes, his ears, his nose, his mouth; nay, he besmeared his body with it. And whereas, it was accounted the highest consecration of a priest; the virtue of which lasted twenty years before it was renewed; and he that was thus consecrated, was had in the greatest honour and veneration. Thus filthily did the devil pervert the most simple and cleanest rites which Moses prescribed, of putting a little blood, with a fragrant oil, on the tip of one of their ears, thumbs, and toes (Myrtothee. ii. Sac. Elias.)

Ver. 21. Take of the blood that is upon the altar. Some of that which was sprinkled (as the foregoing verse directs) round about the altar. Or, perhaps, some of the blood was left in the basin upon the altar for that use.

And of the anointing oil. Which is afterward ordered to be made (xxxi. 25, &c.) By which sprinkling, both they and their garments were separated to a holy use, as it follows in the next words, "and he shall be hallowed, and his garments," &c. (see upon ver. 7.) This may be looked upon as a lively representation of our purification by the blood of Jesus Christ, and by his Holy Spirit.

Ver. 22. Also thou shalt take of the ram the fat. All the fat in general was to be the Lord's (Lev. iii. 3.)

The rump. Here he seems to reckon up the particulars. And the rump of a sheep was the principal in those eastern countries, where their tails are of a prodigious bigness, and exceeding fat, as Bochart observes, par. 1. Hieroz. lib. ii. cap. 45, and Job Ludolphus in his Histor. lib. i. cap. 10, n. 16, and in his Comment. in Histor. lib. i. cap. 10, n. 76.

And one loaf of bread, and the cake of oil'd bread, and one wafer out of the basket of the unleavened bread that is before the Lord. But now it was to be burnt upon the altar (ver. 25), because they were not yet priests, as the following words tell us, which give the reason why this shoulder was burnt.

For it is a ram of consecration. Whereby they were consecrated, and made priests, but not yet completed, and therefore could not eat of that shoulder.

Ver. 24. Thou shalt put oil. Both bread and cakes, and fat, and right思念 upon Aaron and in the hands of his sons. Thence this sacrifice was called mellismam, that is, filling of the hands: which we translate consecration. And their hands were thus filled, to show that Aaron and his sons did not usurp this dignity, or take it upon themselves (as we speak), but were called unto it by God, who ordered these things to be put into their hands, that they might present them to him. R. Solomon will have this ram called the ram of fillings or impieties; because by this sacrifice they were completed, and absolutely made priests; nothing remaining to be done after this.

Wave them. When such holy things were put into the hands of the officers by the priest, then the priest put his hands under theirs, and they were lifted up, and then waved without on all sides.

For a wave offering. The Hebrew word tenuphah signifies agitation, or shaking to and fro; which Abarbinel saith, was performed upward and downright, and then round about to all quarters of the world, to signify that the earth is the Lord's and the fulness thereof; or rather, that he is the possessor of heaven and of earth. Others of them speak to the same purpose.

Before the Lord. Standing with their faces towards the sanctuary.

Ver. 25. Thou shalt receive them. After they had waved them, they delivered them into the hands of Moses; who, as the priest at this time, laid them upon the altar, and burnt them.

For a burnt offering. It is certain this was not a whole burnt-offering, but a peace-offering, as appears from ver. 28, 31, 32; yet some of it being burnt on the altar, that part is called a burnt-offering.

It is an offering made by fire. So the burnt-offerings are called, Lev. i. 9, 13, &c., but this was so only in part, as I said, not in the whole; and may be interpreted by Lev. iii. 3, where all that was to be burnt of the peace-offerings, is commanded to be burnt upon the burnt-sacrifice, and in that regard might be called a burnt-offering (see ver. 27).
offering before the Lord: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons:

28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the Lord.

29 And the holy garments of Aaron shall be his sons after him, to be anointed therein, and to be consecrated in them.

30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 And then shall he take the ram of the consecration, and wave his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

Ver. 26. Take the breast of the ram of Aaron's consecration] Of the consecration of him and of his sons.

Wave it—before the Lord: and it shall be thy part.] Being a peace-offering, the priest who offered the sacrifice was to have his share of it; and therefore the breast is here given to Moses, after he had acknowledged it to be God's by waving it about, and that he had it only as his minister.

Upon the second occasion, he makes a general law, to be always observed hereafter: that though, in this peculiar case, the right shoulder of this sacrifice was burnt (being for Aaron's consecration) and called a burnt-offering (ver. 25), yet, in all future times, both the breast and this shoulder should belong unto the priest. Therefore the word sanctify here signifies as much as declare them sanctified, or set apart for the priest's use: as the parts were again by an express law (Lev. vii. 31—34).

Which is waved, and which is heaved up.] There is no difference, that I can find, between terumah, which we translate heave-offering, and terumah, which we translate wave-offering: but the former was only lifted up and so waved, and the other was waved all manner of ways, up and down, east, west, north, and south; to signify that He to whom it was offered was Lord of the whole world, and all that therein is.

Ver. 28. It shall be Aaron's and his sons' by a statute for ever.] So it is called Lev. vii. 31, and it is again repeated for greater confirmation, Deut. xviii. 3.

It is an heave-offering.] It is consecrated to God, to whom it belongs; and he bestows it upon his ministers.

It shall be an heave offering—if the sacrifice of their peace offerings, &c.] And it shall always in future times be presented unto God as his part of the peace-offerings: who constitutes the priests to eat it in his stead. As the former ram was a burnt-offering, so this it plain was a peace-offering: in token that now they were in a state of perfection, and consecrated with God. Which was procured by their sin-offering (ver. 11), which was offered first; whereby their present to God (ver. 15), was made acceptable, as now their persons were declared by this sacrifice of peace-offering.

Ver. 29.] Upon this occasion, also, God makes another general law, that all the successors of Aaron in the high-priestly and chief ministerial office, in such garments, and by such an anoint, and such sacrifices, as he was consecrated withal. And it appears by Numb. xx. 28, that Aaron's son was invested with the very same garments which Aaron wore: for those which peculiarly belonged to the high-priest did not decay as the tunic and breeches did, and therefore the son might wear them.

Ver. 30. And that son that is priest in his stead shall put them on seven days.] This was to be done seven days, one after another, that a Sabbath might pass over him. For no man could be a complete high priest, as the Jews imagine, till a Sabbath had gone over his head. But the principal intention of this was that he might be made a priest with great solemnity and deliberation: and put on his habit so often, that he might learn how to appear in them after a decent, or rather magnificent manner, before he undertook to minister. Yet the Jews say, that if he did offer sacrifice before the seventh day, it was not accounted unlawful; provided he had been anointed, and had put them on once. So Maimonides, who adds, that he was to put them on by day, and not by night (see Selden de Successionibus, lib. ii. cap. 8). Where he shows (cap. 9), this is to be understood of his anointing also, which was to be by day, and not by night; and not repeated seven times. And by the same reason, the sacrifices were also to be repeated: though if he ministered before they were offered, the doctors held it not to be illegitimate; as he shows in the end of that chapter.

When he cometh into the tabernacle] At his entrance into the tabernacle he was to put them on for seven days together, before he could go to minister in the sanctuary.

Ver. 31. Take the ram of the consecration.] That is, all the rest of the flesh which was not burnt on the altar nor given to Moses. Who having had their share (ver. 22, 26), the remainder, as the manner was in peace-offerings, belonged to those that brought the sacrifice.

Wave his flesh in the holy place.] At the door of the tabernacle of the congregation, as we read expressly, Lev. viii. 31, and as it is explained in the next verse, that there they should eat it. Fire was taken from the altar to boil it.

Ver. 32. Aaron and his sons shall eat the flesh of the ram.] That is, feast with God in his own house, as persons now completely qualified to minister unto his priesthood with him.

Bread that is in the basket.] All the remaining bread and cakes, which were presented unto God, after that which was burnt upon the altar, as his part (ver. 23, 24, &c.).

By the door of the tabernacle] Hence it appears, that this sacrifice had something in it peculiar from other peace-offerings; which might be carried home and eaten there, after God and the priests had had their parts. But this was to be eaten in God's own house, where they were ministers, as a thing more holy: and therefore Aaron and his sons and daughters could not eat of it, as all the family did of other sacrifices of this kind.

Ver. 33. They shall eat those things] Aaron and his sons alone were to eat them; and nobody else with them.
31 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

32 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

33 And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

[Wherewith the atonement was made.] The atonement was not made by these things, but by the bullock, which was offered in the first place; which made them fit to have their hands filled with these things (as the Hebrew phrase is for consecrating, ver. 23, 24) to complete their sanctification. And therefore the words should be thus translated, they sanctified those things for whom the atonement (or expiation) was made.

To consecrate and to sanctify them.] Their consecration and sanctification began by the sacrifice for sin; and was completed by this now mentioned.

But a stranger shall not eat thereof.] None that are not of the family of Aaron, to whom alone this holy food belonged. Nor were all the priests allowed to eat of it, though they might eat of other peace-offerings; but only Aaron and his sons: who being consecrated persons, were to eat these things, which had a special holiness in them, being part of the sacrifice of consecration; and therefore appointed only to such persons as had been consecrated.

Because they are holy.] Had a special holiness, as it is said in them; which made it fit only for such persons to eat them.

Ver. 31. If ought of the flesh—remain.] He and his sons being not able to eat it all.

Then thou shalt burn the remainder.] This is a further argument, that there was a peculiar holiness in this sacrifice, of which only Aaron and his sons might eat; for if this had been like to the flesh of other peace-offerings, it might, according to the following law, have been kept two days before it was eaten (Lev. vii. 15, 16, &c.).

It shall not be eaten.] Upon the second day.

Because it is holy.] Is of more than ordinary sanctity; being offered to make men holy to God: and therefore the power of the sacrifice should not be in danger to be in the least corrupted.

Ver. 35.] This is the sum of what I have to command thee, concerning the consecration of Aaron, and of his sons.

Seven days shall thou consecrate them.] They shall not be made complete priests, in less time than I have appointed. Which no doubt was to make them sensible of the weight of their office.

Ver. 36. Offer every day a bullock for a sin offering for atonement.] Lest he should think that only the raim of consecration should be offered seven days together, he here expressly directs the bullock for a sin-offering should be so often repeated. The reason of it, follows; because it was for atonement.

Which appears by the next verse: for although it was not the office of the priest, but of the altar itself, which was, by this sacrifice, made fit for God’s service. And that is the reason, perhaps, why he saith, in the plural number, it was for atonements. So the Hebrew text.

Cleanse the altar, when thou hast made an atonement for it.] The altar was not so guilty of sin as to need an atonement; therefore this word atonement is here used improperly, to signify that, by these repeated sacrifices, it was set apart to be a place where expiation should be made. Or simply, this expiation of the altar was no more, but, of a common, making it a sacred place: or, as Fortunatus Saceanus understands it, it was purified by these rites from that defilement it must be supposed to have contracted, by the hands of the workmen that made it: for all vessels, in the sense of the law, were looked upon as made unclean, by the touch of any unclean person. And therefore perhaps the altar was also washed with water, as the priests were; which is here called its cleansing.

Atonit it, to sanctify it.] To perfect its sanctification or separation from common use, it was anointed with the holy oil (mentioned in the next chapter), as Aaron and his sons were; and thus, by the blood of the bullock it was expiated, so by this anointing it was consecrated; which is meant by sanctifying it.

Ver. 37. Seven days thou shalt make an atonement for the altar.] Many think that these were not distinct seven days from those in which the priests were expiated and consecrated; as the bullock for the cleansing of the altar, was not a distinct bullock from that for the priests: but the same sacrifice served for both. This opinion I shall consider in the conclusion of this book (xl. 17, 18), and now only observe, that thus not only the priests among the heathen, but their altars also, were dedicated, by their taurobolium and eribolium (which I mentioned ver. 20), for we find an ancient inscription wherein the one is said to have set up taurobolintum, an altar consecrated, by besmearing it with the blood of those sacrifices, as Fortunatus Saceanus interprets it (Ib. cap. 69).

Make an atonement.] By the blood of the bullock.

Sanctifit it.] By anointing it with the holy oil. It shall be an altar most holy.] The reason why it is so called, is mentioned in the following words; because it was not only thus separated to a holy use, but made those things to be holy which were offered upon it. Which they could not be till it was thus expiated and sanctified. Therefore Fort. Saceanus expounds these words [an altar most holy] it shall be fully and completely consecrated, by observing all the rules which are here prescribed, for seven days together. Till the end of which no sacrifice whatsoever was offered on this altar (because it was not cleansing and sanctified to make them holy and acceptable), but on the eighth day, when all was performed that was required on the preceding seven days, fire came down from heaven, and consummated the burnt-offering (Lev. viii. 1, 2).

When thou touchest the altar shall be holy.] Nothing was acceptable unto God, unless it was offered upon this altar; which sanctified every thing that was laid upon it, according to God’s direction. Thus our Saviour seems to explain these words (Matt. xxviii. 19). The altar sanctifieth the gift. That was the name for all things presented unto God, which were called korbon; being destined to be offered at his altar.

Ver. 38. Now this is that which thou shalt offer upon
CHAPTER XXIX.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the Lord.

42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the

An offering made by fire i. c. A burnt-offering, as the next verse explains it.

Ver. 43. At the door of the tabernacle.] For there the altar of burnt-offerings stood, as we read, xl. 6, 29; Lev. xvii. 6, &c.

Before the Lord.] Who dwelt in the most holy place, in the upper end of the tabernacle.

Where I will meet you.] Their coming to worship in that place, is called drawing nigh to God: accordingly he promises to vouchsafe his gracious presence to them (see xxv. 23).

To speak there unto thee.] More especially, he promises to meet Moses there upon occasion; and to declare his mind and will to him, in such cases wherein he should consult him.

Ver. 43. And there I will meet with the children of Israel.] That they might not think his meeting with them (before mentioned) was only by revealing his mind to Moses, and so to them (as the last words of the foregoing verse might seem to intimate), he explains his meaning to be, that there he would grant tokens of his special love and favour to them all, when they approached unto him.

And the tabernacle shall be sanctified by my glory.] The glorious presence of God, which filled this house (xl. 35), was that which sanctified it, or made it a holy place. But some refer this not to the tabernacle, but to Israel (which is just before mentioned, and the word tabernacle not in the text), and the truth is, they were made a holy people also, by this glorious presence of God among them, in the tabernacle.

Ver. 44. I will sanctify, &c.] That is, manifest them to be sanctified; or still more completely sanctify them, by the appearance of the Divine Glory in the tabernacle (Lev. ix. 24).

The tabernacle of the congregation.] In the Hebrew, the name is odel arud, which signifies exactly the tabernacle of meeting: so called, not from the people's meeting there (as we seem to take it when we translate it, tabernacle of the congregation), but from God's meeting there with them, which is mentioned just before; and in the next chapter (xxx. 36), is expressly called the tabernacle of meeting (as I think it should be translated), where I will meet with thee. Which shows that this was the reason of its name (see also Numb. xvii. 4, and Mr. Mede, book ii. p. 436).

Now all the people could not come to attend upon the daily sacrifice, which was offered for them, and so to meet with God here; and yet it was a maxim among them, that “no man's sacrifice was accepted, unless he came at it with him.” Consequently, certain select persons chosen to wait upon God, in the name of all the rest (and there were twenty-four classes of them, as of the priests in David's time), called by the Jews stationary men; who never missed, when their course came, to attend on the Divine Majesty at the tabernacle, as the representatives of all their brethren, in pointing out which see Pet. Cumarus, lib. ii. de Repub. Jud. cap. 10, and our learned Dr. Lightfoot, in his Temple Service, cap. 7, sect. 3.
congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And I will dwell among the children of Israel, and will be their God.

46 And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God.

CHAPTER XXX.

1 The altar of incense. 11 The ransom of souls. 17 The brazen laver. 22 The holy anointing oil. 34 The composition of the perfume.

1 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.

burnt; and taken away with the coals, when that was done.

Make unto it a crown of gold round about. A border of gold which went about the brim or edge of it (see there, xxv. 24). This seems to have been made of massy gold, not of shittim wood, overlaid with gold.

Ver. 4. Two golden rings—under the crown of it. The golden crown arrose upward above the table, and these rings were fixed below it.

By the two corners thereof, upon the two sides. On each side of the altar, near the corners of it, were these golden rings annexed; at each of the four corners, one.

For places for the staves to bear it withal. This shows the use of the rings.

Ver. 5. Make the staves of shittim wood, and overlay them with gold. Just like the staves for the carriage of the ark and the table (xxv. 13, 28).

Ver. 6. Put it before the vail. In the midst of the house, between the candlestick and the table; though not just between, but something higher, towards the veil; where it was placed directly before the most holy place.

By the ark of the testimony. See xxv. 22.

Before the mercy seat. Towards which the priest looked when he offered incense; recommending to God the people and their prayers, which they were making without, while he burnt incense within.

There is no ground to think that this altar stood in the most holy place, as St. Austin and some others have conceived; for those words are a plain demonstration to the contrary (see Cunæus, lib. ii. de Repub Jud. cap. 5).
7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

10 And Aaron shall make an atonement upon

Over the testimony:] That is, the ark; which is here simply called the testimony, as it is ver. 36, because it was the principal thing in the ark, xl. 20 (see xxxv. 32).

Where I will meet with thee.] Though Aaron and his sons might go no further than the holy place (except only once a year, when Aaron alone went into the most holy) to offer incense, before the mercy-seat; yet Moses had the privilege to consult the Divine Majesty, in the most holy place, where the Divine glory shined, as these words, and xxv. 22, ult. seem to intimate. For since he was admitted into the mount (as P. Cunaeus argues, in the place before mentioned) to speak with God face to face, for many days together; it is not unreasonable to think that he was admitted to speak with him, upon occasion, in the most holy place in the tabernacle.

Ver. 7. Aaron shall burn thereon] He did it at first; but afterwards his sons in their courses performed this service; as appears from Luke i. 8, 9, where Zacharias, who was not high-priest, offered the incense when it was to burn, "according to the custom of the priest's office."

Sweet incense.] For it was a compound of several spices, which were very fragrant, as appears by the latter end of this chapter.

Every morning: when he dresseth the lamps.] At the rising of the sun, the priests went in to look after the lamps which they had lighted in the evening before. The dressing of them, as the Hebrews describe it, consisted in cleansing the snuff-dishes, and snuffing those lamps they found burning, and supplying them with new oil; and in putting new cotton (as we now speak) and oil into those that were gone out, and lighting them at some of the lamps which still continued burning.

He shall burn incense upon it.] The manner of it is described by Dr. Lightfoot in his Temple Service, ch. 9, sect. 5.

Ver. 8. When Aaron lighteth the lamps at even.] See concerning this xxvii. 29.

He shall burn incense.] As he did in the morning.

Perpetual incense.] In the same sense that the morning and evening sacrifice is called the perpetual burnt-offering (xxix. 38, 49), this is called perpetual incense, because it was never intermitted twice a day. And one reason why it was thus continually burnt, was, because of the vast number of beasts that were slain, and cut to pieces, and washed and burnt every day at the sanctuary; which would have made it smell like a shamble (as Maimonides speaks); if this swarming and evening sacrifice is called the perpetual burnt-offering, the morning sacrifice would have been contemptible, if there had been an ill smell constantly in it, as he truly observes (More Neviim, par. iii. 8, 14, and the garments of the priests who there ministered. Whence, saith he, that speech of our rabbins, "this sweet odour might be smelt as far as Jericho." Whereby the reverence due to God's house was preserved; which would have been contemptible, if there had been an ill smell constantly in it, as he truly observes (More Neviim, par. iii. 8, 14). The horns of it once in a year, for the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord.

12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them.

Throughout your generations.] In all future ages.

Ver. 9. Ye shall offer no strange incense thereon.] None but that, which by God's own order is directed to be made, in the latter end of this chapter.

Nor burnt sacrifice, nor meat offerings, &c.] There was another altar appointed, without the holy place, for all these: which as they might not be offered anywhere else, so this altar was appropriated for an offering more grateful than all their burnt sacrifices, or meat and drink-offerings. So Porphyry seems to have learnt from this place (for he was acquainted with these books): "It is most fit to worship the god with incense, both because it is more grateful, and also more than expensive for blood offerings at all delight the gods." Accordingly we find in Numb. xvi. 46, 47, that the wrath of God was appeased, when it broke out in a plague upon the people, merely by offering incense, whereby he is said to make an atonement for them.

Ver. 10. Make an atonement upon the horns of it once in a year.] Only once a year, the blood of that great sin-offering, which was made for the general atonement of the people, was to be put upon the horns of this altar; though no sacrifice might be burnt upon it.

Once in a year.] Upon the great day of expiation, which was the tenth day of the seventh month: when the high-priest was first to go with the blood of the sin-offering into the most holy place, and sprinkle it before the mercy-seat, and then come out into the sanctuary, and there put the blood upon the horns of this altar, and sprinkle it upon it also with his finger seven times, as we read Lev. xvi. 18, 19.

Shall he make atonement upon it?] The atonement mentioned so often in this verse, seems to relate to the altar itself (as it is explained Lev. xvi. 18), which was hereby cleansed from the impurities, which it was supposed to be contaminated by the sins of those who constantly officiated there.

It is most holy unto the Lord.] This may be meant of that solemn expiation upon the day of atonement: which was the most holy rite in all their religion: for that sacrifice is called by the peculiar name of the sin-offering of atonement, or expiation (Numb. xxix. 11). Or, it may be explained of this altar itself; which by the words was to be separated to be sacred in the most holy service, in which none should presume to officiate, but they who were thereunto consecrated. Which was the reason of the heavy punishment upon king Uzziah, for attempting that which belonged to the priests only, as we read 2 Chron. xxvi. 18—20.

Ver. 11. The Lord spake unto Moses, saying:] This is often repeated in this chapter (ver. 17, 22, 25), and the next; to show that God did not deliver all his precepts to Moses in the mount without intermission; but gave him some time to rest, and then spake to him again.

Ver. 12. When thou tabest the sum of the children of Israel after their number:] This was done twice by God's own order (Numb. i. and xxvi.). From whence it doth not follow that it could not be done lawfully, without a special command; for there might be reasonable causes, why the rulers of the people might
13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs;) an half shekel shall be the offering of the Lord.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord.

15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls.

16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

17 ¶ And the Lord spake unto Moses, saying,

18 Thou shalt also make a laver of brass, and

Ver. 15. The rich shall not give more, and the poor shall not give less] They were all equally concerned in this tax, being for the support of the daily, weekly, monthly, and annual sacrifices; and for the providing salt, and wood, and the show-bread, &c.; whereby all Israel came to have an interest in whatsoever was done at the house of God all the year long. The priestly garments also were provided out of this money, and other things belonging to the Divine service, and to the reappointments of the house of God. See Mr. Selden, lib. iii. de Synedr. cap. 10, n. 2, 3, 4, where he shows, that if any thing remained in the end of the year, after all these charges were defrayed, it was spent in the extraordinary burnt-offerings; which were called the second sacrifices of the alms.

When they give an offering unto the Lord, to make an atonement for your souls.] Whence this money is called in the next verse, keesep hakippurim, "the money of expiations." Which made every man, though never so poor, endeavour to raise it, though he sold his clothes to get it; and he that failed to pay this tribute, was separated from the congregation, and not excepted in the expiation (as in the Levii of Barcelona speaks, Precept, ev.); that is, was not partaker of the benefit of the expiatory sacrifices.

Ver. 16.] See the verse foregoing, and Neh. x. 32, 33, where we read of ordinances made, to charge themselves with the third part of a shekel, for the fore-mentioned uses; because the expenses were then so great, that half a shekel was not sufficient to maintain them.

That it may be a memorial unto the children of Israel before the Lord.] A testimony of their gratitude to God; who graciously accepted this acknowledgment of him, and spared their lives, which by their sins they had forfeited: this being a propitiation for them, because it procured propitiatory sacrifices to be offered on their behalf.

Ver. 17.] See ver. 11.

Ver. 18. Make a laver of brass.] There is nothing said, either here or xxxiii. 8, concerning the form or bigness of it. But we may probably think, that Solomon made a sea of brass, much bigger than this vessel (which was to be carried about with them in their travels in the wilderness), yet he made it of the same form; and that was circular, as we read, 2 Chron. iv. 2, 3, &c. And after their return from the captivity of Babylon, the laver was restored (as L'Empereur observes out of Maimonides, in his Annotations on Codex Middoth, cap. 3, sect. 6); but there is nothing to be found in the Talmudists concerning its dimensions.

Ver. 14.] Every man was bound to offer, whether priest or Levite, Israelite or stranger; except women, servants, and such as were under age. Yet, if any one of these did make a voluntary offering, it was accepted: only from a Gentle, who was an idolater, they would not accept it, as Maimonides tells us (see Selden, lib. iii. de Jure N. et G. cap. 4, p. 291).
his foot also of brass, to wash 

\[\text{withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.}

19 For Aaron and his sons shall wash their hands and their feet thereat: 20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: and when they come near to the altar to minister, to burn offering made by fire unto the Lord:

\[\text{Put water therein.} \]

The heathens were so superstitious, as to think there was a greater virtue in some waters than in others for their lustration: particularly the Greeks (as Fort. Sencehous observes) would admit of no other water, in some of their greatest solemnities, but that from the springs Calvus. But the Divine institution was more simple, requiring merely spring water for all manner of purifications: only this water here mentioned was put into a vessel sanctified by a solemn unction (Ex. 11).

Ver. 19. For Aaron and his sons shall wash their hands and their feet thereat.] Which, that it might be done more conveniently, the Talmudists tell us there were twelve spouts or eocks, in the form of a woman's breast (whence they call them pops or dugs), to let the water out of the laver: so that the twelve priests, who attended upon the daily sacrifice, might wash there altogether. See L'Empereur, in the place above named, where he treats at large of this, and of the conveyance of water into the laver: which in the tabernacle (at least while they were in the wilderness) was brought thither every day in other vessels, and put into it, according to the direction in the conclusion of the foregoing verse.

Every one knows that the gentiles took great care of washing their hands before they sacrificed, as appears by many places in Homer (to name no other authors), who, in the first book of his Iliad, speaking of the great sacrifice that was preparing to be offered for the appeasing of Apollo, saith,

\[\text{Χρυσόκρους ἐπιμέλης, καὶ οἰλοκροντος ἄθλοσ.}

Upon which words Eustathius observes it as the ancient custom, before they sacrificed to wash their hands, дιὰ γὰρ καθαροῦ τῶν ἦλθαν γενέσθαι, “for none but those who were clean and pure might meddle with sacred things.” And again, in the third book,

\[\text{Αἴγυπτεσσας ἅλωσεν ἐπὶ χείλος ἔχον.}

“They poured water upon the hands of the kings:” οὐκ ἐπικαθώσασθαι ἔσθη, saith Eustathius, “as being about to sacrifice.” But I do not find in any author, that they were ever employed for any other than washing their hands (from whence came the proverb of doing things illitus manibus, see Erasmus in his Adages), being no mention of washing their feet: which was an extraordinary degree of purity, which God required in his priests, who ministered in his house barefoot: and so they did among the gentiles also, as appears by that saying of Pythagoras, mentioned by Jamblichus, χαράκτος εἶναι καὶ προσευχῆναι, “sacrifices and worship without shoes;” which St. Ambrose thinks was borrowed from Moses, lib. i. Epist. 6 (see Cuperus in his Apotheosis Homer., p. 185).

Ver. 20. When they go into the tabernacle—they shall wash with water.] This washing was not to be repeated before every act of their ministration; but it sufficed for all the service of that day, if they washed once before entering into the altar; and, after the great day of expiation, before five of the various duties then to be performed, the washing was to be renewed.

That they die not.] By the hand of Heaven, as the Jews speak; that is, of God, who punished such profanation, as ministering to him in their uncleanness, with death. And therefore also it is, that when a priest, in his person, was all without effect, whether he were the high-priest, or a common one, as R. Levi, of Barcetona, saith (Praecept. evi.). Or when they come near to the altar to minister.] Whether they were to go in to minister at the altar of incense in the tabernacle, (of which he speaks in the first words of this verse), or to offer sacrifices at the mirror altar, (of which he speaks in the verse before, they were to wash before they entered upon their service.

Ver. 21. So they shall wash their hands and their feet, that they die not.] There was no need of doing more, being washed once all over before they were consecrated (xxxix. 4), but their hands and feet were to be washed, upon pain of death, every day before they ministered.

It shall be a statute for ever to them.] As long as the tabernacle or temple stood.

Ver. 22. Take thou also unto thee principal spices.] So we rightly translate the Hebrew word рахим, which literally signifies heads: but thence, the chief of any kind of thing: the head being the principal or chief member of the body.

\[\text{And for the word becamin, which we translate spices, it seems to be a general name for all the following species, which are comprehended under it (see ver. 34).}

O of pure myrrh.] The Hebrew word וָרָצֶר, according to Maimonides, signifies musk; and David Kimchi commends their exhibition, who take it for a kind of frankincense: but the general opinion of the Hebrews, as well as of all other writers, is, that it signifies myrrh, which seems to be derived from the ancient word וָרָצֶר. And that being the best which flows from the shrub of itself, Moses is required to make use of such myrrh. For the word deror (which we translate pure or not adulterated) properly signifies freely flowing or dropping myrrh: which was far better than that which came out from the tree by incision. The fragrancy of this is taken notice of by a great number of authors; who also mention it as having a principal part in the composition of the most costly ointments, as Fort. Sencebous observes (lib. i. Myroth. Saer. Elseochyrm. cap. 51, 52, and lib. ii. cap. 8).

Fifty shekels.] That is, in weight; which
21 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin:
25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.
26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

was two hundred and fifty ounces; a shekel being as much as half an ounce of our weight.

Of sweet cinnamon half so much. There were two sorts of cinnamon; one that doth not smell very much; another which was very aromatic, and rarely to be found (Galen saith, in his time) but in the closet of kings. And therefore God commands Moses here to take not mere cinnamon, but with the addition of bsenem, which signifies sweet-scented. Salmusius in his Plin. Exercit. treats of both these spices.

Of sweet calamus two hundred and fifty shekels. This spice hath also the same addition of bsenem to it, because there was a calamus that was not sweet-scented; and that which was there held very precious, being not of the growth of Judea, but coming from distant places. So we read (Jer. vi. 20) of "sweet cane from a far country:" and Isaiah intimates (xxiii. 23, that it was a foreign commodity of great value; and Salmusius is positive, that there was no aromatic calamus grown out of India (Plin. Exercit. p. 1052). But Bochartus very well observes that there was no traffic, in all likelihood, in India in the days of Moses: and therefore they had it then from Arabia: where Dionysius Periegetes, together with frankincense and myrrh, mentions (in one and the same verse) θύμος κάλαμος, "sweet-smelling calamus." (see Hierozoic. vi. 26.)

Ver. 21. Of cinnamon five hundred shekels. There is no mention of this spice (which the Hebrews call kishlath) but here and in Ezek. xxvii. 19, where it is joined with calamus and reckoned among the precious things which were brought to the marts of Tyre. Therefore, it doth not signify that cinnamon is which is now used among purging medicines, but another mentioned by Pliny, together with calamus (lib. xiii. cap. 19). There being one sort of it called texcinamonum, because it was equal to cinnamon in virtue and in value (see Salmusius in his Plinianae Exercit. in Solin. p. 1302). But this sort of cassia differing but little from cinnamon, Fort. Seaccus thinks, for that very reason, we are here to understand by kishlath that aromatic plant which the ancients call costus; the best of which was brought out of Arabia, and was of a white colour, as he proves out of Aviceenna, Dioscorides, and Pliny. And it appears by Propertius it was used by the ancients, to be burnt on their altars, as well as frankincense:

'Costum molle date, et blandi nihil thoros honoris.' (Myrothec. Elaeochrys. par. ii. cap. 11, 12).

Shelol of the sanctuary. See ver. 13.

Of oil olive. Which was clear and free from all dregs (see xxix. 40).

An hin. I observed there that it contained a wine-gallon and two pints, and something more.

Ver. 25. And thou shalt make it. From hence, and from these words (ver. 23), "take thou unto thee sweet spices," &c., the Hebrew doctors conclude, that Moses made this holy oil with his own hands. Of which there is no certainty; much less that none ever adventured to make it after him: nay, it is evident that Bezaleel made it as well as all other things before mentioned (xxvii. 29).

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,
28 And the altar of burnt offering with all his vessels, and the laver and his foot.
29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.
30 And thou shalt anoint Aaron and his sons,

An oil of holy ointment. To anoint with it all the things mentioned in the next verse; whereby they were sanctified (that is, set apart) for the service of God. It was not thick, like those compositions which we now call contumets, but thin as oil is; being nothing but oil, with an infusion of these strong spices, which made it have a comfortable scent. For it is observed by Dioscorides, that oil was very proper, εἰς τὴν τῶν μύρων κατασκευήν, "for the preparation of ointments:" odours being better preserved in oil than in any other liquor, as Pliny observes (lib. xiii. cap. 20). And this oil, no doubt, was the purest they could get (such as they brought for the light of the tabernacle, xxvii. 20) which would best imbibe the tincture.

After the art of the apothecary. Or ointment-maker; of whose art Theophrastus and Dioscorides give an account. But the manner of making this ointment, as Maimonides describes it, was thus: the spices were beaten severally (he should have excepted the myrrh, which was liquid), and then they were mixed together, and macerated in pure water, till all the virtue of them was extracted. Which being done, the hin of oil was poured upon them, and all was boiled upon the fire till the water was evaporated, and the oil alone remained (see Gull, Schiekkard in his Monephat Hamdeek, cap. i., p. 2, as oil is; being nothing but oil, with an infusion of these strong spices, which made it have a comfortable scent. For it is observed by Dioscorides, that oil was very proper, εἰς τὴν τῶν μύρων κατασκευήν, "for the preparation of ointments:" odours being better preserved in oil than in any other liquor, as Pliny observes (lib. xiii. cap. 20). And this oil, no doubt, was the purest they could get (such as they brought for the light of the tabernacle, xxvii. 20) which would best imbibe the tincture.

It shall be an holy anointing oil. Wherewith none were to be anointed but sacred persons and things.

Ver. 26. Anoint the tabernacle of the congregation therewith, &c. This and the following verses show the use of the holy oil; which was to consecrate or set apart every thing hereafter mentioned, to the service of God, whereby the sanctuary of God's house (as the Jews speak) was set forth: for anointing belonging only to kings and princes, this ceremony begat in people's minds a greater fear and reverence towards God himself, as Maimonides's words are (More Nevoh. par. iii. cap. 45).

Ver. 27. Here being such a particular mention of every thing that was in the sanctuary, he only here, when it was erected (xl. 9)., "Thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein," &c.

Ver. 28. In this verse he mentions all that was without the sanctuary, in the court of the Lord's house; of the mention whereof he also gives a particular charge (xl. 10, 11). And accordingly when he gives an account of the consecration of God's house (as the Jews speak) he also tells us how he executed these commands of anointing the tabernacle, and all that was in it; but more especially this altar, which he sprinkled seven times with the holy oil (Lev. viii. 10, 11). See there.

Ver. 29. Sanctify them. Separate all the forenamed things from common uses, to the service of God alone, by anointing them with this holy oil.

That they may be most holy. They were made hereby most holy, because, as it here follows, they made other things to be holy.

Whatever toucheth them shall be holy. As the gift was made holy by the altar, upon which it was laid (see xxix. 37).
and consecrate them, that they may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

34 ¶ And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and

Ver. 33. Whosoever compoundeth any like it, &c.] That is, if any man broke either of the foregoing prohibitions, by making the like composition, or putting any of this upon one who was not a priest, he was liable to be cut off from Israel. What that is, see Gen. xvii. 14. The reason of these prohibitions is manifest, as Maimonides excellently discourses (More Nevechim. par. iii. cap. 15), which was, that this sweet odour being smelt nowhere else, men might be more in love with it in the sanctuary: and that none, by being anointed with the like, might fancy themselves better than others, from whence great dissensions and mischief might have arisen. The same may be said concerning the perfume (ver. 37, 38).

Kings, indeed, are said to have been anointed with this very oil; at least Solomon was (1 Kings i. 39, though we may doubt of David, who, though anointed king of Judah, 2 Sam. ii. 4), which was, I suppose, by special direction of the prophets; that the people might look upon them as sacred persons, and special ministers of God, for their good. The Jews also will have it, that he whom they call the anointed of war, that is, say the Jews, the priest mentioned, Deut. xx. 2, but I should rather think, the general who commanded their forces, in any sudden danger, was anointed also with this oil, that he might be inspired with courage, when he fought as a sacred person. So that they interpret the first words of the foregoing verse [upon man's flesh shall it not be poured] in this sense; "None shall be anointed with it but the high-priest, the anointed of war, and the kings of the house of David." For the kings of Israel were not anointed with it, but with simple balsam, as they also tell us.

Ver. 31. Take unto thee sweet spices.] There are the same words here in the Hebrew, that we had before (ver. 23), save only that there he saith, Take to thee rosamim (with the addition of rash, principal, or common), to translate sweet spices. How these two differ, interpreters of all sorts extremely vary; but they both seem to be general words, which contain the following species under them; and samim to signify spices of less value than be'arnim. The latter of which denote such spices as were either liquid or most proper to mix with oil, or other liquid things, to give them a fragrance, as Fort. Scarcehus thinks, who hath discussed these two words with great diligence, in his Elceochrysis. Myroth. par. ii. cap. 7.

Staete.] The Hebrew word signifies something that drops; which some have taken for b'hanam; but the LXX. translate it as we do; and Salmassius hath shown that it is the liquid part of myrth (not which flows of itself) which is put out by art (see Plin. Exercit. p. 629). The same Fort. Scarcehus, cap. 8, observes, out of Dioscorides, who calls it προσθάνον ομφαρίς το λεμάριον, &c., "the most unctuous part of fresh myrth, pressed out with a little water" (cap. 74). This was used in the perfumes which the heathen burnt upon the altars, as appears by that of Eupriides in Troad. where he mentions, Συγκρούμενοι σεσασμένοι τούς αἴσθησις.

Onycha.] The Hebrew word seekeheth is translated
galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: 35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: 36 And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I

by Jonathan ceaseth, which the famous Bochartus proves by many arguments to be ladanum, which was one of the principal aromatics among the Arabians. The stream of interpreters indeed carry it for onycho, but are not agreed what that is; for some take it for the hoof of a claw of an animal (as Maimonides), others (as Jarchi) for the root of a plant, which is smooth and transparent as the nail of a man’s hand, which the Greeks call onyx; but there are others, and more numerous, who take it for the shell of a fish, in the fens of India, that are full of spikenard, upon which this fish feeding, it makes the very shell odoriferous (see Hierozoie, par. ii. lib. v. cap. ult.). He observes also, par. i. lib. iii. cap. 1, that there was such a shellfish in the waters which was transparent, which takes it, in which it is called galbanum boni odoris. For that translation joins the next word (which we translate sweet spices) unto galbanum: as if he had said, aromatic galbanum.

With pure frankincense.] It was gathered twice in the year; in the spring and in the autumn; and Pliny tells us, that gathered in the autumn was the purest and whitest; with which the other (that was reddish) was not to be compared (lib. xii. cap. 14). Every one knows that this was very much used by the gentiles upon their altars.

Of each shall there be a like weight:] This is the common interpretation of the Hebrew words; and I will not trouble the reader with any other. But we have a very good reason why both weights were this way: for I see no authority for what the Hebrew doctors say, that there were seventy pounds of each of the four species. And they add (which makes all they say of this matter questionable), that there were also several pounds of cinnamon, and cassia, and crocus: in short, of thirteen several spices, which Josephus (lib. vi. Haloseos, cap. 6) affirms were in this composition. Of which Moses, they say, made in the whole three hundred and sixty-eight pounds; that is, one pound for every day in the year, and three for the day of expiation. And, accordingly, R. Levi Barzelonita saith, the priests made every year as much as would suffice for every day of it; and that the ordinary priests might make it as well as the high-priest (Parecept.

Ver. 35. Make it a perfume.] Some think the last words of the foregoing verse signify, that each sort of spice was to be pounded, one by one: and then they are all ordered here to be put together.

A confection after the art of the apothecary.] Made with great care, and according to this Divine prescription. Thus Plutarch, speaking of the aromatic Myrrah among the Egyptians, which was burnt morning and evening on their altars, saith it was not put together, ὅπως ἐκχω, “on any fashion,” or “as it happened;” ἀλα γράφης ἐγώ τούς πρυγοῖς, &c., will meet with thee: it shall be unto you most holy. 37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. 38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

“But the sacred books were read to those who compounded it,” when it was mixed (lib. de Isid. et Osiride).

Tempered together.] Both the Chaldee and the LXX. render this mingled; just as salt is with any thing upon which it is sprinkled.

Purce] Without any other mixture.

Holy.] To be used only in the Divine service. For this was one of the most ancient ways of worshipping God; the word θυσία, i.e. “sacrifice” (as Porphyry saith, lib. ii.) being derived ἀπὸ συμάξεως: the first men making a fume, by burning parts of trees, and shrubs, and seeds, and fruits. And the sweeter their scent was, the more grateful they fancied the fume was to God, as our Lord thought at first they contented themselves with simple herbs, and plants, and Moses here prescribes only some few spices fetched from foreign countries, yet, in aftertimes, they increased them to a greater number: for that aromatic mixture I mentioned before among the Egyptians, called Keip, was a composition of sixteen things, which Plutarch rooks up in the famed book. And Sophocles for his tragedians (in his Traged. ver. 637) calling for θυσίας πάχως, “fumes of all sorts of seed,” to be offered to Apollo, that she might be delivered from her terrors.

Ver. 36. Best of some of it very small,] Reduce it to powder.

Put of it before the testimony.] Burn it upon the altar of incense, which was placed before the ark, as we read ver. 6. This seems to be the meaning; and not that he should put it in a dish upon the table, ready to be burned; for the table did not stand before the ark of the testimony.

Where I will meet with thee.] See xxix. 42. It shall be unto you most holy.] Employed only in the worship of God, before the mention of priests.

Ver. 37. As for the perfume which thou shalt make, &c.] Or rather, And the perfume which thou shalt make, you shall not make to yourselves according to the composition thereof. For any private use; which is importuned in these words, to yourselves.

It shall be unto thee holy for the Lord.] Entirely separated to the Divine worship; and therefore not to be touched by any but the priests, and that when they ministered in the sanctuary, before the mercy-seat.

Ver. 38. Whosoever shall make like unto that, to smell thereto.] For his own pleasure (see ver. 32). R. Levi of Barcelona hath well explained this: no man was to make this composition with the same spices, and the same weight, and with an intention to burn it. So interpreters of those words to small thereto; that he might make a perfume with it by burning it (Parecept, cxli.). Yet if any man (as Maimonides observes) did smell this perfume, but did not make it, he was not guilty of being cut off.

Shall even be cut off from his people.] See ver. 33. Their opinion is not improvable, who think by this is meant not only the exclusion of the transgresser, but of his whole race; none of which should remain to keep up his name in Israel. By which severe threatening, the people were deterred from profaning these holy things.
CHAPTER XXXI.

1 And the Lord spake unto Moses, saying,
2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:
3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

4 To devise cunning works, to work in gold, and in silver, and in brass,
5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.
6 And I, behold, I have given with him Ahoiab, the son of Abisamach, of the tribe of Dan:

With an excellent spirit; or with Divine inspiration. Which was but necessary; because the Hebrews being long kept in slavery under the Egyptians, cannot be supposed to have been bred up to the learning of those ingenious arts mentioned in the next verses. For they were acquainted only with the making of bricks, during that heavy servitude; and therefore God instructed several men, particularly Bezaleel, in those arts which they had no master to teach them, and with their natural genius, though never so great, could not attain, especially on a sudden, without inspiration.

In wisdom, and in understanding, and in knowledge.

Here wisdom, understanding, and knowledge, do not signify, as they do in other places, particularly in the Proverbs, and in Isaiah xi. 2 (where the Messiah is said to be "filled with the spirit of wisdom and understanding, and the spirit of knowledge"), but skill in the arts of engraving, and setting jewels, and working, and needle-work. In how wisdom differs from understanding and from knowledge, is not much material: they may be many words used only to express their skill in all sorts of arts, that might make them accomplished workmen, as it follows in the latter end of the verse, to work in all manner of workmanship. They that would see how the Hebrews distinguished those, may look into Paulus Farginus verses on the place, or Buxtorf's Historia Arce, cap. 2, n. 3.

Ver. 4. To devise cunning works. There are two things required in an excellent artist; good invention and ability to do what he hath contrived. The first of these seem to be intended in this verse; and the other in the next; together with a dexterity to teach other artificers who were to be employed under Bezalel and Ahoiab.

Ver. 5. In cutting of stones. There were no stones employed about the tabernacle; and therefore this must be meant of cutting and setting the precious stones mentioned eh. xxvii. and in graving on them what God commanded, ver. 11, 21.

In carving of timber. We do not read in the foregoing chapters of any carved work about the tabernacle; and therefore this word may better be rendered (as it is in the beginning of the verse) cutting, rather than carving timber. For it signifies, in general, doing all the work of carpenters and joiners.

To work in all manner of workmanship. That was necessary for the making of every thing God had commanded.

Ver. 6. Behold, I have given with him] Lest Moses should think one principal contriver and director not to be sufficient, God joins another with him.

Ahoiab.—of the tribe of Dan. It is observed by R. Bechai, that God chose one out of the lowest tribe (for so they accounted that of Dan), as well as one out of the chief, which was Judah; that Bezalel, saith he, might not be lifted up with vain conceit; for great and small are equal before God. And he truly ob
and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt offering with all his furniture, and the laver and his foot,

10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

serves, that one of the same tribe, of Dan, by the mother's side, was the most skilful person that could be found, for the building of the temple by Solomon, (2 Chron. ii. 14).

In the hearts of all that are wise hearted I have put wisdom.] That is, God endued the minds of all ingenious persons among them with an extraordinary skill; which they never learnt, either by their own study or any master, but had it by an inspiration from above. There were several, no doubt, who had a natural genius to such arts as were necessary in this work; but they could not by their own industry, have attained such skill as God bestowed on them; at least not so soon, as to go immediately about the building of the tabernacle, and all things belonging to it.

That they may make all that I have commanded thee.] Not to illustrate on Egyptian contrivances, as some have fancied (for which no such great skill, one would think, was necessary), but to make all exactly according to the model which Moses had seen in the mount, and he described to them; which could not have been done without God's extraordinary assistance.

Ver. 7.] These things are here mentioned, according to the order of nature; which is first to build a house, and then to provide its furniture. And it is observable, that there was but one house, or tabernacle, one ark, and one altar, either for sacrifice or incense, to preserve in their minds the belief of the unity of God; contrary to the gentiles, who had their temples and altars everywhere, and each family its domestic gods, and particular superstitions.

Ver. 8.] It is hard to tell why this is particularly called pure, unless it be because it was entirely of pure gold (xxv. 31), which the table and altar of incense were not; for they were only overlaid with pure gold, (xxv. 24, xxx. 3). Some have thought that it is called pure, because no blood was ever sprinkled upon it, as there was on the altar of incense; but this is not a good reason, for we do not find there was any sprinkling on the table.

Ver. 9. Alter of burnt offering.] Concerning this and the laver he had received orders, xxvii. 1, xxx. 17.

Ver. 10. Cloths of service.] Wherewith the ark, and the table, and the candlestick, and the golden altar were covered (Num. iv. 6, 7, 9, 11, &c.), when the camp moved.

Golden garments.] Which are ordered ch. xxviii.

11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee they shall do.

12 ¶ And the Lord spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

11 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.
15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

His days, if the judges, for want of witnesses, could not punish him. So Eliah ben Mosch (one of those whom the Jews call excellently op- 

timate to this, and all the rest of the punishments threatened to the violation of this precept, which Mr. Selden hath given us out of a MS. lib. i. de Syn- 

driis, cap. 6. The sense is this, in short: he that violates a negative precept, as they call it, either doth it secretly, which is most frequent, or openly, which 
happens seldom, unless a man be one of those that foolishly write the sabbath. Now him, who secretely broke the Sabbath, the Scripture threatens with cutting off, viz. by the hand of God, according to what is written here in this place. In like manner, inconstant and unlawful conjunctions are threatened (Lev. xviii. 29), because they were wont to be committed secretly. But if any man did any work openly, on the Sabbath, saith he, as the apostle: Now him, who secretely broke the Sabbath, the Scripture threatens with cutting off; viz. by the hand of God, according to what is said, Num. 

xv. 35. Though if he did it out of mistake, either secretly or openly, he was only to bring a sacrifice for his error; and if he offended against any of the decrees of the wise men about the Sabbath, he was to be beaten. Or if there was no court of judgment in the place (as now, in their present condition), then all such transgressors were led to God to punish them, of whatsoever sort they were.

Ver. 15. The seventh is the sabbath of rest.] So it is called also, xxxv. 2, and Lev. xlii. 3. And so the Sabbath wherein the land rested, is likewise called, 

Lev. xxv. 4. But the Hebrew words shabbath shab- 

bathon (Sabbath of rest) properly signify "So pros-

ceth with Sabbath", i.e. we, the apostle. Now him, who secretely broke the Sabbath; on which a rest was to be most punctually observed from all manner of work, which the Jews, as De Dieu notes, call the weighty Sabbath; as if other days of rest were but light in comparison with this. According to that saying of R. Josee, "great is circumcision, because the weighty Sabbath gives place to it," that is, when they have transgressed, although the rest on this Sabbath be so very great.

Shall surely be put to death. As an idolator, who did not acknowledge the Creator of the world. See before, ver. 14.

Ver. 16.] The most literal interpretation of this verse seems to me to be that of Lud. de Dieu, "the children of Israel shall keep the Sabbath by making the Sabbath a perpetual covenant throughout their generations." That is, by never suffering it to be interrupted, they made it a perpetual covenant between God and them throughout all ages.

Ver. 17. It is a sign between me and the children of Israel for ever: in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

And he gave unto Moses, when he had made an end of communiting with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

On the seventh day he rested, and was refreshed.] Delighted in the contemplation of all his works, which 

were good (Gen. i. 31). The same Maimonides observes, that the word jinaphahath (which we translate was refreshed) comes from nepheshh, which, among other things, signifies the intention of the mind and the will; and therefore the sense of this phrase is, "all the will of God was perfected and brought to a conclusion: his whole good pleasure was absolutely finished on the seventh day" (More Nevoch. par. i. cap. 67).

Ver. 18. He gave unto Moses, when he had made an end of communing with him.] When he dismissed him, having said all that is before related during his forty days' stay with him in the mount, he delivered unto him two tables of testimony, to carry down with him to the people.

[Two tables of testimony.] Wherein God testified to them his will and mind, in the principal things which concerned their duty (see xvi. 34).

Tables of stone.] That what was written upon them might be more durable. There is no ground to think that these tables were made of some precious stone (as the author of the book Coeli, and other Jews fancy), for the Hebrew simply signifies any sort of stone, and is wont to have some other joined to it, when precious stones are meant, as in 2 Sam. xiii. 30; 1 Kings x. 2; 2 Chron. iii. 6.

Written with the finger of God.] i. e. By God himself. Just as the heavens, saith Maimonides, are said to be "the work of his fingers" (Psalm viii. 4), which he interprets in another place (xxxi. 6). "By the word of the Lord were the heavens made." Therefore "written by the finger of God," is as much, saith he, as "by the word," that is, the will and good pleasure of God (More Nevoch. par. i. cap. 66). In short, this phrase signifies, that God employed neither Moses, nor any other instrument, in this writing, but it was done by his own powerful hand. For all the things that we do, being wrought by our hands and our fingers, these words are used to express God's power (see xxxiii. 16).

This was a thing so notorious in ancient times, and so much believed by those who were not Jews, that many other nations pretended to like the Divine writings, that they might gain the greater authority to their laws. Thus the Brachmans report in their histories, that the book of their law (which they call Caster) was delivered by God to Bramvius, upon a mount in a cloud: and that God gave also another book of laws to Brumman in the first age of the world. The Persians say the same of those of Zoro- 

aster; and the Gede of Xamolixis. Nay, the Brach- 

mans have a deacaloge like this, of Moses, and 

accurate interpretations of it, in which they say there is this prophecy, That one day there shall be one law alone throughout the world. This evidently shows how well the world was anciently acquainted with these books of Moses's, and what a high esteem they had of them (see Huetius, lib. ii. Alnetan. Quest. cap. 13, n. 19).
CHAPTER XXXII.

1 The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angered thereby. 11 At the entreaty of Moses he is appeased. 15 Moses cancell down with the tables. 19 He breaketh them. 20 He destroyeth the calf. 22 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

CHAP. XXXII.

Ver. 1. When the people] Not the whole body of the congregation; but so many of them, that the rest durst not appear to oppose their desires.

Saw that Moses delayed to come down] The Jews fancy that he stayed long beyond the time that he had appointed for his return to them. But that is not likely; for he himself was not told how long God would detain him there (see xxiv. 14). The meaning therefore is, that he stayed longer than they expected; so that they did not know what to think of it. And having as yet received no directions about the service of God, for which they were called out of Egypt (vii. 16, and other places), they thought it was time to desire Aaron to set about it, in such a way as other people served their gods.

The people gathered themselves together unto Aaron.] They applied themselves to him, as being left by Moses to be the chief director and governor of affairs, together with Hur, during his absence (xxiv. 14). And according to the computation made concerning the time of his going up into the mount (see xxiv. 18), this happened upon the fifteenth of our July; which mouth the Hebrews call Tamuz.

And said unto him, Up.] One cannot think that they spake thus to him at the very first words; but other discourse passed before this; unto which Aaron, in all probability, making some difficulty to consent, and persuading them not to persist in their demand, they would not be denied any longer, but said in a seditious manner, Up, make no further delay, for we will have what we desire.

We make us gods.] Or rather, make us a god: for so Nehemiah expresses it in the singular number, ix. 18, and so Elohim is often translated, Gen. xx. 13, xxxv. 7, &c. For their meaning was, make us a sacred symbol or sign, as other nations have, that may represent God in a visible manner to us. So the Jews expound it in Pirke Eliezer, cap. 45. "They said to Aaron, the Egyptians extol their gods, they sing and chant before them; for they behold them with their eyes. Make us such gods as theirs are, that we may see them before us." And so R. Jehudah, in the book Cosri, par. i. sect. 97: "They desired a sensible object of Divine worship to be set before them; not with an intention to deny God, who brought them out of Egypt, but that something in the place of God might stand before them, when they declared his wonderful works." Such, no doubt, was their meaning; for they could not be so senseless as to imagine the true God could be made by a man; or that an image could go before them (as it here follows), which may have feet, but cannot walk, as the Psalmist speaks. And therefore Aben Ezra judiciously interprets it, "some corporeal image in which God may reside."
CHAPTER XXXII.

365 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be the gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar

situs hath taken a great deal of pains to prove, that Joseph was adored by them under the name of Apis and Serapis; and that his symbol was an ox. This he hath laboured to support by many ingenious conjectures. But it is not likely, if he were thus publicly honoured as a god, that a king should arise who knew not Joseph, i.e. had no regard to him (Exod. 1, 5), and another succeed by whom every enemy was commanded to ruin all his kindred. The worship of Serapis also was not so ancient, for Herodotus saith not a word of it, nor anybody else, till the time of Alexander the Great; and many authors say it was brought into Egypt out of Pontus by Tolomey (see Bochartus in his Hierozoic, pars. i. p. 338). And though Apis was more ancient, yet not of such antiquity as Moses, as a very learned person of our own (Dr. Tenison, archbishop of Canterbury) hath shown in his book of idolatry, chap. vi.

part 4, 5, &c. And as for Osiris, both Plutarch and Strabo say he was the same with Apis: which was not then known, as I have said, in Egypt, no more than Typhus or Typhon, whom Philo thinks to be here intended; but was certainly a later invention, and, as Bochartus hath represented Moses himself, though very much disguised.

Cuperus, indeed, hath made it probable (in his Harcortiae, p. 53, &c.) that there was a Serapis worshipped in Egypt, before that brought out of Pontus: but whether it be so or no, I do not take it to be at all material, because it is not likely that Aaron would make such a representation of the Divine veneration for the river Nile, called in Hebrew Stichor (from whence came Syris), and for the dog-star (called Syris likewise), at whose rising that river began to swell; and for the sun (which was principally meant by this name), to whom both the bull at Heliopolis, and the ox at Memphis were consecrated, as Macrobius tells us, lib. i. Saturn. cap. 21. But though this be very ingenious, yet the truth of it may be well questioned, as I shall show presently; when I have noted that this translation, fashioned it with a graving tool, is not so agreeable to what here follows, as another which the Hebrew words will as well bear.

After he had made it a molten calf: The words in the Hebrew are, and he made it, &c.; we translate them after, &c., to make this agree with what goes before, according to our translation, he fashioned it with a graving tool: which may as literally be translated, he bound them up in a bag. For we find the word jatar, which we here translate fashioned, to have the signification also of binding or tying up; and cherel in the plural number to signify a bag (2 Kings v. 32).

A golden calf, may he calls it, because it was no bigger than a calf, though the head was like an ox; and therefore, as I observed before, so called by the Psalmist. What moved Aaron to represent God in this figure, is hard to resolve. Most think he imitated the Egyptians, among whom he had long lived; which seems not to me at all likely, since he had seen the judgment that God executed against all their gods (Ex. 12). Yet so great a man as I. Gerh. Voss.
before it; and Aaron made proclamation, and said, To morrow is a feast to the Lord.

6 And they rose up early on the morrow, and

prator, had horns come out of his head on a sudden, as he was going out of the city to the wars; whereupon he was told, Regem eum fore, si in urbem revertiisset; "that he should be a king, if he returned into the city." And something like it is related by Julius Capitolinus concerning Clodius Albinus, at whose birth a cow brought forth a calf with purple horns, which they looked upon as signum imperii, "a token of empire." Which made the ancient fathers, perhaps, when they spoke of this calf or ox of Aaron's, mention only its head.

For so doth Tertullian (lib. adversus Judaeos, cap. 1): "eum processisset eis bubulum caput;" and St. Cyprian, Lactantius, St. Jerome, St. Ambrose, and others: not because they thought Aaron made only the head; but because this was the principal part whereby God was represented.

And they said, The people cried out aloud.

These be thy gods, O Israel; Or, as Nehemiah expresses it (ix. 18), This is thy God, &c., the image or symbol of the Divine Majesty: or, as Abulensis interprets it, "his Divine virtue resideth in this golden body." The plural number is commonly used for the singular, especially when God is spoken of, as I observed before, Gen. xx. 13, xxxv. 7; 2 Sam. vii. 23.

[Which brought thee up out of the land of Egypt?] This shows they looked upon this ox only as a representation of the Almighty Lord their God: for it being but newly made, they could not imagine they were brought by it from the Egyptian slavery, but by his power, which perhaps they fancied now resided in it.

Ver. 5. When Aaron saw it, he built an altar before it; As at the people's request he made it, so he, seeing them receive it with such applause, presently consecrated it; by building an altar, offering sacrifices, and keeping a solemn feast in its honour.

Aaron made proclamation. Caused it to be publicly proclaimed throughout the host; that every one might have notice of the solemnity.

To morrow is a feast Which was a part of worship ordained by his authority.

To the Lord. Not to this ox, but to the Creator of the world, whom they worshipped in this image. Notwithstanding which, this was no better than an idol (Acts x. 11), nor more than great inanimate stones (xx. 26, 27; xxiii. 7). Some think, indeed, that Moses being gone, and, as they imagined, either burnt up or famished, they desired this representation of God to go before them, and direct them, as a kind of teraphim; but God allowed no such visible sign to be made of his presence with them, which he knew would in a short time have their adoration.

Ver. 6. They rose up early on the morrow. The next day, which was the sixteenth of our July, they kept their festival. And to show their devotion, they began betimes in the morning, and seem not to have stayed for Aaron: but, as it follows, offered sacrifices themselves.

Offered burnt offerings; Which always preceded others. See xviii. 12, xxiv. 5, where I observed, that what was offered by being entirely consumed on the altar, being wholly God's.

Drewt sacrifice offerings. This intimates that some persons received what they brought; and perhaps they were the young men mentioned xxiv. 5, where I noted also, that of peace-offerings the people that brought them had a share, that they might feast with God; and they invited their friends likewise to feast with them. There is no mention either here, or in the other places, of sin-offerings. whereof the priests had a part, but not the people.

The people sat down to eat and to drink. Upon the sacrifices of peace-offerings; whereof the people, as I said, had their part: and by partaking of it, had fellowship with the idol, to whom they were offered, as the apostle shows (1 Cor. x. 20, 21). Thus the Egyptians kept a Πάσχανη at the feast of Apsis; in imitation rather of the Israelites, than otherwise.

It may be fit here to note, that this custom of sacrificing, and also of feasting on the sacrifice, in token of their communion with him to whom the sacrifice was offered, was so very ancient, that it is not easy to believe the observation of St. Chrysostom to be true, that God gave no commandment about sacrifices, till after this sin of worshipping the golden calf; when, seeing their proneness to offer such sacrifices, he thought fit to ordain them himself, and direct them to their right object. Much less is it true, that before this νομοσ ἐν πάσχαν ἀθανάτως, "we do not find anywhere the name of sacrifice" (as he speaks Homil. xvii., upon Acts vii. 53); for besides (as upon Exod. xv. 28) that there was no law about sacrifices, except that of the passover, till after they had committed idolatry. For, besides that, there is an order how to make an altar, on which to sacrifice their burnt-offerings (xx. 24), which supposes God's intention about them; and the building of an altar, and actual sacrifice upon it, at the command of the council between God and Israel (xxiv. 4, 5, &c. [which surely was without God's command], there is a whole chapter in this book about sacrifices at the consecration of Aaron and his sons, before this sin was committed (chap. xxix.), and particular directions given in the thirty-eighth and thirty-ninth verses of that chapter, about the daily burnt-offering. I omit what might be said except about the celebration of sacrifices from the beginning of the world, which it is hard to believe was without a Divine institution. St. Jerome's words therefore are also too large, who saith, in his commentaries upon Ezek. xx., that the Israelites received only the decalogue before this occasion of the calf: after which, God gave them multitudes legis ceremonias, "abundance of legal ceremonies," as he elsewhere (in his comment on xxvii. 7, 8) lastly be said in this matter is, that Moses had not yet delivered to them the commands before mentioned, which God had given him; and that they had received but a few commands about sacrifices till after this sin: when the precepts were multiplied, that they might upon all occasions offer sacrifice to God, and not to demons, as they were inclined to do. The daily burnt-offerings were appointed before (as I said) though not delivered to them; and so was the sin-offering for the consecration of Aaron and his sons, and the altar (xxix. 36, &c.). But the sin-offering for particular persons, and for the whole congregation of Israel, and the great variety of sacrifices, with the manner of them, were not yet prescribed; and perhaps were ordained upon this occasion: as they are pointed before (as I said) solely for that, there being respect in them to the great sacrifice of Christ, especially in that sacrifice upon the day of expiation. But in general, it may be reasonably thought, that if they had not been perverse, they might have been left more at liberty to do these things at pleasure, according to the law of nature; and they might perhaps have been invited to offer sacrifices everywhere, as the patriarchs did, though there is no certainty of such speculations.
And the Lord said unto Moses, Go, get thee down; for thy people, which thou hast brought out of the land of Egypt, have corrupted themselves:

They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

Now therefore let me alone, that my wrath

Ver. 7. The Lord said unto Moses, Go, get thee down.] He had dismissed him before, having done comming with him (xxxi. 18), and now sends him away from the mount in some haste, at the end of the forty days mentioned in the twenty-fourth chap. ult.

For thy people.] These words are generally looked upon, as God's abandoning the Israelites, and disowning them to be his people. But then, they would not have been Moses' people neither, but utterly destroyed (ver. 10). Therefore the true meaning is explained by St. Stephen, who calls Moses their λατρευτής, "deliverer" (Acts vii. 35), because by his hand God redeemed them; and in that regard they became his people.

Have corrupted themselves.] He doth not mention Aaron, though he was very angry with him also (Deut. ix. 20), because the people were the beginners of the revolt, and he complied with them out of fear.

Ver. 8. They have turned aside quickly out of the way which I commanded them.] It was not much above six weeks since they heard God charge them, in a terrible manner, not to worship any image (xx. 4), and they solemnly promised to do whatsoever Moses commanded them from God (ver. 19). Immediately after which, this command is in a peculiar manner repeated (ver. 23): "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." Which, with all the rest of his judgments, they covetously also to observe (xxiv. 3, 8). And therefore such a speedy revolt, from such obligations, made their crime excessively heinous.

They have made them a molten calf.] For what Aaron did was at their instigation.

And have worshipped it.] By kissing it, (saith R. Eliezer in his Pirke, cap. 45,) and bowing down to it; and then offering sacrifice to it (as it here follows) and acknowledging it to be their conductor out of the land of Egypt.

Ver. 9. The Lord said unto Moses.] He added this further before he went down from the mount.

I have seen this people.] Long observed their disposition.

It is a stiffnecked people.] This character of them is repeated, xxxii. 3, 5, xxxiv. 9, being a metaphor from untamed heifers, who draw their necks and shoulders back when they are put under the yoke.

The prophet Isaiah alludes to this, when he saith of this people (xlvii. 4), "Thy neck is an iron sinew," which would not bend. And Jeremiah v. 5, where he saith, the great men "had broken the yoke and burst the bonds."

Ver. 10. Let me alone.] Do not interpose in their behalf, with thy prayers and deprecations for them.

That my wrath may wax hot against them.] That the just indignation I have conceived against them, may proceed to punish them with utter destruction.

I will make of thee a great nation.] Or, I will set thee over a great nation; make thee prince of a mightier nation than they (as the words are, Numb. xiv. 12), for so the word anash (to make) signifies, 1 Sam. xii. 6, where we translate it, anashed, Moses and Aaron. Which seems to be the meaning here, because Moses urges (ver. 13) the promise made to Abraham, Isaac, and Jacob, as if that would not be made good if the people were all destroyed. Whereas...
may wax hot against them; and that I may consume them: and I will make of thee a great nation.

11 And Moses besought the Lord his God, and said, Lorn, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14 And the Lord repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides, on the one side and on the other were they written.

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

18 And he said, It is not the voice of them that shout for mastery; neither is it the voice of

there would have been no danger of that, if God had made a great nation to spring from Moses, who was of the seed.

Ver. 11. Moses besought the Lord] The Hebrew word challah, from whence comes vocable (which we translate besought) importing something of sickness and infirmity; denotes that Moses besought the Lord with much earnestness, and great agony of mind.

His God.] He hoped he had not lost his interest in God, which the people had justly forfeited.

Why doth thy wrath wax hot against thy people.] There was great reason for this high displeasure against them which God threatened, ver. 10, and Moses himself was not only angry, but his anger waxed hot (ver. 19); yet he hoped other reasons would move the Divine mercy to moderate his anger; that is, not to punish them so severely as they deserved.

Which thou hast brought forth out of the land of Egypt.] This is one ground of hope, that God would not on a sudden destroy what he had employed so much power to preserve.

Ver. 12. Wherefore should the Egyptians speak, and say, For mischief did he bring them out.] This is another reason, that the Egyptians might not be led into a vain belief, or confirmed in their infidelity.

To slay them in the mountains.] There were many mountains besides Sinai (where they now were) in that desert into which God led them: and they were the most dangerous part of it.

Turn from thy fierce wrath, &c.] Let these considerations prevail for a pardon.

Ver. 13. Remember Abraham, Isaac, and Israel.] This is the great argument of all, the promise made to their forefathers, who were his faithful servants, and this promise confirmed by an oath (often repeated) which he hoped God would faithfully fulfil.

I will multiply your seed as the stars of heaven.] Gen. xv. 5, xxii. 17. This part of the promise he had fulfilled; which made him hope he would fulfil the other part which here follows.

And all this land that I have spoken of will I give unto your seed.] Gen. xii. 7, xiii. 15, xv. 7, xxviii. 13.

Ver. 14. The Lord repented of the evil.] He did not change his mind; for there was not a peremptory decree or definitive sentence (as they speak) pronounced against them; but only a signification of what they deserved (ver. 10), which, unless it had been for the foretold promise and Moses's intercession, he would have inflicted upon them.

Ver. 15. Moses turned.] From the presence of God, with whom he had been forty days.

Went down from the mount.] From the place where he was with God, to that where he left Joshua waiting for his return (see xxiv. 13).

The two tables of the testimony were in his hand.] Which God promised to give him, and one would think had readily prepared for him before he went up into the mount (xxxv. 12), and when he was coming down, delivered into his hands (xxx. ult.). They are called tables of testimony, because God declared and testified therein what his mind and will was, as I have often noted.

The tables were written on both their sides.] Some fancy that the writing was both on the fore-part and the back-part of them; that so the ten commandments might be read by those who stood either before or behind, when they were set up; being written (according to this conceit) twice over. But they were not made to be set up, but to be reposited in the ark; and therefore the meaning is, they were written on both the leaves (as I may call them) which were to be folded up and shut like a book, when they were laid in the ark.

On the one side and on the other were they written.] On the right hand, and on the left. How many were written on the one, and how many on the other, is variously disputed, but cannot certainly be determined.

Ver. 16.] The tables were made and planned by God himself; as well as the letters written by him (xxxi. 18), and no creature employed in either work; much less Moses, who seems to have found them ready prepared for him, when he came into the mount, as I observed before from xxiv. 12.

Ver. 17. When Joshua heard the noise of the people.] Being come to the foot of the mount, they could easily hear the noise which the people made in their festival.

He said unto Moses, There is a noise of war in the camp.] Knowing nothing of the occasion, he took it for the noise which soldiers make (called by the Hebrews teresch, by the Greeks δοξαωμα) who make a great shout when they give the onset; and much greater when they get the victory.

Ver. 18. He said, It is not the voice of them that shout for mastery.] Being before instructed by God what the people were a doing (ver. 7), Moses could easily correct his mistake: assuring him, it was neither the cry of strength, nor of weakness (as the words are in the Hebrew), i.e. of conquerors, as we rightly translate it, or of those that are overcome.

But the noise of them that sing do I hear.] Out of merriment in a festival. For thus Apis was brought in solemn pomp to Memphis, the royal city; the children going before in procession, and singing a song of
but which so praise Moses the bralvc what burnt eyes.

That he saw the coif; and the dancing] Which began early in the morning, and continued all day; for we may presume it was towards the evening before Moses got to the camp; having spent a considerable part of the day in beseeching God for them.

Moses' anger waxed hot.] The sight of their madness turned the compassion he had for them (ver. 11, 12, &c.) into a kind of rage.

He cast the tables out of his hands, and brake them beneath the mount.] He did not do it till now (though he knew their guilt, and no doubt was affected with it before he came nigh to the camp and saw the coif and dancing), because he would have the people see how he represented their wickedness, and with what indignation it filled him. And now he did it, no doubt, by the same Divine impulse, or heroic motion, which stirred him up to kill the Egyptian (see ii. 12). For he is never blamed for this; and therefore did it by a Divine incitement: to show the Israelites how unworthy they were to be espoused to God (as some pretended) by these instruments or deeds, which were most precious tokens of God's love to them. To this effect Abarbinel discourses:—

Moses did not leave the tabernacles in the mount where they were delivered to him, when he heard how the people had revolted; but brought them along with him, that he might make all Israel sensible what they had lost, by breaking them before their eyes.

He took the coif which they had made, and burnt it in the fire.] Melted it down; so that, though the matter remained (i.e. the gold), yet the form and external shape of the calf was so destroyed, that it might be said properly enough to be burnt. For the Romans (as Bochart observes) call that place where the fire is kindled the Thermo.

[Ground it to powder.] Some have pretended to the knowledge of an herb which will dissolve gold, and reduce it to ashes; but they do not say what it is, or that it was to he found in that wilderness. And if Moses had known and used this secret, what need was there of his grinding it again, after it was dissolved to ashes? It is most likely, therefore, that this was done with a file, whereby it was grated into dust as small as flour which is ground in a mill. With such dust some powdered their own hair, and the manes of their horses (as Bochart observes in his Hierozoicm, par. i. lib. ii. cap. 31), which made them glitter and sparkle when the sun shone upon them.

Strawed it upon the water,] Of the brook which descended out of the mount (xvii. 6; Deut. ix. 21). By which means the calf was utterly abolished, and demonstrated (as Abarbinel notes) to have no more divinity in it than the dust or water hath.

Made the children of Israel drink of it.] He did not constrain them; but having no other water, they could not avoid, when they were thirsty, to drink with this mixture. Which Moses threw into it, not to discover who were guilty of idolatry, as the Jews fancy, who say this was like the water of jealousy (Num. xiv. 26), which made their bellies swell, or their heads, as some have since fabled, turn yellow (for it was a general apostasy, ver. 1–3); but to make them sensible how vile a thing this idol was, which was gone into their draught, and mixed with their dung and their urine. They that have a desire to see the conceits of the Jews about it, may look into Selden de Divinis, p. 16, &c.; Syravag. i. cap. 4; and J. Wagenseil upon Sota, p. 1128.

Ver. 21. Moses said unto Aaron, What did this people unto thee,] It was not sufficient that the idol was destroyed, but he thought fit to call his brother to an account for his misgovernment in his absence. Who makes a very weak defence, as all commentators observe, to whom I refer the reader. And shall only note, that the best apology he could have made had been this (if it had been true), that he only represented God unto them, as he had represented himself to him and the elders of Israel, when the cherubims, in the form of oxen, made part of the train of the Shechinah, or Divine Majesty. But he says not a word of this; which I suppose, therefore, is a groundless objection.

That thou hast brought so great a sin upon them?] If they had made or built a house for Divine worship (saith Sepher Cosri, in the place above named), according to their own fancies, that they might have offered their sacrifices there, and directed their devotions thither, it would not have seemed to me so grievous a sin; for at this day we make such houses, and have a very reason for them, to promise ourselves the Divine benediction in them, &c. But to make an image was directly against the command of God; and to fancy that he would be present with that which he abhorred, very much aggravated the crime.

Ver. 22. Let not the anger of my lord wax hot;] He beseeches him in a very humble manner to hear him calmly.

Thou knowest the people.] He had been long acquainted with their rebellious and obstinate humour, which made them fall a murmuring as soon as ever they were delivered from Pharaoh at the Red Sea (xv. 21, xvi. 2, &c.).

That they are set on mischief.] The words in the Hebrew, honu hu, are more emphatical, they are in wickedness, or in idolatry; like that expression in St.
which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people were naked (for Aaron had made them naked unto their shame among their enemies),

26 Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 For Moses had said, Consecrate yourselves it to the people at the gate of the city (Gen. xxxiv. 29). Which was the same thing with the forum or exchange among the Romans: the market being also hold here, where there were seats for the judges and elders.

Who is on the Lord's side?] Abhors this idolatry, and cleaves to the worship of the Lord only! Let him come unto me.] To receive his commands, who was under God their leader.

All the sons of Levi gathered themselves together unto him.] If not the whole tribe, yet as many as had any zeal for the Lord; who were the most. This is an argument there was a general defection of the people to this idolatrous worship, that none but the sons of Levi appeared to join with Moses on this occasion.

Ver. 27. Thus with the Lord God of Israel.] The Lord himself, by his command, warrant what I bid you.

Go in and out from gate to gate throughout the camp.] They were not to go into their tents (where they who were sensible of God's displeasure, it may be presumed, were bemoaning their sin), but to kill every one they met in the street.

Slay every man his brother.] All the Israelites were brethren; and they are commanded to spare none they met withal, because they were near relations, or friends, or next neighbours. Some may imagine this too hazardous an undertaking, the Levites being but a very small number in comparison with the people of Israel. But being God's warrant, they were confident none would have the courage to oppose them; for guilt makes men timorous; and the Levites also found them, as men used to be at the conclusion of a festival, weary with their dancing and sports. Besides, there are these who, by their being naked (ver. 25), understand they were unarmed; for Aaron had disarmed them to their shame, by setting up the calf for them to dance about; which made them lay aside all thoughts of their arms, and so were more easily slain by the Levites.

Ver. 29. The children of Levi did according to the word of Moses:] Who being, under God, their chief ruler, passed this extraordinary sentence upon the offenders, without the common process in courts of judgment. Mr. Selden observes, lib. ii. de Jure N. et G. cap. 2, in the end of it.

And there fell of the people that day about three thousand men.] The Vulgar hath twenty-three thousand, contrary to the LXX, as well as the Hebrew text, and all the eastern versions, except the Arabic, printed at Rome in this age, and manifestly out of the Vulgar Latin, as Mr. Selden hath observed in the same place, and Bochart shows largely to be against all the ancient translations and writers, Hieroz. par. i. lib. ii. cap. 31, p. 353, where he notes also out of Philo, these three thousand to have been ἀρχιερεῖς μαχηταὶ τῆς διακήρυξεος, "the principal ringleaders of this impolicy."
to day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin—

In memory of these disasters, the breaking of the tables, and this slaughter, the Jews keep a fast every year on the seventeenth of Tamuz, which, by Tacitus, Capellus's computation, answers to the sixteenth of our July.

Ver. 29. Consecrate yourselves to day to the Lord.] Or, Moses said, Ye have consecrated yourselves, &c. Which way soever we take it (either as spoken before the execution, to encourage them to it, or afterward, to commend them for it), the meaning is, that this act was as acceptable to God as a sacrifice, and had procured them the honour to wait upon him as his ministers.

Every man upon his son, and upon his brother.] This seems to signify that some of the tribe of Levi had also prevaricated, to whom these pious Levites had no regard, but killed them indifferently with the rest, though they met with some of their own children; for which they are highly commended by Moses in his blessing, Deut. xxxiii. 9. But it may signify no more, but that they went out with this sincere resolution to spare none, though never so dear to them.

That he may bestow upon you a blessing this day.] This blessing was the preference of the tribe of Levi to God's ministers in his house, and to enjoy all the tenth of the land for an inheritance (Num. xviii. 21, 24).

Ver. 30. It came to pass on the morrow.] Which was the eighteenth day of Tamuz, or our seventeenth of July.

Moses said unto the people, Whom he assembled together, that he might make them sensible of their sin.

Ye have sinned a great sin.] He set their sin before them, it is likely, in all its aggravating circumstances.

Now I will go up unto the Lord;] But he would not have them despair of recovering God's favour, though he could not absolutely assure them of it.

I shall make an atonement;] That God might not inflict any further punishment upon them.

Ver. 31. Moses returned unto the Lord.] Not, as yet, to the place where he was before with the Lord for forty days; but to some part of the mount, where he might put up his most fervent prayers to God, by which his anger was turned away, as well as by sorrow.

Oh, this people have sinned a great sin.] He begins his prayers with a confession of their guilt in a most pathetical manner.

And have made them gods of gold.] Contrary to the express repeated command of God (xx. 4, 23).

Ver. 32. Yet now.] Here follows his earnest and most affectionate depreciation for them.

If not, blot me, I pray thee, out of thy book which thou hast written.] Let me die, rather than live to see the evils that are coming on them, if thou punish them as they deserve. God hath no need of a book wherein to register and record any of his purposes; but the Scripture uses the language of men, as the Jews speak, who, to this day, retain this form of speech, in their prayer wherewith they begin the new year. O our Father and our King, write us in the book of the living, the book of righteousness, in the book of redemption. They desire, that is, to be preserved that year in a happy condition, free from sin, from want, and from danger. See Theodoric Hackspan, in his annotations on this place.

Ver. 33. This was all the answer Moses could obtain: that they only should perish who had offended the Divine Majesty. Which doth not deny them a pardon, if they should repent and reform. See Ver. 34. Therefore now go.] Speak no more of this matter, but return to the camp.

Lead the people unto the place of which I have spoken] Take the conduct of the people upon thee to the land which I promised to bestow on them. This supposes God would not punish them as they deserved; though, by the words following, it appears he abated something of his wonted kindness to them.

Behold, mine angel shall go before thee.] Not the angel spoken of, xxxii. 20, but some lesser minister in the heavenly court, as appears from the next chapter, ver. 2, where he saith only, "I will send an angel before thee," viz., in the pillar of cloud and fire.

Nevertheless in the day when I visit I will visit their sin upon them.] Upon the next occasion to punish other offences, I will further punish this. Whence the saying of R. Isaac, in the Gemara Sanhedrin, cap. 11, "There hath no vengeance come upon the world, in which there hath not been half an ounce of the first calf." To which R. Uschatjah there hath respect, in these words: "Till the days of Je-roboam, the Israelites sucked but of one calf, but afterward of three." That is, their punishment was twice as great; for they made two calves, though they had seen the terrible punishment which came upon their forefathers from making one.

Ver. 35. The Lord plagued the people.] With the pestilence, as some imagine, though it be not mentioned in Scripture. Or, he means all the evils that afterward consumed them in the wilderness. But there are those who understand this of the slaughter made by the Levites; which he briefly repeats (as the manner sometimes is in these writings) as a conclusion to this history of the golden calf.

Because they made the calf, which Aaron made.] Provoked him to make.
CHAPTER XXXIII.

1 The Lord refuseth to go, as he had promised, with the people. 4 The people murmured, 7 The tabernacle is removed out of the camp. 9 The Lord talketh familiarly with Moses. 12 Moses desireth to see the glory of God.

1 And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

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Ver. 1.] This is a renewal of the order he had already given (xxxii. 34), which he further explains, by expressly assuring him he would make good his promise to their forefathers, of which Moses had remembered him (xxxii. 13.) But they were not by this order presently to remove, till Moses had been again in the mount, and the tabernacle was set up, and all the service of it prescribed.

Ver. 2. I will send an angel before thee.] I will not wholly withdraw my protection from you (as he had for the present, xxxii. 25), but send one of my ministers to discomfit your enemies, till you get possession of their land.

Ver. 3. For I will not go up in the midst of thee.] For though I intended to have dwelt among you myself, by my special presence (which was in the Shechinah, xxv. 8, xxix. 43, 45, 46), you have justly forfeited that favour. The Chaldee gives the true sense of this speech, "I will not make my majesty (so the Shechinah or Divine glory was called) to go up in the midst of thee." And accordingly it follows (ver. 7), that he did remove to a distance from them. Concerning that phrase, in the midst of thee, see xxviii. 7.

For thou art a stiffnecked people.] See xxxii. 9.

Lest I consume thee in the way.] It is not for me to see myself affronted to my face by stiffnecked offenders, and not punish them with utter destruction. This is an argument that the angel, he saith he would send before them, was not God himself (as the eternal ΔΩΤΟΣ is), for then he would have had the same reason to consume them for their disobedience.

Ver. 4. When the people heard these evil tidings.] This threatening of such a grievous punishment.

Mourning.] Fasted, perhaps, and wept; and hung down their heads with shame and sorrow.

No man did put on him his ornaments.] But every one laid aside his usual attire, and appeared in the habit of penitents; which, in aftertimes, was sackcloth.

Ver. 5.] This verse gives a reason of their mourning, because Moses had by God's order said to them, what God said to him, that they were such a perverse people, it was not safe for them that he should stay among them, and be provoked by their transgressions suddenly to destroy them.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on his ornaments.

5 For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation.

Put off thy ornaments from thee.] These words show that he had not peremptorily resolved to forsake them as he threatened, ver. 3), but might be moved by their repentance to continue with them. And therefore he orders them to put themselves in a mourning habit, in token of their hearty sorrow for their sin.

That I may know what to do.] Deal with you according as I find you disposed (see Gen. xxii. 12).

Ver. 6. The children of Israel stripped themselves of their ornaments:] Not only of those wherewith they had decked themselves, at their late festival, but of all other that they ordinarily wore; which they, who were not dressed, forborne to put on (ver. 4).

By the mount Horeb.] Or rather (as the Hebrew word nehar imports) from the mount; that is, a great way off from the place where God appeared; as unworthy to come into his presence.

Ver. 7. Moses took the tabernacle:] His own tent, as the LXX. interpret it, τὸ θέματός μου οναρίων: meaning, I suppose, not his own private tent, where he and his family lived; but a public tent, where he gave audience, and heard causes, and inquired of God; which Bonaventura G. Bertramus calls εἰσαγωγὴ προτερίου, in his book of Doubt, Jud. cap. 4. For such a place we cannot but think there was, before that tabernacle was erected, whose pattern he saw in the mount; where all great affairs were transacted, and where religious offices, in all probability, were performed.

Pitched it without the camp:] At the distance of two thousand cubits, as R. Solomon interprets it. Which was done to humble them, when they saw the displeasure of God and of his servant against them, declared by this departure far from them: for they might justly fear he would remove quite out of their sight.

Called it the Tabernacle of the congregation:] Gave it the same name which was afterward appropriated to the tabernacle built for Divine service alone. Because here God met with Moses, and communicated his mind to him, and hither they were all to resort, who had any business with Moses; or would receive an answer to their inquiries from God.

Every one which sought the Lord, &c.] This is commonly understood of those who came to desire resolution in any case of difficulty; which they could not have, as formerly, within the camp, but were forced to go and seek it without. Which as it showed God's displeasure, so withal gave them some hope of
And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.

mercy; because it plainly appeared, God was not quite alienated and estranged from them. Ver. 8. The people rose up.] In reverence to him as their leader, whom they had lately despised. Or, it may be thought also a posture wherein they implored his intercession for them, that God would be graciously pleased to return to them, which is expressed by what follows. Ver. 8. Moses.] Expecting what would be the end of this business; both God and his minister being removed from them. Until he was gone.] As long as they could see him. Ver. 9. The cloudy pillar descended.] In which the Sheehenah, or Divine Majesty, was (xl. 33,) which was gone up before, because of their idolatry, whereby the camp was become unclean; but now came down again upon the removal of the tabernacle. Where, it is very probable, it used to be settled, as the token of the Divine presence among them; and afterward was translated to the tabernacle, made after God's appointment, where this cloud stood just as it did here, at the door of it (Numb. xii. 5.)

The Lord talked with Moses.] Which shows the Divine glory was within the tabernacle, where Moses now was: and so the people understood it, as appears by the next verse. Ver. 10. The people saw the cloudy pillar stand at the tabernacle door, and they knew it was an evident token that God was there. The people rose up and worshipped.] Bowed themselves unto the Divine Majesty, and humbly deprecated his displeasure; acknowledging, we may reasonably think, his great goodness, in descending to appear again to them, though at a distance from them.

Ver. 11. The Lord spake unto Moses face to face.] In a familiar manner, which did not affright or astonish him, by a dreadful appearance of his majesty: which, in the sight of the children of Israel, looked like devouring fire (xxiv. 17,) but appeared to Moses in a milder and more cheerful brightness. The like expression in Numb. xii. 8, seems to relate only to the discourse of God to Moses, which was clear and plain, and by a voice; not in visions and dreams, and obscure resemblances: and so it may be understood here, as Maimonides takes it (More Nevuch. par. iii. cap. 45.) But Abarbinel thinks that these expressions signify, God treated with Moses in his own person, not by an ambassador; just as one friend converses with another. And this is a common notion among the Jews, that God did not speak to Moses by an angel, but by himself: which they take to be the meaning of this phrase, face to face. Which seems to me rather to import the clearness and evidence of that Divine light, wherein God revealed himself to Moses; whether it was by himself, or an angel, it matters not. Yet the New Testament determines this question, when it tells us, the law itself was given by angels, in the hand of a mediator. And accordingly the old tradition was, that Moses saw things in a clear and bright glass; but the rest of the prophets in a glass that was dim and cloudy.

As a man speaketh unto his friend.] This is added, to show how differently God treated Moses from all other men. For he is said to have talked face to face with all the Israelites (Dent. v. 4.), but it was out of the midst of the fire, which struck a terror into them: whereas he spake to Moses out of the midst of a glorious but comfortable light, which gave him high satisfaction.

He turned again into the camp.] After some time spent in conversation with the Divine Majesty, he went to comfort the people, it is likely, with hopes of recovering his favour; of which they might have quite despaired, if he had stayed long from them.

His servant Joshua—departed not out of the tabernacle.] It is hard to tell for what end Joshua should stay behind his master; and it seems not decent that Moses should return alone without his servant to attend him. They that say he stayed to guard the tabernacle, have no foundation for it; and they have not much, who say he stayed to give judgment in small causes, which needed not Moses's resolution (according to xviii. 26.) For we never read that Joshua was a judge, but a constant attendant upon Moses's person. And therefore the words may better be translated, as they plainly run in the Hebrew, "He turned again to the camp, and his servant Joshua, the son of Nun, a young man." At which there is a stop in the Hebrew (over the word near, young man,) to distinguish these from the following words; which are,

Departed not out of the tabernacle.] That is, the Lord departed not from thence, but his presence remained there; and would not come into the camp, as Moses did. And this interpretation is the more likely, because the last words in the Hebrew are, "out of the midst of the tabernacle:" which cannot refer to Joshua, because he did not go thither; but only Moses, who conversed alone with the Divine Majesty.

Why Joshua is called a young man, when he was near sixty years old, is not easy to resolve. Perhaps it signifies a valiant man, for so he was; or, he had waited on Moses from his youth: or, as Maimonides, this is the phrase of the Hebrew nation, who call all men young, till they begin to decay; as Joseph is called, when he was thirty years old, Gen. xlii. 9. More Nevuch. par. ii. cap. 32.

Ver. 12. Moses spake unto the Lord.] When, or where Moses spake what follows, we are not here informed. It is likely, that after he was satisfied the people were very penitent, he returned to the tabernacle; and there made this address unto the Divine Majesty, for a perfect reconciliation with his people.
send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

Ver. 13. If I have found grace in thy sight, &c. The interpretation of Maimonides (More Neveh, par. i. cap. 54) is too much strained, who thinks he here desires the knowledge of God's attributes, as, ver. 18, he desires the sight of his essence. The plain meaning of this prayer is, that God himself would conduct him, and show him the way wherein he should lead his people unto their rest in the land of Canaan (xxxii. 31).

I may find grace in thy sight. That I may be fully assured of thy gracious acceptance of me.

Consider that this nation is thy people. I do not beg this merely upon my own account, but for those who have been redeemed by thee out of the land of Egypt, and have engaged themselves to be thine by a solemn covenant (xxiv.), and now return unto thee by repentance (ver. 6).

Ver. 14. My presence shall go with thee. In the Hebrew, my face, i.e. myself, as the LXX. translate: my majesty, as the Chaldee. He promises, that is, to continue with them, as he had done hitherto, and not merely send an angel to accompany them; but to lead and guide them himself, by the pillar of this cloud, and his glorious presence in the tabernacle.

I will give thee rest. Some think these words are particularly spoken to Moses; and signify, that God would give him ease in this point, and quiet his spirit (which was now very solicitous about his departure from them) by returning to them. But as the foregoing words are a promise, that he would take the conduct of the people again; so is this, that he would not leave them till he had brought them to their rest.

Ver. 15. He said unto him, If thy presence go not with me. Some translate the words, for he (i.e. Moses) had said unto him, i.e. to God. If thy presence, &c. So that these words and the following are the reasons of God's answer to him, ver. 14. And if they be not thus taken, one would have expected Moses should rather have given God thanks for his gracious promise, than further pressed him to it. But the seventeenth verse doth not well agree with this; and therefore these words are to be looked on only as part of that sentence Moses said to God concerning his promise, that his presence should go with him. Which he acknowledged to be the greater favour, because otherwise he had rather never stir from the place where they now were.

Carry us not up hence. Let us go no further, if thou thyself dost not lead and guide us in our way.

Ver. 16. Wherein shall it be known here? How shall all the people round about us be convinced that we are not abandoned by thee in this wilderness? Is it not in that thou goest with us? Is not this the great demonstration of it, that thou leadest us in a pillar of cloud and fire, day and night?

So shall we be separated. This will distinguish us, while it continues with us, from all other people whatsoever; none of which have such a token of thy presence with them. The manner, indeed, continued all this time to descend for their sustenance, which was a miraculous food: but it might have been ascribed to other causes, if this glorious token of God's presence had not still appeared among them.

Ver. 17. I will do this thing also. Distinguish you from all other people; not only by leading you in a pillar of cloud and fire, but dwelling amongst you, as I designed, xxx. 8.

For thou hast found grace in my sight. He owns Moses still to be most acceptable and dear to him as he had been (ver. 12), and therefore, at his intercession, promises to be perfectly reconciled, and return to his people.

Ver. 18. I beseech thee. Having obtained so much favour of God, he presumes to ask something beyond all this, but with all humility.

Show me thy glory. In the Hebrew the word is horeni, make me to see thy glory. Where Maimonides takes the word seen to signify, apprehend with the understanding, not with the bodily eye (More Neveh, par. i. cap. 4). For by glory he there understands (cap. 54) the Divine essence, which he makes Moses to be desirous to apprehend; which is not likely such a man as he should think possible. For thus he explains himself in this book de Fundamentis Legis, cap. i. n. 10: Moses desired to know the truth of the Divine essence, as one man knows another, whose face he beholds, and his image is so engraven in his mind, that he is thereby distinguished from all other men: so he begs that the Divine essence might be distinct in his mind from all
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19. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy upon whom I will shew mercy.

20. And he said, Thou canst not see my face: for there shall no man see me, and live.

21. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: 22. And it shall come to pass, while my glory

I know none that hath explained this whole matter better than R. Jehudah, in Sepher Cosri, par. iv. sect. 3: "For the glory mentioned in the Scripture, there is one of such a nature, that the eyes of the prophets could sustain it: another all the Israelites saw (as the cloud and the consuming fire): but he is pure and bright to such a high degree, that no prophet is able to apprehend it: but if he venture to look upon it, his composition is dissolved, i. e., he dies." Such was the glory here spoken of, a splendor so great and piercing, that none could behold it.

For there shall no man see me, and live."

Accordingly we find, when the Sheechinah, or Divine glory, filled the tabernacle, Moses was not able to enter into it (xx. 33), that is, he could not, with safety to his life, look upon it. And so it was after the temple of Solomon was built and consecrated by solemn prayer to God, "The glory of the Lord filled the house, and the priests could not enter into the house, because the glory of the Lord had filled the Lord's house" (2 Chron. vii. 1, 2). From this speech to Moses, it is likely that men in future times imagined they should die immediately, when they saw only an angel appear in such a high glittering manner that it amazed them.

Ver. 21. Behold, there is a place by me. It doth not plainly appear by the present, from whence God spoke to Moses. It is most likely from the mount, where he had long conversed with him. Or, if it was from the tabernacle (where his glory appeared, ver. 9, and continued, ver. 11), that was not far from the mount; where he tells him, he would make his glory pass before him.

Stand upon a rock. It is probable, this was the rock in Horeb, where the Lord had formerly appeared to Moses (xvii. 6).

Ver. 22. Put thee in a clift of the rock. Perhaps it was in one of the clefts which was made in the rock, when God brought water out of it (Ps. lxxviii. 15), into which he directed Moses. For that is meant by putting him in the cleft; showing him the place where he should be, while the Divine Majesty passed by.

Will cover thee with my hand, &c. That he might not be hurt by the splendor of that glory, as it passed by the cleft. This doth not certainly signify, that the glory of the Lord appeared in a human shape: for hands are ascribed to God (in accommodation to us) when nothing is meant but this invisible power: which now covered him, that he might not be struck dead by the incomensurable brightness and force of those rays which came from the face of the Divine Majesty.

Ver. 23. I will take away mine hand. As soon as the face (as it is called, ver. 20) of the Divine Majesty was gone by him (which it was impossible for him to behold, and live), he promises to remove that cloud which covered him: so that he should look upon the hinder parts of his glory, though not upon the face.

Thou shalt see my back parts. In which the glory of the Divine Majesty shone in a lower degree of light; which was not so piercing, as to put out the eyes, and take away the life of the beholders; and yet there was such a resplendent brightness in it, that Moses's face shone when he came down from
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and neither of the Divine Majesty at that time. Some little particles of light remaining upon his face, and sticking to it (if I may so speak) from that exceeding great splendour which shone upon him, and passed before him, as he lay in the hollow place of the rock.

But my face shall not be seen.] My glory in its full lustre, without any veil before it, cannot be seen (see ver. 20). There are many other interpretations of this verse, as well as of the 18th and 19th. Maimonides, in his book de Fundam. Legis, cap. 1, n. 11, takes it thus: “God revealed that to Moses, which no man, either before or after him, ever knew: he making him to apprehend something of his very essence, whereby God was separated in his mind from all other beings; as a man discerns another man, when he sees his back parts, and by his mind discerns his proportions distinct from all other men.” But in his More Neveoh, par. i. cap. 21, he takes this discovery to Moses, to be the knowledge God gave him of his works and attributes, viz. those mentioned xxxiv. 6. And thus Gregor. Naizianzen (Orat. xxxiv. p. 559) expounds it, τοῦτον γὰρ καὶ ὡς ἐπεξεργάσθη, &c. “These things are the back parts of God which are after him; whereby he is known as the sun is by its image in the water, &c., upon which Elias Cretensis hath this ingenious gloss, “That the face of God signifies his essence before the beginning of the world, and his hinder parts, his creation and providence in the government of the world.” But Maimonides, in the same place now mentioned, acknowledges also, that this may be interpreted according to the Targum; that God made his majesty, that is, an exceeding bright representation of himself (though not in its fullest glory) to pass before him. Which Onkelos sometimes calls Ἰαβρα, Glory; sometimes Memra, the Word; and sometimes Shechinah, the Majesty. Which seems to be the most literal and meaning; that God himself, particularly the eternal Word, in a visible glory or majesty, appeared unto him in so much splendour as human nature was able to bear; but not in his unveiled brightness, which is, as the apostle speaks, inaccessible.

CHAPTER XXXIV.

1 The tables are renewed. 5 The name of the LORD proclaimed. 8 Moses intreateth God to go with them. 10 God maketh a covenant with them, repeating certain duties of the first table. 26 Moses after forty days in the mount cometh down with the tables. 29 His face shineth, and he covereth it with a veil. 4 ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone.

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Ver. 1.] Having obtained a promise of a pardon for the people, and of greater favour to himself, than had been hitherto shown him, God directs him here to dispose things for the performance of both. Hew thee two tables of stone, like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

Ver. 2.] The same precept is renewed, which was given at his first ascent (xxxiv. 1, 2). Neither let any man be seen. See xix. 12, 21, &c. Neither let the flocks nor herds feed before that mount. And he hewed two tables of stone, &c. These and the following words only declare that he did as God bade him (ver. 1, 2). Took in his hand the two tables] These he carried with him; but the first tables were given him when he came there (xxiv. 12). They seem to have been thin, being no heavier than he could carry them in one hand.

Ver. 5. And the Lord] The Shechinah or Divine Majesty, called also the glory of the Lord.

Descended in the cloud] Wherein it had been won

passeth by, that I will put thee in a cliif of the rock, and will cover thee with my hand while I pass by:

1 And the Lord said unto Moses, Hew thee two tables of stone, like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

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Descended in the cloud] Wherein it had been won
to appear from the beginning of their deliverance out of Egypt; and had lately appeared to Moses in the tabernacle (xxxii. 9), when the cloudy pillar descended, and stood at the door of it, while the Lord talked with Moses there. And it seems, when that was done, the glory of the Lord in the cloud went up again towards heaven, and now came down upon this occasion.

Stood with him there.] The cloudy pillar, wherein the glory of the Lord was, rested upon the top of the mount where Moses now was (ver. 2).

Proclaimed the name of the Lord.] Gave him notice of his presence, as he had promised (xxxiii. 19), and is more fully expressed in the next verse.

Ver. 6. The Lord passed by before him,] Which Onkelos translates, “the Lord made his majesty to pass before him.” Which exposition Maimonides acknowledges to be right; and confirmed by the Scripture itself, when it saith (xxxii. 25), “While my glory passed before thee in a pillar.” Usually the Divine name signifies not the Divine essence itself; but some created splendour, which no eye was able to behold. (More Nevoch, par. i. cap. 21.)

Proclaimed.] As the glory of the Lord passed by he heard a voice proclaiming this description of the Divine nature.

The Lord.] Some join the next word to this, as if the Lord himself, The Lord the Lord: the more to awaken his attention, to mind what he heard (see xxxiii. 19). And this name of his signifies his self-existence, and his absolute dominion over all creatures, which received their beginning from him (see vi. 3).

God.] The Hebrew word el signifies strong and mighty; in one word, his irresistible power (Job ix. 4).

Merciful.] The word raham signifies that which we call tender mercies; such parents have to their children, when their bowels yearn towards them.

Gracious.] We call that chananah (grace or favour), saith Maimonides, which we bestow upon any man to whom we owe nothing (Gen. xxxiii. 3, 11). And therefore God is here called chanun (gracious), with respect to those whom he created, preserves, and governs, but is not obliged by any rite to these things; as his words are, More Nevoch. par. i. cap. 45.

Longsuffering.] So slow to anger, that he doth not presently punish those that offend him, but bears long with them.

Abundant in goodness] The Hebrew word chesed, which we translate goodness, signifies, as Maimonides saith (More Nevoch, par. iii.); the excess and highest degree of any thing whatsoever it be; but especially, the greatest benignity. And therefore, with the addition of rabb (abundant), denotes long continued kindness; as is more fully declared in the next verse.

Truth.] Most faithful and constant to his promises; which he steadfastly keeps throughout all generations. The sense of the whole seems to be, that this is the glory of the Divine Majesty: that he hath a sovereign dominion over all, because he is the fountain of being, the original of all things; most powerful to do what he pleaseth; and so merciful, that he delights to bestow his benefits unasked; and so gracious, as to continue them to the unthankful; bearing long with them, when they provoke him; multiplying favours on those who do not strive for performance his promises, though never so great; doing good unto a thousand generations of those who adhere faithfully to him, and do not apostatize from him: for he pardons innumerable offences, of all sorts, that are committed against his laws; and when the provocations are so great, that they are fit to be punished, he proceeds not to the uttermost severity, till there be no remedy; then he punishes idolaters terribly, to the third, and fourth generations.
of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

10 ¶ And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest; lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their images, and cut down their groves:

14 For thou shalt worship no other god: for the Lord, whose name is Jeovah, is one God.

Ver. 8. Moses made haste, and bowed his head] Being transported with joy at so glorious a sight, and such gracious words, he immediately worshipped God with the humblest reverence, acknowledging his great condescension to him.

Ver. 9. He said,] Which encouraged him to renew his request to God.

If now I have found grace in thy sight,] He doth not doubt of it; but the meaning rather is, since I have found grace, &c., as appears from what he granted him (xxxii. 17, 18, &c.).

Let my Lord, I pray thee, go among us] Upon the mention of the last property of the Divine Majesty ['visiting the iniquity of the fathers upon the children, &c.'], Moses seems to have been afraid he might be provoked to proceed to such severity with the Israelites, who had lately apostatized from him: and again beseeches him he would be so gracious, that he would not remain so long absent from them, to continue his presence among them, which he had threatened to withdraw (xxxiii. 3).

It is a stiffnecked people:] If we adhere to this translation, the meaning is, they needed such a governor, by whose authority and presence they might be kept in awe, and cured of their perverseness. But the party of xxxiv. 7, which we here translate for, often signifies not: and again the very word is rendered here: and then the meaning is, Though they be very refractory (xxxii. 9), yet do not forsake them, and leave them to themselves; but still conduct them as thou hast done.

Pardon our iniquity and our sin.] Since thou art so ready to forgive (ver. 7), do not cut us off for our late offences; but still continue to own us for thy peculiar people. This Moses had begged of God before, and obtained a promise of it (xxxiii. 16, 17, and see xix. 5), and now he beseeches him, out of his goodness which he had proclaimed, to confirm that promise, and not to revoke it upon every new provocation.

Ver. 10. Behold, I make a covenant:] Herein God vouches the truth of what he had proclaimed; being so merciful and gracious, as not only to confirm his promise, but to turn it into a covenant, like that at the giving of his laws from Mount Sinai (xxiv. 3, 7, &c.), which he renews with them in the next verse: where he engages to drive out the inhabitants of Canaan before them; and then requires them to take care, not to imitate their idolatry.

Before all thy people I will do marvels, &c.] This seems to relate to all the wonderful works he intended to do, in their introduction into the land of Canaan, by making the waters of Jordan retire, and the walls of Jericho fall down; with the rest that followed, till they got possession of their inheritance.

For it is a terrible thing that I will do with thee:] Such as shall declare the almighty power of the De-
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the Lord, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 ¶ The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abb: for in the month Abb thou camest out from Egypt.

19 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the first born of thy sons thou shalt redeem. And none shall appear before me empty.

21 ¶ Six days thou shalt work, but on the seventh day thou shalt rest: in eating time and in harvest thou shalt rest.

22 ¶ And thou shalt observe the feast of

One call thee," Invite thee (as the manner was) to the feast that was usually made, upon the sacrifices offered to their gods: as the Israelites ate of the peace-offerings, and invited their friends to partake with them.

Eat of his sacrifice:" By this we see how ancient and universal the custom was of feasting upon sacrifices: which Mr. Mede truly calls eupole federales, "federal feasts" (upon Malachi ii.). For the meat was God's, being set upon his table; of which he inviting the offerers to partake: they were his guests, whom he entertained at his table, in token of reconciliation and friendship with him. And therefore, whosoever ate of the sacrifices offered to other gods, professed themselves to be their worshippers and servants. Which made the Jews so cautious in this matter, that they would not so much as drink the wine, or the water, or use the salt of an idolater, not supposing that it had been set before an idol.

So R. Levi Barzelonita, in the explication of the 112th Precept. This explains that discourse of the apostle, 1 Cor. x. 20.

Ver. 16.] If they themselves married idolaters, there was the greater danger they might be content to let their sons and daughters marry with them; especially if they were rich or beautiful; and so the whole family be unclean.

Ver. 17. Molten gods," Images are called by the name of gods, because they were worshipped together with them, as symbols of their presence. And though molten be here only mentioned (upon occasion of their late sin, in worshipping the molten calf, xxxii. 4), yet all other images are intended, as appears by xx. 4, 23.

Ver. 18.] See all this explained, xi. 15, 16, &c., xii. 6, 7, xiii. 15. 

Abib, &c.] See xiii. 4, xiv. 15.


None shall appear before me empty." See xiii. 15.

Ver. 21. Nine days thou shalt work; &c.] See xx. 2, xiii. 12, xxxi. 15, where this is sufficiently explained. But here, to show the necessity of forbearing labour on this day, they are not permitted it in caring or in harvest; that is, in the two most busy times of the year; when they ploughed and sowed their ground, and when they reaped the fruits thereof (see Gen. xiv. 6).

Ver. 22. Feast of weeks," This verse also hath been explained before, xxiii. 16. Only here observe, that the first-fruits of wheat-harvest being now offered at this feast, there was a harvest before this, which began at the passover, when they offered the first-fruits of barley harvest" (Deut. xvi. 9).

Ver. 23. Thrice in the year] This likewise was explained, xxiii. 14, 17. And nothing need be added,
weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

23 ¶ Thrice in the year shall all your menchildren appear before the Lord God, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God three times in the year.

25 Thou shalt not offer the blood of my sacrifice with levain; neither shall the sacrifice of the feast of the passover be left unto the morning.

26 The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

27 And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down

but that these peculiar laws are here repeated (together with those that follow, ver. 25, 26) upon this occasion, because they were ordained to preserve the people in the worship and service of the true God, from whom they had lately departed. Who therefore puts them in mind, in the last words of this verse (which was not said before), that he was the God of Israel, to whom they were devoted by especial obligations.

Ver. 21. I will cast out the nations. Till this was done, they were not bound to observe the precept, of appearing three times in the year before the Lord.

Enlarge thy borders.] Beyond the land of Canaan, as he had promised before (xxii. 31).

Neither shall any man desire thy land, &c.] To remove all fear out of their mind, that their neighbours might invade them, when all the men were gone, and neither women, men, and children, and old men left at home, he adds this promise to all he had made before (or rather makes it a part of his covenant which he now renewes), that he would lay such restrains upon their enemies, that they should not so much as think of invading them at those three feasts; much less make any actual incursions into their country.

Ver. 25. Thou shalt not offer the blood of my sacrifice with leaven. At the passover. See this fully explained, xxxiii. 18.

Ver. 26. At Pentecost, which was the "feast of the first-fruits" (see xxii. 19.)

Thou shalt not seethe a kid. This concerns the other great feast, that of tabernacles (see in the same place).

Ver. 27. Having recited the principal part of his covenant mentioned ver. 10, he gives the following order.

Write thou these words.] From ver. 11 to this place: just as he did these words contained in the twenty-first, twenty-second, and twenty-third chapters of this book (see xxiv. 4), out of which these words are extracted, as the chief things respecting the institution of God; which he requires him to write in a book by itself.

For after the tenor of these words.] See xxiv. 7, where the covenant, containing these words and many other, was sealed with the blood of a sacrifice.

The Jews are so blind as to find their oral tradition upon this place, and upon one small word (πίθ), which signifies, indeed, mouth; but withal is an explicative particle, denoting the manner and value of any thing, as appears from Gen. xlii. 7; Lev. xxvii. 18, and, therefore, here rightly translated the tenor of these words. Yet R. Johannes, in the very beginning of Halicholet Olam, gathers from hence that God made a covenant now with their fathers, concerning all the unwritten laws delivered by word of mouth. Unto which, while they adhere, they can never understand their Divine writings: for what can be more plain that the covenant here mentioned was ordered to be written?

Ver. 28. He was there with the Lord.] This, saith Maimonides was the highest degree of prophecy, which none attained but Moses: whose thoughts were wholly taken off from all other things, and fixed upon God, while he was with him in the holy mount; that is, asked and received answers from the Lord (More Nevoehein, par. iii. cap. 51).

Forty days and forty nights.] As he had been at the first (xxiv. 18). Which was partly to make a new trial, how they would behave themselves in his absence; and partly to give the greater authority to the laws, he brought them from God, which he renewed, as we read in the end of this verse.

He did neither eat bread nor drink water.] But was supported by influences from the Almighty, who kept in his spirit a just height, without the common recruit of meat and drink: which when they give us refreshment, likewise make us drowsy (see xxv. 18). To which end what Maimonides saith in the place now named, that the joy wherewith he was transported made him not think of eating and drinking: for his intellectual faculties were so strong, that all corporeal desire ceased.

It seems to me probable, that, during this time, he saw again the model of the tabernacle and all its furniture, with every thing else he was ordered to make when he went first into the mount, from the beginning of the twenty-fifth to the end of the thirteenth chapter, which are briefly summed up, xxxi. 7—11. He seems also to have spent much of this time in prayer to God for the people, that he would restore them entirely to his favour, and bring them to their inheritance (Deut. ix. 18, 19, 25, 26, x. 10).

He wrote upon the tables, &c.] That is, the Lord wrote (as he said he would, ver. 1), not Moses; who wrote the foregoing words in a book; but not these, which were written by the finger of God in the tables of stone. So Moses tells us expressly, Deut. x. 9. See I. Jacobus Capelles, and others, following the Hebrew doctors, imagine that Moses was three times with God in the mount for the space of forty days; and that this was the last time. Between which and the first they place another, which they fancy is mentioned, xxxii. 30, 31, compared with Deut. ix. 18, &c. But I see no solid ground for this; for God called him up into the mount but twice; and he durst not have adventured to go so near him, as he was both these times, without his invitation.

Ver. 29. When Moses came down.] Which was upon the twenty-fifth of our August, according to the former computation (ver. 9).

With the two tables.] So he came down at the first (xxvii. 12).

Moses wist not that the skin of his face shone]
There was a radiant splendour in his countenance; which is the import of the Hebrew kara'n, which the Vulgar translates horned. Not imagining that Moses had horns, but rays of light which imitated horns. And therefore the Hebrew word karna'tis signifies both; and R. Solomon Jarchi upon this place calls these rays on Moses's face, horna de magnificence, as Mr. Selden observes (lib. ii. de Jure N. et G. cap. 6, p. 292). It is not improbable that the hair of his head was interspersed with light, as well as that rays came from his face; which strained the eyes of beholders. And his hinders had done more reasonably, if instead of horns upon Moses's forehead, they had represented him with a glory crowning his head, as the saints are usually painted in the Roman church. Which perhaps came from the ancient custom among the heathen, who thus represented their gods, as Tho. Bartholinus observes (de Morbis Biblicis, cap. v.), out of Lucian de Dea Syria, where he saith they did \( \text{\textit{εἰς ἀνθρώπων ἀκραίας ἀκραίας}} \), "carry beams upon her head." Whence it was that the Roman emperors, who were raised so much above the rest of mankind, that they honoured them as a sort of deities, were thus represented; as appears by many testimonies, particularly Pliny, who, in his panegyric to Trajan, lauds and jeers at the radiatum Dominatii caput.

While he talked with him [vii.] While he conversed so familiarly with the Divine Majesty, and both saw his glory and heard him proclaim his name (ver. 5—7). At his first being in the mount, there was no such brightness left upon his countenance; for he did not see the Divine Majesty in so great a splendour as he did now, when the Lord, upon his petition, vouchsafed him such a sight of his glory as he could bear (xxxiii. 18, 23), which was so exceeding piercing, that it altered the very skin of Moses's face, and made it luminous; of which Moses doth not seem to have been sensible, till some time after he came down from the mount (when Aaron, as well as others, were afraid to come nigh him), having his thoughts wholly possessed with the far more transcendent glory of the Divine Majesty, of which he had a glimpse.

From this familiar conference which Moses had with God, it is likely the heathen took occasion to invent the like stories of their Zamoilics, who pretended to receive his laws from Vesta; and Minos and Lycurgus, who said they received theirs from Jupiter and Apollo; with several others mentioned by Dionysius, Lib. ii. A similar story may be heard from the god Jove; so they pronounced the name Jehovah. But they had no such testimony as this of their communication with the Divine Majesty; much less were their laws confirmed by such miracles as lasted for the space of forty years under the conduct of Moses, in the sight of all people.

Ver. 30. When Aaron and all the children of Israel saw Moses, beholding the skin of his face shone, this highly established his authority, and bred in them a reverence to the laws he brought, that they were all witnesses of the brightness or glory of his countenance (as the apostle calls it, 2 Cor. iii. 7), which demonstrated he had been with God, as he affirmed, and had beheld the glory of his majesty, and received from him the tables of testimony. By all the children of Israel, in this verse, seems to be meant all the rulers of the congregation mentioned in the next.

Were afraid to come nigh him.] The light which shone from his countenance was so great, that it dazzled the eyes of beholders, even of Aaron himself, who did not know whether it would be safe to approach him. This was an illustrious testimony that he had been with God, who dwells, as the apostle speaks, in light inaccessable.

Ver. 31. Moses called unto them.] Invited them to come near him, and not to fear any hurt.

Aaron and all the rulers of the congregation returned unto him.] viz. After he had put a veil upon his face, till which they could not steadfastly look upon it (as the apostle speaks, 2 Cor. iii. 7), the light of it being so strong, that it hurt their eyes, if they fixed them there.

Moses talked with them.] Acquainted them with what he had seen and heard.

Ver. 32.] There was a general assembly of all the tribes summoned, that he might deliver to them all that which he had received from God (see xxxv. 1).

He gave them in commandment.] All the orders he had given about the building of the tabernacle, and the rest contained in the twenty-fifth and twenty-sixth chapters, and those that follow to the thirty-second. For at his first coming from the mount, finding them in an apostasy from God, he said nothing to them about these matters; but, in abhorrence of their foul idolatry, broke the tables of testimony which God had given him to deliver to them.

Ver. 33.] This scene also belong as well to ver. 31, as to the 33d, and accordingly I have interpreted it. Though there are those who think he persuaded Aaron and the rulers to approach without a veil; but put it on when he spake to the people, who were less able to bear it. But there seems to be the same reason for both; Aaron being no less afraid than any of them; and the majesty of his countenance appeared sufficiently, even when it was veiled; for the brightness was not quite obscured, though very much shaded by it.

Ver. 34. He took the veil off, until he came out.] He went into the tabernacle, where he spake with him, face to face, as a man speaks to his friends (xxxiii. 9—11). He came out, and spake unto the children of Israel.] This seems to relate unto the frequent occasions Moses had to go and consult with God in difficult cases, whose mind he declared to them when he had received it.

Ver. 35. Skin of Moses's face shone, &c.] Some great men have thought that the brightness continued on Moses's face till his death; so that he spake to them with a veil on his face, from this time, as long as he lived: of which we cannot be certain; though thus much is evident, from this and the foregoing verse, that the splendour of his countenance did remain for some time after he came down from God's presence.
And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him, and consecrated Aaron and his sons, and delivered all the laws he had received about the service of God, which are recorded in the book of Leviticus: that is, all the time they stayed near mount Sinai; from whence they removed a little more than half a year after this (Numb. x. 11, 12).

CHAPTER XXXV.

1 The sabbath. 4 The free gifts for the tabernacle. 20 The readiness of the people to offer. 30 Bezaleel and Aholiab are called to the work.

And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them. 2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. 3 Ye shall kindle no fire throughout your habitations upon the sabbath day. 4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying,

5 Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' hair,

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate,

10 And every wise hearted among you shall come, and make all that the Lord hath commanded;

kindle a fire for any such purpose. For that is the rule they give in Haileoth Olam, cap. 2, that such particular prohibitions forbid the whole kind, i.e. all manner of work whatsoever; which is here mentioned, to show they might not kindle a fire for this work of the tabernacle.

Ver. 4.] See ver. 1. This is the thing which the Lord commanded.] Having secured the observation of the Sabbath, according to the direction given just before he came down from the mount the first time (xxxii. 13—15), he now relates to them what commands he received from God, concerning all that follows.

Ver. 5. Take ye from among you an offering unto the Lord.] And first he makes a motion to them from the Lord, that they would make a free oblation of material for the building of the tabernacle, and all other things which the Lord commanded to be made (ver. 10, &c.). Take ye, is as much as bring ye, and so we translate it xxv. 2 (see there). Where it appears that this was the very first thing God said to him (concerning a voluntary offering, which was the foundation of all the rest), and therefore is first propounded to the people by him.

Whosoever is of a willing heart, &c.] See xxv. 9.

Ver. 6—9.] All these have been explained in the twenty-fifth chapter, ver. 3—5, &c.

Ver. 10. Every wise hearted among you.] Every skilful person in the art of making the things following. The same is said of the women, ver. 25. The Hebrew word chooknah, which we translate wisdom, is used variously, as Maimonides observes; sometimes for the understanding of Divine things; sometimes for moral virtue; and sometimes for skill in any art (of which he alleges this place as an instance), and sometimes for craft and subtility (see More Neocho, par. iii. cap. 54). The word leb (or h. art), is used here according to the vulgar opinion of...
11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

12 The ark, and the staves thereof, with the mercy seat, and the vail of the covering,

13 The table, and his staves, and all his vessels, and the shewbread,

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

15 And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle.

16 The altar of burnt offering, with his brazen grate, his grates, and all his vessels, the laver and his foot,

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, and brought brace-


Ver. 19. Cloths of service, &c.] Of which there is an account in the whole twenty-eighth chapter. And Moses here makes this large enumeration of all the things which God had commanded (ver. 10), that they might be stirred up to be more liberal in their offering, when they saw how many things were to be done.

Ver. 20. All the congregation] Whom he had summoned to meet together (ver. 1). Departed] When he had reported to them what orders he had received from the Divine Majesty in the mount (ver. 4, 5, &c.).

Ver. 21. They came.] Being dismissed to their own tents, they went thither only to fetch an offering to the Lord; which they came and brought immediately. Every one whose heart stirred him up.] Whose mind was raised to a free and cheerful readiness. The Hebrew words are, lifted him up; that is, had animam excelsum, "a noble mind," or was of a generous spirit; as the following words import, "Every one whom his spirit made willing.

Brought the Lord's offering.] An offering to the Lord, as Moses exhorted (ver. 5).

To the work of the tabernacle] For the building a sanctuary, wherein God might dwell among them (xxv. 8).

For all his service.] For all that belonged to the furniture of it, both within and without, which are mentioned in the verses beforegoing.

For the holy garments.] That the priests might minister there in their office (ver. 19).

Ver. 22. As many as were willing hearted.] Who seem to have been the greatest part of the congregation.

And brought bracelets, and earrings, and rings,] They were no less forward to offer to the service of God, than they had been to the making the golden calf (xxxi. 2, 3), for which offence they now make some sort of satisfaction; being more liberal in contributing to this work, than they were to that. For we read there only of their earrings, which they brake off from their ears and brought to Aaron; but here of their bracelets also, and rings, with other things. For though they may be supposed to have parted with a great deal, on that wicked account; it did not make those who were touched with what Moses said, less willing to give a fresh to a holy use.

Tablets.] The Hebrew word camoz, or camaz, is of very uncertain signification; for some make it an ornament of the arms, and others of some other part; but the Chaldee takes it for something about the
EXODUS.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

24 Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it.

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen, and of goats' hair.

26 And all the women whose heart stirred them up in wisdom spun goats' hair.

27 And the rulers brought onyx stones, and breast; a fascia (sixth Elias) wherewith women tied up and compressed their breasts, to make them appear more beautiful, by being round. This Bochartus approves, in his Canon. lib. ii. cap. 5.

Offering of gold] The first oblations that were brought, either by the women or the men, were all of gold: and then followed manner things, which the people of lower condition brought to the Lord.

Ver. 23.] The common sort of people also offered such things as they had, yarn, and fine linen, goats' hair and skins (see ch. xxv. 5). Ver. 24.] Those of a middle condition offered silver, and brass, and shittim wood. All which were necessary for several uses: for the ark and the table were to be overlaid with gold; of which the candlesticks and several other things were to be made (see ch. xxv.). The inward curtains were to be made of the yar; and the outward of goats' hair, and the covering of both of skins. The foundations of the tabernacle were of silver; and the taches of the curtains and altar of burnt-offering of brass; and shittim-wood was used about the boards of the tabernacle, the ark, table, &c. (see ch. xxv. xxvi. xxvii.).

Ver. 25.] Not only the men, but the women also, brought materials for the house; and more than that, such among them as had both yarn and thread; which was the proper work of women, not men. Unto which work alone they were bound to apply themselves, if by the custom of the place no other work (such as knitting, and sewing with their needle, &c.) was usually performed by them, as Mr. Selden observes, lib. iii. de Uxor. Hebr. cap. 10, where he treats of all the employments of their women.

Ver. 26.] And they that were minute and careful, and that had some skill in the art of spinning, made there good linen. And as they themselves were minute in their work, so were also their materials; for all that was brought in the name was either spun or woven, as appears not only out of the sacred books, but out of Homer, Plato, Cicero, and many other authors.

In wisdom spun goats' hair.] With great art spun goats' hair; which was not so easy as to spin wool and flax. For though their goats were shorn in those countries, as sheep are here (their hair being longer than ours), yet there was a great deal of skill required to work it into a thread, and to make stuff of it (see Bochart, Hierozoile, par. i. lib. ii. cap. 51). In time also women were wont to weave as well as spin, as appears not only out of the sacred books, but out of Homer, Plato, Cicero, and many other authors, mentioned by Braunius, in his book de Vestiti Sacredi. Hebr. lib. i. cap. 17, where he observes, (N. 33) out of Herodotus, that he, showing the Egyptian customs to be different in many things from those of other nations, mentions this among the rest, that their men

28 And spicke, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the Lord, every man and woman, that which they had willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones to set and in working of wood, in all manner of cunning handwork.

33 ¶ And they brought gold

34 And spicke, and oil for the light, and for the anointing oil, and for the sweet incense.

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49 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

50 And to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones to set and in working of wood, in all manner of cunning handwork.
33. And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

34. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Instruct others in his arts. For this was a gift of God, as much as any of the rest, to be able to inform others dexterously, in those things which he knew himself: as it was, to be able to comprehend what Moses told him God had ordered, and put it in execution. For in the end of the next verse cunning works, is as much as ingenious inventions, devised with much art. Such were the engines made by king Uzziah, which are said to be invented by cunning workmen, or excellent engineers, as we now speak (1 Chron. xxvi. 15): see xxxi. 4, where this verse hath been explained.

Ver. 33. Cutting of stones, &c. See xxxi. 5.

Ver. 34. He hath put in his heart that he may teach. It is often observed, how much the Israelites were indebted to the wisdom of God, which enabled him to represent to Bezaleel what had been set before him; so it was by an extraordinary operation on his mind, that he conceived presently what was represented, and had skill to perform it according to direction.

Ver. 35. This is repeated so often, and such particular mention is here made again of their skill in every thing, though of ever so difficult contrivance, to assure the Israelites that they were so well qualified for the work, that they might be intrusted with the offerings they had made. And accordingly they were (xxvi. 3).

CHAPTER XXXVI.

1. The offerings are delivered to the workmen. 5. The liberality of the people is restrained. 8. The curtains of cherubins. 14. The curtains of goats' hair. 19. The covering of skins. 20. The boards with their sockets.

31. The bars. 35. The veil. 37. The hanging for the door.

1. Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded.

2. And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it:

3. And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it

utritional. And they brought yet unto him free offerings every morning.

4. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made:

5. And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make.

6. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing, the next verse) to the workmen, as soon as he received them.

Ver. 4. After they had continued some time at their work, they all agreed to desist a while, and go to Moses, to let him know that there needed no further offerings, for they had sufficient already; nay, more than enough, as it follows, ver. 5.

Ver. 5. A wonderful instance of integrity, that there should not be one man found among them (for the words in the Hebrew are very emphatical, isch, isek, [man, man], that is, none excepted) who was inclined to purloin any thing for his own proper use: but by common consent, they left their work, to put a stop to all further contributions. A sign they were men endued with extraordinary virtue, as well as skill in their employments.

Ver. 6. Moses gave commandment,] To those that attended on him; or perhaps to Bezaleel and Aholiab and the rest.

They caused it to be proclaimed?] By some under officers, who, it is likely, were wont to execute such commands.

Let neither man nor woman make any more work.] It seems some men prepared and made ready some of the things which they offered: as the women spun 2K
7 For the stuff they had was sufficient for all the work to make it, and too much.
8 ¶ And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.
9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size.
10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another.
11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.
12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.
13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.
14 ¶ And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.
15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size.
16 And he coupled five curtains by themselves, and six curtains by themselves.
17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.
18 And he made fifty taches of brass to couple the tent together, that it might be one.
19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.
20 ¶ And he made boards for the tabernacle of shittim wood, standing up.
21 The length of a board was ten cubits, and the breadth of a one cubit and a half.
22 One board had two tenons, equally distant from another: thus did he make for all the boards of the tabernacle.

Ver. 14.] What is here meant by tent, see xxxv. 11.
Ver. 19. Covering for the tent] This curtain covered the tent, as the curtain of which the tent was made covered the tabernacle (see xxvi. 14, xxxv. 11).
23 And he made boards for the tabernacle; twenty boards for the south side southward:
24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.
25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards,
26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.
27 And for the sides of the tabernacle westward he made six boards.
28 And two boards made he for the corners of the tabernacle in the two sides.
29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.
30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.
31 ¶ And he made bars of shittim wood; five for the boards of the one side of the tabernacle,
32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.
33 And he made the middle bar to shoot through the boards from the one end to the other.
34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.
35 ¶ And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.
36 And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold: and he cast for them four sockets of silver.
37 ¶ And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework;
38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

Ver. 7.] There were materials of all sorts, for every thing that was to be made, beyond what was necessary.
Ver. 8.] They began first (as was but fit) with the house of God, before they made the furniture. For that was first ordered in general words (xxv. 8), though the structure of it be not directed till the twenty-sixth chapter. Where every thing mentioned in this is explained, and therefore there will need no more to be done here, but to point to a few things which are explained elsewhere, particularly in the foregoing chapter.
CHAPTER XXXVII.

1 And Bezaleel made the ark of shittim wood; two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat;

8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.

10 ¶ And he made the table of shittim wood; two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made a crown of gold round about.

12 Also he made thereunto a border of an hand breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

17 ¶ And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his knobs, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knob and a flower; and three bowls made like almonds in another branch, a knob and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick were four bowls made like almonds, his knobs, and his flowers:

21 And a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches going out of it.

22 Their knobs and their branches were of the same: all of it was one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuffdishes of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and foundation: for he is said to have made also every thing else in the tabernacle: the table, and all its vessels: in short, every thing mentioned in this chapter, and in the next also, and in the foregoing (ver. 10, 11, &c.). He therefore is said to have made the ark, &c., because he gave directions to the under workmen, and saw them make it.

Ver. 10. He made the table of shittim wood.] Next to the ark, the mercy-seat, and the cherubims which belong to it, the table and the vessels appertaining to it were the principal things within the tabernacle. See xxv. 23, &c. where all the things mentioned between this verse and the seventeenth are explained.

Ver. 17. He made the candlestick.] The orders which Moses received for the making this, the branches and the lamps thereof, and every thing appertaining to it, are set down xxv. 31, 32, &c. which Bezaleel exactly followed.

Ver. 35.] This, and all that follows in the three next verses, see explained, xxx. 1, &c.
two cubits was the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, both the top thereof and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it,

upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

CHAPTER XXXVIII.

1 The altar of burnt offering. 8 The laver of brass.

1 And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

9 The court. 21 The sum of that the people offered.

9 ¶ And he made the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits:

10 Their pillars were twenty, and their sockets twenty; the hooks of the pillars and their fillets were of silver.

11 And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about were of fine twined linen.

17 And the sockets for the pillars were of

9, xxxiv. 17). This shows the laver was made of the finest and most pure brass.

Of the women assembling.] The Hebrew word Haltszoboth signifies that they came by troops to make this present to the Lord. And the LXX. and Chaldee understanding it of such women as came together to serve God, by fasting and prayer (for there is the same word used in I Sam. ii. 22), most interpreters think, they that made this oblation were very devout women, who were wont to spend much time at the tabernacle, where the presence of God was. For Moses's tent served instead of the tabernacle of the congregation, and was so called, till this tabernacle was built (xxxviii. 7, &c.,). Thus Aben Ezra also observes, upon these words: that these women, making a free-will offering of the looking-glasses, where they were wont to behold the beauty of their faces, and to dress and adorn their heads, it seems to argue their very religious mind, despising the vanity of the world, and delighting far more in the service of God.

Ver. 9.] All that follows from this place to ver. 21, is explained in the twenty-seventh chapter, from ver. 9, to ver. 30, except two or three words, which I shall here take notice of.

Ver. 17. Chapters of silver.] There is no mention of rashim (chapters) in the twenty-seventh chap-
brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four: their hooks of silver, and the overlaying of their chapiters and their fillets of silver.

20 And all the pins of the tabernacle, and of the court round about, were of brass.

21 ¶ This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

... but only of vauim (or hooks) which were of silver, ver. 10, and 17. But this verse shows that those hooks were in the chapiters, or heads of the pillars, out of which those arose, as an ornament to them.

Ver. 18. The height in the breadth, &c.] This is a Hebrew phrase, signifying the height of the hanging itself: whose breadth, when it lay along, was called its height when it was hung up. And that was five cubits; proportional to the hangings of the court, which was five cubits high (xxxvii. 18).

Ver. 21. This is the sum of the tabernacle, &c.] Some will have this relate to the forenamed things, mentioned in this and in the foregoing chapters. But I take it rather to be a preamble to the account which Moses ordered to be taken of all the gold, silver, and brass that was employed in building of the tabernacle. Which being summed up, amounted to so many talents as are mentioned, ver. 24, &c.

For the service of the Levites,] Rather, by the ministry of the Levites; whom Moses appointed to take the account of all the expenses. By the hand of Ithamar,] Under the conduct of Ithamar, the youngest son of Aaron; whom he appointed to preside over the Levites, in taking this account.

Ver. 22. Bezaleel—made all that the Lord commanded Moses.] Which gold, silver, and brass was committed into the hands of Bezaleel (though in the presence of all the rest of the workmen, xxxvi. 2, 3), as the principal person, who was to see it employed in making every thing which the Lord commanded Moses.

Ver. 23. With him was Aholibah.] Unto whom God joined Aholibah as his associate in so great an undertaking: who made use of several others, whom they taught in those arts, which God, by an extraordinary inspiration, had made them to understand (xxxv. 30, 31, 34, 35).

Ver. 21. All the gold that was occupied.] About the ark, the table, the candlestick, and all belonging to them (xxxvii. 2, 11, 17, 24, 26), and about the holy garments mentioned xxxix. 5, &c. 15, 25, 30. What was not employed about this work (for the people brought more than enough, xxxvi. 5, 7), it is very probable was laid up in the treasury, for sacred uses, as there should be occasion.

Twenty and nine talents, and seven hundred and thirty shekels.] It hath been noted before, that a shekel is near half a crown of our money: now it is evident (from ver. 25, 26), that there were three thousand shekels in a talent; so that a talent of silver, as Dr. Cumberland, bishop of Peterborough, computes it (in his learned treatise of Scripture Weights and Measures, chap. 4), amounts to three hundred and fifty-three pounds, eleven shillings, and some odd pence, in our money. And a talent of gold (reckoning gold to be about fourteen times in value) to five thousand and seventy-six pounds, three shillings, and tenpence.

Ver. 25.] There being six hundred and three thousand, five hundred and fifty men, that offered each of them half a shekel (as the next verse tells us), they make three hundred and one thousand, seven hundred and seventy-five thousand shekels. Which, amounting to a hundred talents, with one thousand seven hundred and seventy-five shekels more, demonstrates that a talent contains three thousand shekels. For no number (as the same learned bishop hath shown) but three thousand, dividing three hundred and one thousand, seven hundred and seventy-five, will produce a hundred, and leave one thousand seven hundred and seventy-five in remainder.

Ver. 26. A bekah for every man, that is, half a shekel, &c.] See xxx. 13. Some may possibly think it unaccountable, that so great treasures should be found among the Israelites in the desert; and especially that they should be furnished with such precious stones, as are mentioned in the next chapter, ver. 10, &c., as they were before, xxviii. 17, 18, &c. But such persons should consider, that their ancestors were very great men, and had gathered great riches, before they came into Egypt; where Joseph, it is likely, left them no small treasures: and though Pharaoh perhaps squeezed them (as I have shewn in the first), yet the remainder were not impoverished of their riches, and were reimbursed what they lost, by what they borrowed of the Egyptians. From whose dead bodies thrown on the sea-shore, we may well suppose they got still more; as they did also from the Amalekites, who being a people near to Arabia (from whence a great part of the precious stones came), we may likewise suppose were not unfurnished with them. And besides all this, they had shittim-wood good store in the wilderness (as I noted chapter xxv.); and some of the Jews, particularly Abarbinel, think it not improbable, that they traded with the neighbouring
27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail: an hundred sockets of the hundred talents, a talent for a socket.
28 And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them.
29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar.
31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

Ver. 29.] This verse gives an account of the value of the brass, which the people offered; as the former verses of the gold and silver.
Ver. 30.] This verse and the next gives an account how the brass was employed, according to God's order before mentioned (xxvi. 37, xxvii. 2-4).
Ver. 31.] See xxvii. 10, 17-19. Here is not such a particular account given upon what things the gold was employed (but only in general, in all the work of the holy place, ver. 24), because all things that were not made of silver and brass were made of gold; and a great deal, it appears by the next chapters, was employed in making Aaron's glorious attire.

CHAPTER XXXIX.

1 The cloths of service and holy garments. 2 The ephod. 3 The breastplate. 4 The robe of the ephod.
27 The coats, mitre, and girdle of fine linen. 30 The plate of the holy crown. 32 All is viewed and approved by Moses.

1 And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the Lord commanded Moses.
2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.
3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.
4 They made shoulderpieces for it, to couple it together: by the two edges was it coupled together.
5 And the curious girdle of his ephod, that days they had not the art which we have now, of drawing a piece of gold into round wires or threads of what length we please; but, as Moses here describes it, they beat it first into broad thin plates, and then cut off lesser and narrower wires (as we call them), which were not round, but of a very small breadth; which they wove with the other materials here mentioned. But nothing is here said of silver thus wrought; for they had not the art of weaving silver in this manner, in ancient times, as Sibthorp observes upon Vopiscus, in the life of Aurelian; in whose days the art of making silver into threads, and weaving it with their garments, was not known; but was much in use in the time of the latter Greek emperors.
To work it in the blue, &c.] The manner of it was thus (as Maimonides saith): "They took one thread of wire of gold, and joined it with six threads of blue, and twisted all seven into one. And so they mingled the like thread of gold with six of purple; and another with six of scarlet; and another with six of fine linen; so that there were twenty-eight threads in all." Which R. Solomon Jarchi expresses thus upon xxxviii. 8. These five kinds (blue, purple, scarlet, fine linen, and gold) were twisted into one thread. For the gold being stretched into a thin place, and threads cut out of it, they wove a thread of gold (and so they did with the rest), after which they twisted all three threads into one (see Joh. Brannius de Vestitu Sacerd. Hebr. lib. I. cap. 17, n. 26).
CHAPTER XXXIX.

was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.

6 ¶ And they wrought onyx stones inclosed inouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the Lord commanded Moses.

8 ¶ And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. 9 It was foursquare; they made the breastplate double; a span was the length thereof, and a span the breadth thereof, being doubled.

10 And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a jasper, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed inouches of gold in their inclosings.

14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. 15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

16 And they made twoouches of gold, and two gold rings; and put the rings in the two ends of the breastplate.

17 And they put the two wreatheanchains of gold in the two rings on the ends of the breastplate.

18 And the twowellsof the two wreatheanchains they fastened in the twoouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward.

20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses.

22 ¶ And he made the robe of the ephod of woven work, all of blue.

23 And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the Lord commanded Moses.

27 ¶ And they made coats of fine linen of woven work for Aaron, and for his sons.

28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen.

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the Lord commanded Moses.

30 ¶ And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.
31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses.
32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses; so did they.
33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,
34 And the covering of rams’ skins dyed red, and the covering of badgers’ skins, and the vail of the covering,
35 The ark of the testimony, and the staves thereof, and the mercy seat,
36 The table, and all the vessels thereof, and the shewbread,
37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light,

Ver. 32. Thus was all the work—finished.] Every thing belonging to the house of God (which he commanded Moses to make) was completed exactly according to his directions; though they were not yet set in their place, which God orders in the next chapter.
Tabernacle of the tent, &c.] See xi. 2.
So did they.] This hath a more particular respect to the workmen; yet all the materials being brought by the body of the people, they are also comprehended in this expression.
Ver. 33.] In this and the following verse he makes a recapitulation of all the particulars mentioned in the foregoing chapter: which they brought to Moses, that they might see whether they were made according to his order. It is probable that the whole congregation, or the heads of them, accompanied Bezaleel and the other artificers, when they brought these things to Moses for his approbation.
Covering of rams’ skins, &c.] Of this covering, and of the next, see xxvi. 14, xxxvi. 19.
Vail of the covering.] See xxvi. 35.
Pure candlestick.] Of pure gold, as we read xxv. 31, xxxvii. 17.
Ver. 34. So the children of Israel made all the work.] Here again the whole body of the people are said to have made all the work forementioned (see ver. 37), because they contributed to it, and also helped to prepare some materials for the workmen (xxxv. 25, xxxvi. 6).

Ver. 43. Moses did look upon all the work.] Took a solemn view of it; and examined it carefully whether it was performed according to the order they had received.
Done it as the Lord had commanded.] This is the tenth time that Moses, in this one chapter, saith all was done as the Lord commanded; ver. 1, 5, 7, 21, 26, 29, 31, 32, 42; and here in this last verse; to show how exact they were in their obedience; and that nothing was done according to their own reason and opinion, but all according to the Divine precept, without addition or diminution. They are the words of the author of Sepher Cosri (par. iii. n. 23), who well observes, that all was done and brought to perfection by two things, which are the pillars of the law; the one is, that the law is from God; and the other, that it be accepted by the church with a faithful heart. And thus was the tabernacle ordered by the divine precept; and it was made by the whole church or congregation (xxv. 9).
Moses blessed them.] Both the workmen, who had done their work faithfully; and the children of Israel, who had contributed their materials, and also now, together with Bezaleel and the rest of the artificers, presented the whole to him.

CHAPTER XL.

1 The tabernacle is commanded to be reared, 9 and anointed. 13 Aaron and his sons to be sanctified. 16 Moses performeth all things accordingly.

1 And the Lord spake unto Moses, saying,
2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

CHAP. XL.

Ver. 1.] After he had taken a survey of all the work before mentioned, God gave him the following command, in the latter end (it is probable) of the twelfth month.
Ver. 2. First day of the first month] Of the second year after their coming out of Egypt (ver. 17), which was a complete year (within fourteen days) after that great deliverance.

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,
39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,
40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,
41 The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons’ garments, to minister in the priest’s office.
42 According to all that the Lord commanded Moses, so the children of Israel made all the work.
43 And Moses did look upon all the work, and, beheld, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.
CHAPTER XL.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.
4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.
5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.
6 And thou shalt 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 between the tent of the congregation and the altar, and shalt put water therein.
8 And thou shalt set up the court round about, and hang up the hanging at the court gate.
9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.
10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

covered the inward (see ver. 17, 19, 29). Why it is called chel moed [the tent of the congregation] see xxix. 44.

Ver. 3. Put therein the ark of the testimony.] This was the principal end of building this house, that God (as was said before) might dwell among them; and his residence was over this ark. Which therefore is ordered, in the first place, to be brought into the holy of holies, prepared for it as soon as the house was erected. Why called the ark of the testimony, see xxvi. 29, 31.

Covered the ark with the vail.] Which hung before it; that nobody (not the priests themselves) might see it (xxv. 33).

Ver. 4. Bring in the table, &c.] When the ark was placed in the holiest of all, then the table, with all belonging unto it, and the candlestick (whose lamps were to be lighted) are ordered to be set in the sanctuary, which was divided by the veil from the other (xxvi. 35).

Ver. 5. Set the altar of gold.] See xxx. 6.

Put the hanging.] See xxxvi. 36, 37. This is ordered to be hung up, when the table, candlestick, and altar of incense, were put into the holy place, because there were no more things but these three to be there.

Ver. 6. In this and the two following verses, he is ordered to place the altar of burnt-offering, and the laver, as he had been before directed (xxx. 18), and to set up the outward court, and the hanging at the gate of it, in order to place the altar and the laver there (xxvii. 9, &c.).

Ver. 7. Anointing oil.] Mentioned xxx. 23, &c. Every thing being disposed in its proper place, now follows their consecration. For they were not consecrated separately, before the house was erected, and its furniture brought in: but after every thing was set in the order which God appointed.

Anoint the tabernacle, &c.] As was before directed, and now ordered to be put in execution, xxx. 26—29, where this and the two following verses are explained.

Ver. 12. Bring Aaron and his sons] The laver being sanctified (ver. 11), many think that the sanctification of Aaron and his sons (i.e. their separation to their office) began in their being washed with water. But I look upon this as a mistake, there being a washing prescribed before the laver was ordered (xxix. 4), where they were to wash only when they went in to minister (xxx. 19—21).

Ver. 13. Put upon the holy garments.] Mentioned in the twenty-eighth chapter.

Anoint him, &c.] See xxx. 30, 31.


Ver. 15. Anoint them.] See concerning this xxix. 7, where both their anointing and their father’s is explained.

For their anointing shall surely be an everlasting priesthood, &c.] Not only consecrate them to the priest’s office as long as they live; but consecrate their posterity also, who shall need no other anointing in succeeding generations: but minister to God by virtue of that anointing, as long as that priesthood lasted. So the Hebrews interpret it. None of them needed in aftertimes, saith R. Levi ben Gersom (upon 1 Kings i.) to be anointed, but only the high-priest; whose successors were to be anointed, as they gather from Lev. vi. 22, “The priest of his sons, who shall be anointed in his stead,” &c. (see Selden de Succession, in Pontificat. lib. iii. cap. 9).

Ver. 16. Thus did Moses.] He took the same care in erecting the tabernacle, and disposing every thing in its place, that the workmen had done in making all things according to God’s mind (xxxix. 43).

Ver. 17, 18, &c.] This and the following verses, ver. 34, give an account of the execution of what God commanded in the foregoing part of this chapter.

But it is not easy to resolve, whether every thing was executed at the very time, or no. For full understanding of which, it will be necessary to mark diligently the order wherein God requires all the foregoing commands to be performed. And first he bids him set up the tabernacle, and put every thing belonging to it in its place, ver. 2, 3, and so forward to ver. 9. And next, to consecrate it, and all the vessels thereof, with the altar of burnt-offerings and its vessels, &c. (ver. 9—11). And then to proceed to
19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the staves upon the ark, and put the mercy seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the Lord; as the Lord had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the Lord, as the Lord commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt sweet incense thereon; as the Lord commanded Moses.

28 ¶ And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt offering by

Ver. 19. Spread abroad the tent over the tabernacle.] The okeil, which we translate tent, sometimes signifies the whole house of God (see ver. 19), but here only the external part of it, which covered that which was properly called mishchan [the tabernacle]. Which Moses having erected with all its sockets, boards, bars, and pillars, ver. 18 (and hung it, we must suppose, with the inward hangings, which were the richest), he spread abroad over them the curtains of goats' hair, called the tent (xxvi. 11), to be a covering over the tabernacle (xxvi. 7, xxxvi. 14, 19). So it is tabernaculized, as is said in a horse, ensheathed with strong walls (as we call them) to secure it from the injury of the weather.

Put the covering.] Mentioned in xxvi. 14.

Ver. 20. He took and put the testimony into the ark.] The two tables of stone, as he had been commanded, xxv. 16, which he mentions again in the repetition of the law (Deut. x. 5). Hence the ark is called the ark of the covenant, or testimony, in the next verse, and ver. 3, of this chapter.

Ver. 21. He brought the ark into the tabernacle.] It is probable that he had placed the ark, after it was made, in his own tent, which, for the present, was called the tabernacle of the congregation, and had the glory of the Lord in it (xxxiii. 7, 9), but now he brought it into the tabernacle, which by God's order was prepared for it.

And set up the vail, &c.] See ver. 3.

Ver. 22. He put the table in the tent of the congregation.] Here the whole house is called the okeil (or tent), as I observed upon ver. 19. But immediately the word mishchan (which we translate tabernacle) is used, as the most proper expression for the inside of the house, as the other most properly denotes the outside of it. All is made more clear in the thirty-fourth verse; where we read that "the cloud covered the tent of the congregation," that is, the outside of the house; and the glory of the Lord filled the tabernacle within. Though afterward (ver. 38), the cloud is said to be upon the tabernacle, as (ver. 26) it is said to be over the tabernacle, because it was over the tent which covered it.

Ver. 26. He lighted the lamps before the Lord, &c.] In this, and all that follows, of burning sweet incense (ver. 27), offering the burnt-offering and meat-offering (ver. 29), Moses acted as a priest, appointed by an extraordinary commission from God, only for this time; that he might consecrate the house of God, and the priests that were to minister therein; which being done, his priesthood ceased. And he did all that is mentioned in these verses, when the tabernacle was consecrated, and the glory of the Lord had filled it; testifying the Divine presence to be there.

Ver. 31. Moses and Aaron and his sons washed their hands, &c.] This shows that Moses acted now
the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the meat offering; as the LORD commanded Moses.

30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal.

31 And Moses and Aaron and his sons washed their hands and feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hangings of the court gate. So Moses finished the work.

34 And a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up,

as a priest, and therefore washed himself before he went to sacrifice at the altar, as the priests afterward were always bound to do (xxx. 19—21). But it must be understood, that neither this washing here spoken of, nor his offering sacrifice, mentioned ver. 28, was till some days after this (see ver. 17).

Ver. 33. So Moses finished the work.] And then anointed the tabernacle, and all contained in it, according to God's order (ver. 9—11). The execution of which, though now not here mentioned in so many words, is expressly said to be on the same day that he had completely set up the tabernacle (Numb. vi. 17).

Ver. 34. Then a cloud (or, then the cloud) covered the tent of the congregation.] After it was anointed and sanctified for the Divine residence (and the princes, perhaps, had also finished that large offering which we read, Numb. vii. was made on this day), God was pleased to fill this place with his glorious presence. For the cloudy pillar, which descended upon Moses's tent, and stood there before the door of it (xxxiii. 9), removed now from thence, and came hither; not standing at the door of it in the form of a pillar, but spreading itself all over the outside of the tabernacle, so that it was covered with it, as we read also Numb. ix. 15.

The glory of the Lord filled the tabernacle.] See ver. 33. God promised (xxv. 8—9) he now performed, notwithstanding their revolt from him, by worshipping the golden calf. Which made him withdraw himself from them (xxxiii. 7, &c.), till, upon Moses's earnest intercession for them, and their repentance, he graciously consented to return to them, and abide among them (ver. 14, 15, &c.). As he now did by settling his glorious presence in this tabernacle, which was set up in the midst of them. For, whereas the other tabernacle of Moses was removed a mile or two from their camp (xxxiii. 7), this tabernacle was pitched (a month after this, Numb. i. 1) in the midst of their camps, as we read, Numb. ii. 9, 17.

Ver. 35. Moses was not able to enter.] For the glory of the Lord shone so bright and so strong, beyond all that it had ever done, that no eye could look upon it. And it filled not only the most holy place, but the whole body of the tabernacle; so that he dared not venture to come within it till he was called (Lev. i. 1). After which time he seems to have had liberty to go in unto God when he pleased (Numb. vii. 89, ix. 8, 9). For after this great day, the glory of the Lord retired into the most holy place, within the veil; and resided constantly there, over the ark of the testimony: from whence he spake to Moses, when he came to consult him in the holy place (see the forementioned Numb. vii. 89).

Whence he is said "to dwell between the cherubims;" though, on some occasions, this glory appeared without upon the tabernacle (but over the ark, it is likely, Numb. xvi. 42). And so perhaps it did (xvi. 17, 35), and sometimes at the door of the tabernacle (Deut. xxxiii. 14, 15).

Because the cloud abode thereon, and the glory of the Lord filled the tabernacle.] The cloud and the glory of the Lord were not two different things; but one and the same, as the pillar of cloud and of fire were. For outwardly it was a cloud, and inwardly a fire: and, accordingly, here the external part of it covered the tabernacle without; while the internal part shone in full glory within the house. Thus it was upon Mount Sinai, where Moses is said to "draw near to the thick darkness where God was" (xxx. 1), that is, the glory of the Lord was in that thick darkness. And so we read before, that the glory of the Lord appeared in the cloud" (xvi. 10). And so those words are to be interpreted, xxiv. 16, "The glory of the Lord abode upon Mount Sinai, and the cloud covered it (that is, covered the glory of the Lord, not the mount) six days." After which, on the seventh day, the glory of the Lord broke through it, and appeared like devouring fire, in sight of all the people (ver. 17).

Ver. 36. When the cloud was taken up, &c.] That is, the Lord (whose glorious presence was in the cloud) led and conducted them in all their removals. And therefore they are said to have "journeyed at the commandment of the Lord," because when the cloud (wherein the Lord was) was taken up, then they journeyed (Numb. ix. 17, 18, 20, 23).

Ver. 37. But if the cloud were not taken up, &c.] They were wholly governed by its motions, and followed its directions.

Ver. 38. The cloud of the Lord.] So it is called also in Numb. x. 34, because the glory of the Lord was in it.

Was upon the tabernacle by day.] And so it was by night, but then had another appearance, as it here follows.

And fire was on it by night.] The fire and the cloud (as I said, ver. 35) were not different things; but the same pillar which was dark by day, when there was no need of light, shone like fire by night, when the dark part of it could not be seen, to lead and conduct them. It appeared, therefore, like a cloud by day, and turned the light side to them (which was as bright as fire) by night, that they might march, if there were occasion, by its direction, both day and night. And thus it is described, xiii. 21, 22; Numb. ix. 15, 16, &c. And so this verse may be translated, "the cloud of the Lord was upon the tabernacle by day, and the fire was [so] in it (i. e. in the cloud) by
THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

The Greeks and Latins give it this name of Leviticus, not because it treats of the ministry of the Levites, properly so called (of which the book of Numbers gives a fuller account than this book doth), but because it contains the laws about the religion of the Jews, consisting principally in various sacrifices; the charge of which was committed to Aaron the Levite (as he is called Exod. iv. 14) and to his sons, who alone had the office of priesthood in the tribe of Levi: which the apostle therefore calls a Levitical priesthood, Heb. vii. 11.

CHAPTER I.

1 And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

And spake unto him out of the tabernacle] Hitherto he had spoken to him out of heaven, or out of a cloud; but now out of his own house.

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering supposed to have been done, as immediately after the consecration of the tabernacle, as soon as the glory of the Lord entered into it. And so I find Hesychius understood it, who, observing this book to begin with the word And, which is a conjunction used to join what follows with that which goes before, thence concludes, that the beginning of this book is knit to the conclusion of the last; and consequently, what is here related was spoken to Moses on the same day he had set up the tabernacle, and the glory of the Lord filled it. When Moses might well think (as the Jerusalem Targum explains it), that if Mount Sinai was so exalted by the Divine presence there for a short space, that it was not safe for him to approach it, much less come up into it, till God commanded him; he had much more reason not to go into the tabernacle, which was sanctified to be God's dwelling-place for ever, till God called to him by a voice from his presence: nay, he durst not so much as come near the door, where I suppose he now stood, without a particular direction from the Divine Majesty.

Ver. 2. Speak unto the children of Israel.] The tabernacle being erected, it was fit, in the next place, to appoint the service that should be performed in it: which consisted in such sacrifices as are here mentioned in the beginning of this book. There could not be a more natural order, in setting down the laws delivered by Moses, than this which is here observed.
fering of the cattle, even of the herd, and of the flock.

If any man of you bring, it is the observation of Kimchi, that in the very beginning of the laws about sacrifices, God doth not require them to offer any, but only supposest they would; having been long accustomed to it, as all the world then was. To this he applies the words of Jeremiah, vii. 21, and takes it for an indication that otherwise God would not have given so many laws concerning sacrifices, but only in compliance with the usage of the world; which could not then have been quite broken, without the hazard of a revolt from him. And therefore they are directed to the right object, the eternal God; and limited to such things as were most agreeable to human nature.

An offering unto the Lord. The Hebrew word korban, which we translate an offering, and the Greeks translate a gift, is larger than zebach, which we translate a sacrifice. For, as Abarbinel observes in his preface to this book, though every sacrifice was an offering, yet every offering was not a sacrifice. A sacrifice being an offering that was slain; but there were several offerings of mannish things (as those mentioned in the beginning of the second chapter of this book, which were not properly sacrificies; but were accepted of God as much as the offering of beasts, when they had nothing better to give. And therefore the same Abarbinel will have the name of korban to be given to these offerings, because they are offered to God. For it is derived from a word which signifies to draw near: from whence he thinks those words in Deuteronomy iv. 7: "What nation is there that hath God so nigh unto him?" &c.

It shall bring. He speaks in the plural number, say some of the Hebrew doctors (who have accurately considered these things), to show that two men might join together to offer one thing.

Your offering of the cattle. I do not know what ground Maimonides had to assert, in his More Nechochim (par. iii. cap. 40), that the heathen in those days had brute beasts in great veneration, and would not kill them (for it is no argument there was such a superstition in Moses’s time, because there were people in the days of Maimonides, as there are now, who were possessed with such opinions). But he thinks God insinuated, that they offered sacrifices to God, which the Jews to offer such beasts as are here mentioned; that what the heathen thought it a great sin to kill, might be offered to God, and thereby men’s sins be expiated. By this means, saith he, men’s evil opinions, which are the diseases and ulcers of the mind, were cured; as bodily diseases are by their contraries. Yet, in the thirty-second chapter of that book, he saith, God ordered sacrifices to be offered, that he might not wholly alter the customs of mankind, who built temples, and offered sacrifices everywhere; taking care (it may be added) at the same time, that they should be offered only to himself, at one certain place, and after such a manner as to preserve his people from all idolatrous rites: which if they had continued, he addeth, Xerxes in his book of Leviticus (as Procopius Gaezeus tells us some did) because it treated too much of sacrifices, they would not have thought it unworthy the Creator of the world; especially if they had looked further to the wisdom hidden under these things, which were examples, shadows, and patterns of heavenly things, as the apostle speaks (Heb. viii. i., ix. 13). And so was the tabernacle itself a figure (as we read, ver. 9) "for the time present, of a greater and more perfect tabernacle, not made with hands."
leviticus.

shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

5 And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring of the burnt offering: and it shall be accepted for him to make atonement for him.

6 And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring i. e. that he may find a favourable acceptance with God.

At the door of the tabernacle: Where the altar of burnt-offering was placed (Exod. xl. 6, 29). And this was so necessary, that it is required upon pain of death to bring the burnt-offering to no other place (xvii. 3, 4, &c.). For which cause, it is likely, the door of the tabernacle is here mentioned rather than the altar; that it might be understood to be unlawful to offer at any other altar, but that which stood at the door of the tabernacle.

Before the Lord: With their faces towards that holy place where the Divine Majesty dwelt: unto the sacrifice was brought, and at the door of the tabernacle received by the priest, from the hand of the offerer.

Ver. 4. He shall put his hand upon the head of the burnt offering: Both his hands; as some gather from xvi. 21, and (as Maimonides saith) he was to do it with all his might. This was a right belonging to peace-offerings, as well as to burnt-offerings (iii. 2), and to sin-offerings also (iv. 4). The meaning of which in this sort of offerings, seems to have been, that he who brought the sacrifice renounced all his interest in it, and transferred it wholly to God, unto whose service he entirely devoted it. It being like to the old ceremony among the Romans, who laid their hands on their servants when they gave them their liberty and absolved them of all right in them, saying, Hunc hominem liberum esse volo, "I will that this man be free;" which is called manumission. In other offerings it had another meaning, as I shall observe in due place: and it was imitated by the gentiles, though not without the addition of impious superstitious. For they writhed back the head of the beast upward, when they sacrificed to the gods above; and thrust down its head towards the ground, when they sacrificed to their infernal deities; as J. Brentius hath observed in his preface to this book.

It shall be accepted for him to make atonement for him: It shall be so acceptable, as to recommend him to the favour of the Divine Majesty. For so the Hebrew word expar seems to have signified, not properly to make reconciliation (which is the chief signification of a sin-offering), but to own him to be in a state of reconciliation with God: unto whom he was supposed to give up himself wholly, as he did this beast. The Jews, indeed, who stick to the literal signification of the word, fancy that these burnt-offerings expiated evil thoughts and desires: but there is no ground for this in Scripture; and the most that can be made of it is, that God accepted his prayers which he made in general, for the forgiveness of all his sins, when he laid his hand upon the head of this sacrifice. For it must be here observed, that laying on of hands was always accompanied with prayer, as appears by Jacob's laying them on the head of Manasseh and Ephraim (Gen. xxviii. 14, 16, 20), and also by laying them on the scape-goat (xvi. 21, of this book). Insomuch, that laying on of hands signifies sometimes in the New Testament to pray (Matt. xix. 13; Mark v. 23), and other places. But if a man had committed any sin, there are other sacrifices peculiarly appointed by the law for their expiation; which he was bound to offer with confession of sin, and prayer to God for pardon.

Ver. 5. He shall kill the bullock: That is, the man himself who brought it, as Rashi interprets it: or one
the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

6 And he shall flay the burnt offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put

of the Levites, as others understand it: for they killed the paschal lamb at that great passover mentioned 2 Chron. xxx. 17, as Bochart observes. But he should have added the reason of it, which might be, that a great many of the congregation having not sanctified themselves (as we read in that place), therefore the Levites had the charge of the killing of the passover, for every one that was not clean, to sanctify them unto the Lord. Otherwise every man might kill his own passover (Exod. xii. 6), as they might do all their other sacrifices. For certain it is, this was none of the work of priests, as Malamodes shows in a passage mentioned by Dr. Cudworth (in his book concerning the Lord's supper, p. 27), out of Biath Ammaidkath: where he quotes this very place to prove, that "the killing of the holy things might lawfully be done by a stranger; yea, of the most holy things: whether they were the holy things of private persons, or of the whole congregation; the common objection to this is, that none might come into the court where the altar was but the priests. To which the answer is plain, that upon this occasion other persons might come so far within the court, because it was indispensably necessary that the man who brought the sacrifice should lay his hand upon the head of it; which was to be done at the altar where the work was to be performed.

Before the Lord.] See ver. 3. The priests—shall bring the blood.] Now begins the work of the priests: the receiving of the blood and that which immediately followed, belonging to their office. They received it in a basin (Exod. xxiv. 6), as the manner also was among the heathen; which our learned Dr. Bishop Holles observes upon Codex Ionaensis (p. 85), out of Homer's Odys. lib. iii., where Thrasymedes is represented as cutting the ox asunder with a cleaver; and Perseus as receiving the blood in a basin, which he calls 

μεταβλητός. A word used in Crete, as Eustathius notes, for such kind of vessels; which some think was originally 

αιβλητος, from the receiving of the blood.

Sprinkle the blood round about upon the altar, &c.] That this might be done readily, one priest received the blood, and another took it from him, and sprinkled it about the altar; or, as the Jews understand it, on every side of the altar; which they performed by two sprinklings, at the opposite corners of it. Which was a rite also used in peace-offerings and trespass-offerings: but in sin-offerings the blood was poured out at the foot of the altar (see vii. 9). Thus the heathen also themselves took care the blood of their sacrifices should not run upon the ground, but be received, as I said, in vessels prepared for that purpose; and then poured upon their altars, and so offered and consecrated to their gods. So Lucian, in his book of sacrifices, represents the priest, τα μαραγκονα τοιούτα παρα 

βαπτιστησαν, "as pouring the blood upon the altar" (See Dilherrus Disput. Philolog. tom. ii. p. 253).

Ver. 6. Flay the burnt offering.] Next followed the taking off the skin; which God ordered to be given to the priests (vii. 5). Though the heathen burnt skin and all, in some places, as Bochart observes out of several, or of the whole congregation (Hieroz. par. ii. lib. i. p. 321). But whereas he5k it was customary to flay the beast, is here not expressed. The Jews say it belonged not to the priests to do this, but to the man himself, who brought the beast to be offered. For (to show in brief what belonged to the owners of the sacrifices, and what to the priests) it may be fit to note out of Matthew, that each of them had five things to do. The owner of the sacrifice laid his hand upon it, killed, slayed, cut it up, and washed the inwards: and then the priest received the blood in a vessel; sprinkled the blood; put fire on the altar; ordered the wood on the fire; and ordered the pieces of the sacrifice upon the wood. And that the beast might more easily be slain, there were eight stone pillars (as the Jews tell us in Midrash, cap. 2), and beams laid over them; in each of which there were three iron hooks fixed; that the greatest beasts might hang upon the highest, the lesser upon the middlemost, and the least of all on the lowest; and so be more commodiously stripped of their skins. Concerning this exorcism both Homer and Virgil speak, as the aforesaid Dilherrus hath observed in the same book, p. 255.

Cut it into his pieces.] This followed the exorcism among the gentiles also, as the same author shows. And it was done with such accuracy, that Homer saith they dissected the sacrifice εἰς πάσαν μέρος καὶ παρὰ πάσαν μέρος; from whence some great men have thought St. Paul borrowed the word διφορετίας, to express the care the magi took upon the great work, in dividing rightly the word of truth (2 Tim. ii. 15). These pieces were not the same very in bulk and goats, that they were in sheep, as will appear afterward; and therefore the greater care was to be used in the cutting of them; especially when, besides those parts which were offered to God, the priests and the people were to have share also.

Ver. 7. The priest shall put fire upon the altar.] This, as I said before, was one of the works of the priests: who did not put fire daily upon the altar (for being once kindled, they were to keep it always burning, vi. 13); but stirred it up, and blew the coals. Which is meant by giving fire, as the phrase is in the Hebrew; that is, disposing it so that it might burn quicker. Yet, if the fire were taken off from the altar, as when they removed the camp (Numb. iv. 14), none might lay it on again but the priest. Or, if it were extinct, as it was in the days of Ahaz, who shut up the door of the house of God, which was not opened till Hezekiah reigned (2 Chron. xxxviii. 24, xxxix. 34), none but they might kindle it again.

Lay the wood in order upon the fire.] This the priests did every morning and every night, that the fire might be preserved from going out. And when the time of the morning and evening sacrifice came, they brought new wood, and laid it in such order upon the fire, that it might the better consume the parts of the sacrifice: that were laid thereon.

Ver. 8. The priests—shall lay the parts, the head, and the fat.] The Hebrew word pedereth not simply to signify the fat (for which they have another word, χελεβ), but that fat which is separated from the rest of the flesh. So it is to be understood here, and in iii. 9, iv. 35. Which being gathered together, and thrown into the fire, fed the flame, and made it burn more fiercely: by which means the other parts, into which the sacrifice was divided, were sooner consumed. Particularly, St. Jerome takes it for that fat which adhered to the liver: and
in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lorn.

10 ¶ And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring a male without blemish.

11 And he shall kill it on the side of the altar northward before the Lorn: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with both Solomon Jarchi and David Kimchi observe, that this pasheh was thrown upon the head of the sacrifice (when it was cast into the fire), just in the place where the head was cut off from the body; because, otherwise, the gore which issued from it might have extinguished the flame (see Exod. xxxi. 27).

In order upon the wood, &c.] That they might lie upon the wood, so as to have the same situation in the altar that they had in the beast when it was alive.

Solomon Maimonides in Maase Korban, cap. 6. Ver. 9. But his inwards and his legs shall he wash in water.] These parts were not to be burnt upon the altar; but they were thrown into clean water, being thrown in water. For which end there was a private room afterward, in the court of the temple (as now, it is likely, there was in the tabernacle), called the washing-room (as we find in Codex Middoth, cap. 5, sect. 2). There they having washed them privately, and freed the inwards from their filth, they brought them into the court, where there were two marble tables, between the pillars before mentioned (ver. 6), and there they were washed more exactly, as we read in the same book (cap. 3, sect. 5). Where Const. L'Empereur observes, out of R. Habadia, the reason why they used to lay the flesh upon such tables, was, because marble made it cold and stiff, and preserved it from sinking in very hot weather.

From whence this sacrifice is called isheh, an offering made by fire (from ish, which signifies fire), because it was altogether consumed in the fire; and no part of it left, so much as for the priests to eat of it.

Of a sweet savour unto the Lord. i. e. Most acceptable. For it is a form of speech taken from men, who are directed to offer a burnt-sacrifice which is to be acceptable unto the Lord.

Dr. Bliss. But none can reasonably imagine it was the mere sacrifice that was pleasing unto God, but, as Conrad, Pellicanus well notes, the devotion, faith, obedience, and sincerity of their minds who made the oblation.

Ver. 10. If his offering be of the flocks, namely, of the sheep, or of the goats, &c.] If a man be not able to bring a burnt-sacrifice (which could not be so well spared, being of great use in agriculture), he might bring one of these creatures, which were of less value; only perfect in their kind, as it here follows.

He shall bring it a male without blemish.] See Exod. xii. 5. What the blemishes were, that made any animal unfit for the altar, Moses tells us in this book, xxii. 22-24, where he mentions twelve, which shall be here considered.

Ver. 11. He shall kill it on the side of the altar northward] The greater sacrifices, which the Jews call the most holy things, had this peculiar place assigned them, where they were to be killed, viz. all the burnt-offerings (whether of bullocks, sheep, or goats), and all offerings for sin (vi. 25), and all trespass-offerings (vii. 3). But all the other sacrifices, which they call the lesser holy things (such as the peace-offerings of particular men, the paschah lamb, the first-born, and that which was tithed), might be killed in any part of the court, where the altar stood; there being no peculiar place appointed by the law for that purpose, but only at the entrance of the tabernacle. Yet a peace-offering for the whole congregation, was looked upon as belonging to the things most holy; and so was slain (as Maimonides tells us) at the north side of the altar: where there were certain rings fixed, to which the head, or, as some say, the feet of the bullock, was fixed, in order to its being killed. But they were not perfect rings, as L'Empereur observes, being rather half-segments of rings, one part of which was fastened to the pavement, and by the other the neck of the beast was tied to it (see Codex Middoth, cap. 3, sect. 5). The reason of this difference seems to be, only to make a distinction between these and other sacrifices. And all this is to be understood of the four-footed beasts here mentioned, not of birds; which were sacrificed after another manner, as appears from ver. 15.

Sprinkle his blood] See ver. 5, and vii. 2.

Ver. 12.] This verse hath been sufficiently explained, ver. 5, 6, 8.

Ver. 13.] See ver. 9, where this also is explained.

Rice is a burnt-sacrifice.] As much as to say, this is as acceptable to the Lord as the sacrifice of a bullock, when offered with a pious mind.

Ver. 11. If the burnt sacrifice for his offering to the Lord be of fowls,] It is well observed by Maimonides, in his More Novochim, par. iii. cap. 46, that when a man was not able to go to the charge of a sheep or a goat (much less of a bullock), God was so plentiful as to accept of him only his prescribings of what sort they should be. Nay, he that was not able to be at this expense, was accepted if he offered bread, however prepared, whether in an oven or a pan, according to the custom of those times. And he to whom this was too great a burden, might worship God, by bringing only fine flour, as will appear in the next chapter.

Turtle-doves, or of young pigeons.] The same author observes, that there was a vast plenty of these birds in the land of Canaan; and consequently they were so cheap, that it would put the poorest sort to no great charge to bring this oblation. These were also very anciently sacrificed (Gen. xv. 9), and of a gentle nature (as Piscopius and others obser'ved), and pigeons being best what they are young, and turtles when full grown, accordingly they are appointed to bring them, when they were most esteemed. These are but seldom mentioned in the sacrifices among the gentiles, who offered cocks to Bacchus, and geese to Isis, as we read in several of their authors.

Ver. 15. Wring off his head.] Pinch it off with his nail (as the Jews say) at one of the corners or horns of the altar: viz. the whole burnt-offering at the south-east corner, and the sin-offering at the north-west, as
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and wrung off his head, and burn it on the altar; and the blood thereof be wrung out at the side of the altar: 16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:

Maimonides saith in his treatise called Korbanoth, cap. 5. But their heads were so to be wrung or pinched as not to be separated quite from the body, but to be left still hanging to it. For so it is ordered in that sacrifice mentioned v. 8, and therefore they suppose it was so in all. The blood thereof shall be wrung out! This is the reason that the priest alone might kill the bird (though others might kill the beast, see ver. 5), because the sprinkling of the blood, which none might do but the priest, was immediately conjunct with the wringing off its head. 

Ver. 16. Pluck away his crop! Or the stomach; that the sacrifice might be clean, and free from all filth.

With his feathers.] Which were no more to be offered, than the skin of the beasts (ver. 6). Cast it beside the altar on the east! As far as might be from the most holy place, which was in the west. By the place of the ashes:] See iv. 12.

Ver. 17. And he shall cleave it with the wings thereof, but shall not divide it asunder:] The wings were to be so cloven, as not to be quite separated from the body, but still to remain hanging to it: and so salt being sprinkled upon the whole body, it was thrown into the fire. So Maimonides observes in the forenamed treatise; where he takes notice, also, that it was otherwise in fowls offered for sin; of which nothing but the blood belonged to the altar; the flesh of them being eaten by the priests and their sons. Whence it was, that no sin-offering of birds was accepted, unless it were accompanied with a whole burnt-offering; that the altar might not be without a feast, when they that ministered there were entertained. Thus it is required in several cases, mentioned v. 7, xii. 6, 8, xiv. 22, xv. 16, 30, and Numb. vi. 11. The same Maimonides likewise observes, that this sacrifice of birds was one of the most difficult works in the sanctuary; whereby the mind of the priest was kept as intent upon the poorest sacrifice, as upon the most splendid.

The priest shall burn it upon the altar.] This was in part said before, but here repeated more distinctly, to show there was no difference to be made between the sacrifices of the meanest and of the greatest. It is a burnt sacrifice, &c.] The same is said of this, as of all other holocausts (ver. 9, 15), to show that whether the oblation was of the greater animals or of the less, or only of birds, it made no difference in its acceptance with God: who graciously ordered these various sorts of offerings, that the poor as well as the rich might be capable to express their devotion to him, and be confident to find favour with him.

CHAPTER II.

1 The meat-offering of flour with oil and incense, 4 either baken in the oven, 5 or on a plate, 7 or in a frying-pan, 12 or of the firstfruits in the ear. 13 The salt of the meat offering.

1 And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

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Ver. 1. When any will offer a meat offering!] Here is a merciful provision for those, who were neither able to offer beasts of any sort, nor birds, whom God ordered to bring meal (as was observed before on the first chapter, ver. 14), which was called in the Hebrew language mincha, and by us translated a meat-offering; for it was a korban, or gift, as well as the foregoing, though of a lower sort. And R. Levi Barzolinita thinks this sort of mean present (as we may call it) had the name of mincha, because such offerings were very often merely voluntary; from whence whatsoever is not due among men from another is called mincha, a gift. Some of which were constant and stated, and also of a determinate quantity; being an appendix to the daily burnt-sacrifice, morning and evening, as we read, Exod. xxix. 38, 39, &c. But these here spoken of were voluntary, when any man's devotion inclined him to acknowledge God, and implore His Divine blessing. And no certain quantity was prescribed; only the Jews say, not less than an ephah was accepted, but as much more as they pleased. See Dr. Outram in his excellent book de Sacrificiis, p. 90.

His offering shall be of fine flour:] viz. Of wheat flour. For all the offerings of this kind, whether for the whole congregation, or particular men, were of pure wheat flour, as sifted from the bran; except only the omer of first-fruits of their harvest (xxiii. 13, 14), and that which was called the mincha of jealousy (Numb. v. 15), which were of barley. Of these voluntary offerings there were five sorts, as appears by this chapter: for they were either of raw meal (mentioned in this verse), or meal made into cakes, baked in an oven (which was of two sorts, ver. 4), or baked in a pan (ver. 5), or in a frying-pan (ver. 7). The first of which was the most ancient, as appears from Gen. iv. 3, and from what the heathen say of it; particularly Plato, lib. vi. de Legibus, and Pliny, lib. xxx. Nat. Hist. cap. 5, where he saith Numa ordered the Romans Deos fruge solvere, &c. And Pausanias, in his Attica, tells us, in the porch of the most high Jupiter there was an altar, where they did not offer the sacrifice of beasts, but only of fine flour. The same he repeats in his Arcadia, and says this was ordained by Cecrops, that they should sacrifice only πῦνα τύπωρα, which the Athenians in his time called πῦαοι. And accordingly Triptolemus, another of their most ancient lawgivers, enacted this as one of his principal laws, that they should worship their gods "with the fruits of the earth." For the three laws of his, Porphyry saith, were preserved to his days, Ἄνοιξι τῶν ἔργων, θεοὶ παρασύργων ἄγγελοι, ζωὰ μὴ
2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handfull of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord:

3 And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire.

Ver. 3. The remnant—shall be Aaron's and his sons':] To be eaten by them. But that meat-offering which was offered for the priests themselves, was to be wholly burnt, and no part eaten (vi. 22, 23).

It is a thing most holy: Nothing is more known than the distinction which the Jews make between things most holy and the lighter holy things (as their phrase is). Their priests took nothing less than holy meat: but what was most holy was such, as none whatsoever might eat of; or none but the priests, and the sons of priests; and that only in the sanctuary, and nowhere else (see vi. 16, 26); such were all whole burnt-offerings, all the sin-offerings, and all the peace-offerings for the whole congregation. The lighter holy things were such as might be eaten by those who were not priests, in any place within the city of Jerusalem (to which their camp now answered), and such were all the peace-offerings of particular persons, the paschal lamb, the tenth, and the firstlings of cattle.

Ver. 4. If thou bring an oblation—baken in the oven: This is the first sort of baked minchons, for the preparing of which there was an oven in the court of the Tabernacle of the congregation, in the court of the temple (1 Chron. xxiii. 28, 29; Ezek. xlv. 20). It shall be unleavened cakes of fine flour mingled with oil, &c.] If the cakes were thick, then the oil was kneaded together with them; but if they were thin (like a wafer), then it was only spread upon it, before it was baked (see Exod. xxix. 2) or, as some will have it, after it came out of the ovens. Concerning cakes of unleavened wafers, see below, ver. 11.
5. "And if thy oblation be a meat offering 
baken in a pan, it shall be of fine flour unlea-
vened, mingled with oil."
6. Thou shalt part it in pieces, and pour oil 
thereon: it is a meat offering.
7. "And if thy oblation be a meat offering 
baken in the fryingpan, it shall be made of 
fine flour with oil."
8. And thou shalt bring the meat offering 
that is made of these things unto the Lord: and 
when it is presented unto the priest, he shall 
bring it unto the altar.

It shall be of fine flour unleavened, mingled with oil.] 
This sort of cake seems to have been both kneaded 
with oil, and to have had oil also poured upon it, after 
it was baked, as well as upon the plate. 
Ver. 6. Thou shalt part it in pieces, &c.] This, 
according to Ababrinel, was done as it lay baking 
upon the plate. Or, if this division was made after it 
was taken off, the reason was the same; because part 
of it was to be given to God, and the rest to the priests.

Pour oil thereon.] Upon the pieces; that they 
might by this new addition of fresh oil be made more 
savoury. It is a meat offering.] And therefore to be eaten 
with oil (ver. 1).

Ver. 7. Fryingpan.] This vessel was not flat, but 
deep (as Ababrinel observes, see ver. 5), because that 
which was baked in it was moist and fluid. 
It shall be made of fine flour with oil.] The oil was 
not mixed with the sort of minchr, but put into the 
pan, so that it mixed with the flour; which might be 
shaken and moved up and down, as things are which 
are baken in Jordan. So Ababrinel's words are in his 
preface to this book.

Ver. 8.] This relates to all the baked meat-offerings 
before mentioned, which were to be brought to the 
Lord at his house, and there presented to the priest, 
who was to bring them to the altar, when they were 
prepared as before directed (see ver. 1, 2). And this 
variety of minchar was allowed, that the table of the 
Lord (i.e. the altar) might be furnished, and his 
ministers that waited on him entertained with all sorts 
of provisions.

Ver. 9. A memorial thereof.] A part of the cake (of 
which we have just spoken) was separated from the rest 
of the Lord's portion; to whom it was offered as an 
acknowledgment of his supreme dominion over them, 
and in commemoration of his goodness to them. 

Burn it upon the altar.] Before the other parts were 
eaten by the priests; as was directed before about the 
fine flour (ver. 2).

It is an offering made by fire.] See ver. 2.

Ver. 10.] All this verse has been explained, ver. 3.

Ver. 11.] These words (which ye shall bring unto 
the Lord) seem to have a peculiar emphasis in this 
place; importing, that no meat-offering, part of which 
was offered upon God's altar, should be leavened. 
For no part of that leavened bread which was offered 
in eucharistical sacrifices (vii. 13), nor the two leaves 
offered in the feast of Pentecost (which some mis-

was the difference between macabath (which is the 
Hebrew word in this place) and marchesheth, that the 
former was a pan or plate without any rim about it; 
and the other had one, as our frying-pan have. And 
so Ababrinel, in his preface to this book, observes out 
of Jarchi, that there was a vessel in the temple, which 
was only flat and broad, but had no rising on the sides 
of it; so that the oil being poured upon it, when it 
was set on the fire, ran down and increased the flame, 
and made the cake hard.

And the priest shall take from the meat 
offering a memorial thereof, and shall burn it 
upon the altar: it is an offering made by fire, 
of a sweet savour unto the Lord.

And that which is left of the meat offering 
shall be Aaron's and his sons': it is a thing 
most holy of the offerings of the Lord made 
by fire.

No meat offering, which ye shall bring unto 
the Lord, shall be made with leaven; for 
ye shall burn no leaven, nor any honey, in any 
of the offerings of the Lord made by fire.

Take for an exception to this precept), were offered 
upon the altar, but given entirely to the priests, as 
their portion. 

Made with leaven.] There are many moral reasons 
given, both by Jewish and Christian writers, why none 
of the cakes before mentioned, who had many of 
ven in them, which I shall not here set down. 
There is some probability in their opinion, who think 
this was ordered to refresh their memory, by putting 
them in mind of their deliverance out of Egypt. 
But Maimonides seems to me to have given the best 
account of this, in his More Nevovchin (par. iii. cap. 
46), where he says, God prohibited this to root out 
the idolatrous customs in those days, as he found in 
the books of the Zabii, who offered to their gods no 
bread but leavened." Next to this, the account which 
Ababrinel gives of it is not to be disregarded, who 
which means, because it would have made 
delay, if they had waited at the tabernacle till the 
fermentation was perfected.

It shall burn no leaven, &c.] Neither mixed with 
bread, nor alone by themselves. For honey was a 
kind of leaven, and it is certain was used by the heathen 
in their religious rites: as appears not only from 
Maimonides (who tells us in the place forenamed, that 
they chose sweet things for their offerings, and 
annointed their sacrifices with honey), but from a 
great number of ancient authors, particularly Plato, 
who saith (in his de Legibus, vi), that ancient men did not sacrifice living 
creatures, but only fine flour, και μείχταν παρακλητικά, 
"and fruits moistened with honey." And so Phyllachus tells us (in Athenaeus's Deipnosoph. lib. xv.), 
that the Greeks sacrificed honey to the sun (which 
was the great god among the gentiles), but poured 
no wine upon his altars. Which Polemon (in his 
Ἑλληνικά, i. 4), calls τρυφόν του Θεοῦ, a sober sacrifice? for 
there was no wine in it, but honey and water mixed 
together. Nay, there was scarce any god among the 
heathen to whom honey was not offered, as Bochartus 
has shewn at large in his Hieroeleon, par. ii. lib. iv. 
cap. 12. But one testimony may serve for all, which 
is from Pausanius (in his Elinae), where he saith, 
that, on his ascension up to the heavenly altar at 
the temple of Jupiter Olympus unto several deities, and 
some of them common to them all, he saith, they sacrificed 
every one of them once a month, after ancient manner (ὑφαπαλίν τω τρυφω), 
"frankincense and wheat mingled with honey." Which being so 
common and ancient a thing among the gentiles in their 
idolatrous worship, was the reason, it is likely, that 
God forbade it to be used in his sacrifices. And 
under the name of honey, the Jews think figs and dates, 
and all other sweet fruits, are comprehended. For 
the famous composition among the Egyptians called 
ΣΗΡΟ, which was burnt every day, morning and 
evening, on their altars, consisted of such things, 
as well as of myrrh, calamus, and cardamum. So Plu-
tarch tells us (in his book de Iside et Osiris), and
LEVITICUS.

12 ¶ As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat offering of the firstfruits unto the LORD, thou shalt offer for

mentioned honey in the first place, with wine and raisins: To μιν κίτρινα μυρμη, &c. μιλέτος και οίνοι και στομαδιος, &c.

Ver. 12. Oblation of the firstfruits.] There were several sorts of first-fruits (as I observed Exod. xxiii. 19). That which is here spoken of was of the corn unground, only a little parched at the fire, which was to be presented unto God; but not burnt on the altar, because they belonged unto the priests.

Ver. 13. Every oblation—shalt thou season with salt? All the forementioned minchahs, which were korbanas (as they are often here called), were to be thus seasoned, because salt was a thing never wanting at any table; and all meat is unsavoury without it.

The salt of the covenant] It is called the salt of the covenant of God, as some think, because required by this law, which they covenanted with God to observe, as much as to offer sacrifices; which were not acceptable without salt, as appears from the repetition of it three times in one verse. But there is a plain reason, that is, which, that the sacrifices being God's feasts, and that they did partake of them being his guests, who did in a manner eat and drink with him at his table, the salt that was cast upon all sacrifices (as appears by the words following) is called the salt of the covenant, to signify, that as men were wont to make covenants by eating and drinking together, so in this manner was this salt used, as a necessary appendix at every feast; so God by these sacrifices, and the feasts upon them, did ratify and confirm his covenant with those that did partake of them. For salt, as is commonly observed, being a constant concomitant of all feasts, and covenants being made by eating and drinking at the same table, where salt was ever used, there salt itself was counted by the ancients to be the symbol of friendship, and proverbially used among the Greeks to express it. By which other places may be explained, about which some have bestowed vain labour, Numb. xxiii. 19; 2 Chron. xiii. 5, where the same words are used, but inverted; it being called a covenant of salt (instead of the salt of the covenant), because covenants, as I said, were established by eating together, where salt is never wanting.

With all thine offerings thou shalt offer salt.] Not only with the minchahs, or meat-offerings, mentioned in this chapter, but with all other sacrifices whatsoever. Which is so solemnly enjoined (as Malmonides says in the place before named), because the heathen did not use any salt in their sacrifices; and the heathen, since honey (with which salt doth not well agree) was in such constant use among them. And therefore, saith he, "God prohibited us to offer leaven or honey, and commanded us, with great seriousness, to use salt in all our sacrifices." That is, as R. Levi of Barcelona explains it (Precept. cxxv.), the flesh of all sacrifices was to be salted; and the meal of all minchahs. For which he gives these two reasons: because nothing is grateful to the palate without salt; which also preserves things from corruption, as the sacrifices did their souls from perishing. Abarbinel saith the same. And therefore, whatsoever the custom might be in ancient time among the heathen, in after ages they learned from Moses to use it in all their sacrifices: as appears from Pliny and Ovid (and many other authors), the first of which says, the salt was so necessary, that no sacrifices were offered sine nula salas: which every one knows the Greeks called σωλας και σωλακτας. And, among the Jews, this salt was not brought by him that offered the sacrifice, but was provided at the public charge; there being a chamber in the court of the temple (for we read in Middoth, cap. 5, sect. 2) called the chamber of salt. Which was one of the three rooms on the north side of the court (as there were three others on the south side, for other uses), where the flesh of the sacrifices was powdered, as the minchahs were seasoned at the very altar. And this was so necessary, that though a sacrifice was not looked upon as null, if the parts selected to salt; yet the want of it in the minchahs (as the Hebrew doctors say) made them void; because it is here so expressly required in this verse, "Thou shalt not suffer the salt of the covenant of thy God to be lacking in thy meat-offering." And whoever offered any sacrifice without salt, or with honey or leaven, was beaten, as Mr. Selden observes, lib. ii. c. 26. Symeons.

Ver. 14. If thou offer a meat offering of the firstfruits, &c.] This is very different from the oblation of first-fruits mentioned ver. 12. For there they are called resith, which signifies the first-fruits at harvest time: but here bieburtim, which properly imports the first ripe fruits, before the rest were ready. And therefore the manner of the former is different from the latter. And the salt, which follows in the conclusion of this verse. And first he describes what he means by the first-fruits, which he calls akib, i.e. full ears of corn, but as yet green and moist, which he saith therefore in the next place must be dried by the fire; and then bruised and beaten in a mallet, or with a mill: and they were to be brought out of the richest part of the field, not being a mere offering to signify, gereshe Carmel (which we translate corn beaten out of full ears), for Carmel sometimes signifies a fruitful field (Isa. xxxiii. 15), and therefore may very well be thought in this place to import, the largest ears of tender corn. And the intention of its context seems to have been, that it might be reduced into flour; as it might afterwards be dried by the fire. And then according to this that meat-offering mentioned ver. 1 only in this; that the former was flour of old corn, this of new: and that was fine flour sifted from the bran; this had nothing taken out of it, but remained as it came from the mortar or the mill. And so the LXX. seem to have understood it. There are these, indeed, who think it was only threshed out of the husk, and so offered, and fancy also that from this word gereshe the goddess called Cirēs had her name among the gentiles. Which last conceit is the stranger, since they endeavour to have it thought that the Jews derived this custom of offering first-fruits from the gentiles; and not the gentiles from the Jews. Whereas the gentiles had no such custom, that I can find, as this first offer of the first-fruits of their harvest, which they called novas fruges: of which the Romans thought it unlawful to taste, ante quem sacerdotes primitis libassent, "before the priest had offered the first-fruits," as Pliny tells us, lib. xviii. cap. 2, and Censorinus saith the same, cap. 1, de Die Natali. Or if they did offer any first-fruits at all, then only in a pot, but did not roast them in the fire, as is here directed. For so Hesychius seems to say that in the
the meat offering of the first fruits of green ears of corn dried by the fire, even corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.

feast called θυσία (which was in the month that answers to our April), they offered τάς αποχάζεις των φασινιωμάτων, και περισθειμένων, “the first-fruits that appeared out of the ground, which they carried about.”

τ. δ. in part, as other authors tell us. And Hesychius himself saith, that θυσίας signified “a pot full of sacred dejection.”

Ver. 15. Pour oil upon it, &c.] See ver. 1.

CHAPTER III.

1 The meat offering of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron’s sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the male or female.] A whole burnt-offering was to be only of a male, for being wholly God’s, and offered purely for his honour, it was to be of the very best (i. 3). But peace-offerings, being also for the profit of him that offered them, who had the greatest share of them; it was at his liberty whether he would offer a male or a female. Directly contrary to the Egyptian customs, if they were the same now that they were in the time of Herodotus, who saith expressly, τρυπώς οί οἱ Εθνοί προσήλυται, “it was not lawful among them to sacrifice females” (ib. ii. cap. 41).

He shall offer it without blemish, &c.] See i. 3.

Ver. 2. He shall lay his hand upon the head of his offering.] The man who brought the offering was to lay his hand upon the head of it; as was ordered in the whole burnt-offering and sin-offering (see ch. i. ver. 4). It might not be done by a deputy, unless he was heir to one that had vowed this sacrifice, and died before he had performed it; in which case the heir was to do what the man himself should have done, if he had been alive, as Maimonides observes. In this sacrifice, laying on of hands seems to have been done, not only with prayer to God, that he would accept the oblation (which the Jews say always accompanied this action), but with acknowledgment of those mercies which were the occasion of it. So Com. Pellican us well glosses upon i. 4 (which may be best applied to the use of this rite in peace-offerings): “Laying on of hands signifies devotion and faith, with acknowledgment of the Divine benefits; for which we cannot offer any thing of our own, but rather return and restore to him what we have received; that we may understand giving of thanks to be the greatest of our sacrifices.”

And kill it] See chap. i. ver. 5.

At the door of the tabernacle of the congregation.] These being the lesser holy things, as the Jews call them, were not offered as the whole burnt-offerings and sin-offerings were, on the north side of the altar (see chap. i. ver. 11), but anywhere else near to the entrance of the tabernacle; which was in the east, where the ashes were thrown out, and therefore a less holy place. Only in laying on of hands, every man was bound, wheresoever the sacrifice was killed, to turn his face westward, towards the sanctuary;
peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord.

6 ¶ And if his offering for a sacrifice of peace offering unto the Lord be of the flock, male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the Lord.

because then, as I said, he made certain prayers and acknowledgments to the Divine Majesty, which was always to be done in that posture.

Sprinkle the blood. See chap. i. ver. 5.

Ver. 3. He shall offer.] One of the priests then in waiting at the altar.

Of the sacrifice of the peace offering.] After the sacrifices were flayed and cut up, as is directed i. 6.

The fat that covereth the inwards,] That is, the udder, as the Latins call it, which hath much fat in it (see Exod. xxix. 12).

All the fat which adhereth to the mesentery, and other entrails.

Ver. 4. The two kidneys, and the fat that is on them,] The kidneys are noted by Aristotle to have more fat about them than any of the other bowels: ’Εχοντο δ’ αι νεφροι μύετα των σπερματικων μυετων (lib. iii. de Animal. cap. 9), being so covered with it, that, in dividing fat from bone, the kidneys, at first sight, are not to be perceived, as anatomists observe; particularly our own countryman, Dr. Highmore.

Which is by the flanks.] The Hebrew word cesilim signifies the loins (as Bochart hath demonstrated in his Hierozoicon, par. i. lib. ii. cap. 45), which have collaps of fat upon them, as Eliphaz speaks (Job xv. 27), and thence are easily inflamed (Ps. xxxviii. 7). But the fat that is above the liver. The Hebrew word yahdoth signifies the greater lobe of the liver (see Exod. xxix. 13).

It shall he take away.] Separate from the rest of the flesh, to be offered on the altar. For all the fat here mentioned was God's portion of the sacrifice; the priest had the breast and the right shoulder; and he that brought the offering had the rest; as will appear more fully, vii. 15, &c. 31, 32, &c.

Ver. 5. Aaron's sons.] Some of those that minister that day.

Burnt sacrifice.] By the burnt-sacrifice seems here to be meant the daily sacrifice which was burnt every morning: after which this was to be offered, but not before it.

Which is upon the wood that is on the fire.] The same wood, upon which the burnt-sacrifice had been offered, would serve to burn this fat. Which being entirely consumed, as the holocausts were, it is called in the following words, "an offering made by fire, of a sweet savour unto the Lord?" (see chap. i. ver. 9).

That is, God was pleased graciously to accept their pious acknowledgments; the offerings of these inwards being, as if he that brought them had said, I will pour out my soul before the Lord in thanks and praise for the benefits he had received. So Abarbinel explains in his preface to this book.

Ver. 6. If his offering, &c. be of the flock;] I. e. Of sheep or goats, which are both comprehended under the word flock (as was noted before, ch. i. ver. 9).

Male or female.] See ver. 1, where I observed a difference between these sacrifices and whole burnt-offerings, in this respect; that whereas those were accepted for peace-offerings, but male alone for the other. To which may be added, that birds were allowed for whole burnt-offerings (i. 14, 15, &c.), but not for peace-offerings; which were only of the herd or flock: I. e. of bullocks, sheep, or goats. The reason seems to be plain: because peace-offerings being to be divided between God, the priest, and him that brought them, the portion of each would have been so small that it would have made the feast upon it so very meager and jejunum, that it would have been contemptible.

Without blemish.] It was at his choice whether he would bring it from the herd or the flock: but in its kind it was to be perfect (see ch. i. 5, 9).

Ver. 7. If he offer a lamb.] Though a bird was not accepted for a peace-offering, yet a lamb was; though not of such value as a fat sheep, or a goat.

Offer it before the Lord.] This seems to be meant of the man's presenting it to be offered at the altar.

Ver. 8. This whole verse is only a direction to do with a peace-offering of a lamb or sheep, as they were to do with that of a bullock (ch. i. 5). Though a bird was not accepted for a peace-offering, yet a lamb was; though not of such value as a fat sheep, or a goat.

Ver. 9. Offering made by fire.] As was directed in the offering of a bullock (ver. 3).

The fat thereof, and the whole rump.] The whole fat being to be offered (as was ordered also before) he enumerates the particulars; because in this was more fat than in other sacrifices of this kind. For the whole rump of a sheep was to be offered to God, though of a bullock, nor a goat. And the reason was because in those countries the tails of their sheep are so vastly big, that (as Golius and others assure us) the least of them weigh ten or twelve pounds; and some exceed forty pounds weight: and they are so very fat that they melt the fat and keep it to butter their rice, and for other uses, as Bochart observes in his Hierozoicon, par. 1. lib. i. cap. 41.

Backbone.] The Hebrew word atzaloth, which we translate the backbone, denotes that part which is next to the tail or rump; and therefore must signify that which Galen calls ossacrum: consisting of three cartilaginous parts, as he describes it.

Ver. 10. This verse is explained above (ver. 4).

Ver. 11. The priest shall burn it upon the altar.] As he did the fat of the bullock (ver. 5).

It is the food of the offering made by fire unto the Lord.] That which was offered upon the altar was accounted God's mess, as appears from Mal. i. 13,
it is the food of the offering made by fire unto the Lord.

12 And if his offering be a goat, then he shall offer it before the Lord.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards,

where the altar is called his table, and the sacrifice upon it his meat: as here it is called his bread of food; to represent in a lively manner to them, that God dwelt, and (as we say) kept house among them; and that they who partook of these sacrifices, feasted with them upon his provision (see upon Exod. xxv. 8, 30).

Ver. 12. If his offering be a goat, &c.] The law concerning this sacrifice is the very same with the former (of things); it is ordered about the range of sheep; and this and the following verses (12—15), need no further explanation.

Ver. 16.] See before, ver. 11. All the fat is the Lord's.] That is, all the fat before mentioned: which may more properly be translated the suet. For that fat which was a part of the flesh might be eaten (as appears from many places, particularly Deut. xxxii. 14), but not that which only lay upon it, and might be separated from it; which was burnt upon the altar, when they sacrificed either a bullock, sheep, or goat. And when they killed any of these, or other clean creatures, for their food at home, still they were to forbear to eat the suet; partly out of reverence to God, whose portion it was at the altar; and partly because it was heavy and too strong a food, as Maimonides takes it (More Nevechin, par. iii. cap. 48). And it seems therefore to have been offered upon the altar, because it was so unctuous, that it would easily burn, and make the flesh also consume the sooner. But from its being God's part, it came thence to signify, the very best and most excellent of anything, as the best of the tithe is called the "fat of the tithe," Num. xviii. 17, and the best corn is called the "fat of the wheat," Ps. lxxi. 16, and rich and powerful men are called the "fat of the

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the Lord's.

17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

The offering of ignorance, 3 for the priest, 13 for the congregation, 23 for the ruler, 27 for any of the people.

And the Lord spake unto Moses, saying,

1 And the Lord spake unto Moses, saying,

If a soul shall sin through ignorance against

any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them:

CHAP. IV.

Ver. 1.] Having directed him about whole burnt-offerings, and meat-offerings (which constantly attended some of them), and peace-offerings, which supposed men to be in a state of favour with God; he now proceeds to give order about the expiation of their sins, when they had offended him, by doing contrary to his commands; which he continues to the fourteenth verse of the fifth chapter. And this law about sin-offerings, seems to have been delivered to Moses at a different time from the former; being about a different

matter; but by a voice speaking to him out of the tabernacle, as before (chap. i. 1).

Ver. 2. If a soul shall sin through ignorance, &c.] There are three conditions expressed in this verse, of the sin for which the following sacrifice was admitted. First, It was to be committed ignorantly; not willingly and presumptuously. Secondly, It was for sin against a negative precept (as the Jews call them), i.e. such a commandment as forbade something to be done. So it is said here expressly, concerning things which ought not to be done. As for the omission of such things as were commanded to be done, they
3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times upon the mercy seat that is over the testimony, for it shall atone for it; and shall cleanse it from sin.  

I take it, was to be done by himself; who was to present the sacrifice to the Divine Majesty, and desire it might be accepted for the purpose to which it was to be offered.

Lay his hand upon the bullock's head.] As every one that brought other offerings was bound to do (see chap. i. 4, iii. 2, &c.), but here for another purpose; viz. to confine their sins unto the Lord, and beseech him to forgive them (see v. 5). There is a good gloss upon this, in a very bad book called Nitzzaen, not long ago published by the learned Wagensen: where that author saith (p. 11), "When a man sacrificed a beast, he was to think in his mind, I am more a beast than this here present. For I have sinned, and for the sins I have committed, I offer this: but I have more justly that he who hath sinned should suffer death, than this beast (which hath not offended): therefore thus a man, by the help of this sacrifice, began to repent."

Kill the bullock!] This seems to have been done by him that laid his hand on the head of the bullock, that is, by the hand of the high-priest himself. For the greatest men, in old time, did not think such work below them; but rather esteemed every thing that served to the worship of God, to be noble and honourable. So Homer represents king Agamemnon as killing the lambs himself; by the blood of which he was to seal the treaty he made with the Trojans (IIiad. 5); yet in this case, it is likely, the high-priest, or one of his assistants, performed the sacrifice, and the other priests that then ministered. For he that did this seems to be distinguished, by the next words (ver. 5), from the priest that is anointed, i.e. the high-priest. Nor was this sacrifice killed in the ordinary place where sin-offerings were killed (see 21), being an extraordinary sort of offering, as that which follows also was.

Ver. 5. The priest that is anointed!] Whoever killed the sacrifice, the high-priest himself, for whom it was offered, did what follows.

Shall take of the bullock's blood,] In a basin. Bring it to the tabernacle] Into the very sanctuary; where, as it follows, he was to dip his finger in the blood, and sprinkle it seven times before the Lord.

Ver. 6. The priest shall dip his finger in the blood.] Or rather, dip it into the blood.

Sprinkle of the blood seven times!] This was peculiar to his sacrifice for sin, and done in no other but that for the whole congregation. To signify, perhaps, that their offences were more heinous, and could not be so easily expiated, as in other manner. The number seven, every one knows, was of great account, and thought most powerful in religious actions, even among the heathen. For as Elisha bade Naaman go and wash seven times in Jordan, to cure him of his leprosy; so Apuleius, in the beginning of the eleventh book of his Metamorphosis, speaks of dipping the head seven times in the sea for purification, and gives the reason for it: Quod eum numerum, precum religiion apptissimum divinum ille Pythagoras prodidit; "because the Divine Pythagoras (as he calls him) taught this number to be above all other most proper in religion." Which, in all probability, Pythagoras learnt from the truly Divine Moses: to
before the Lord, before the vail of the sanctuary.

7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin offering; that fat that covereth the inwards, and all the fat that is upon the inwards.

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

whom God revealed the creation of the world, in six days, and his consecrating the seventh day, on which he rested; which made the number seven so much used in sacred matters. For not only in this sacrifice, but in making the water of separation by burning a red heifer, this rite was used (Num. xix. 4), and in purging a leper (Lev. xiv. 7), in dedicating the altar (Exod. xxix. 27), when the oil was sprinkled on it seven times (Lev. viii. 11), and at the consecration of the priests (Exod. xxix. 35); and, to say no more, as every seventh day of the week was holy, so every seventh year the land rested; and after seven times seven there was a jubilee (Lev. xxv.). They that would see more of this number, and of its sacra-
ments, as St. Jerome speaks, may read him upon Amos v. 3, and Drusius on this place, and on Josh. vi. 4, and Wolfius upon Nchemnii viii.

Before the vail of the sanctuary,] Which parted the holy place from the most holy. For that is peculiarly called by the name of porothet, which is the word here used (xxvi. 31, 33, 35; Lev. xvi. 2, &c.), as the other vail which was before the door of the tabernacle, is constantly called maodoch (Exod. xxvi. 36, 37).

Ver. 7.] This also was peculiar to his sacrifice; and to that for the whole congregation (ver. 17).

Pour all the blood of the bullock] That is, all the rest of the blood which remained after the sprinkling before the mercy-seat; and the tipping of the horns of the bullock.

At the bottom of the altar] Where, after the building of the temple, there were two holes; one on the west side of the altar, the other on the south (as the Jews tell us in Middoth, cap. 3, sect. 2), by which it is conveyed into a canal under ground, through which it ran into the brook Kidron. And there was only this difference (they say) about these two holes, that the blood of the sin-offering (any part of which was carried into the most holy place) was poured out only into that on the west side of the foundation of the altar. And, if we may believe the Jews, the gardeners bought this blood of those that were the treasurerers of the temple, to enrich their ground with it, as Constantine L’Empereur there observes. And while they were in the wilderness, and all the time they had only movable tabernacle, it is most likely there were receptacles made under ground, with conveyances to some distant place, where it sank into the earth, or was covered with dust, as other blood is commanded to be (xxvii. 13).

For Maimonides thinks the pouring out the blood (so that it might not remain in one place) which is constantly and strictly required by the law, was in opposition to an idolatrous custom of the old Zabili who made a collection of the blood in a vessel, or in a little pit, about which they sat, and ate the flesh, imagining their gods feasted upon the blood; as I noted before out of Maimonides (More Nevech, par. iii. cap. 46).

Which is at the door] For there was the place of it, as hath been observed, Exod. xi. 6.

Ver. 8.] All that follows in this and the two next verses (ver. 9, 10), is the same that was ordered to be done about peace-offerings, as appears from ver. 10. See therefore the foregoing chapter, ver. 2—5.

Ver. 11.] This sacrifice was so laborious, to work in them a greater detestation of sin; which was aggravated by the quality of the person that committed it. And Nachmanides hath an observation, which (in some parts of it, at least) is very remarkable; "That all a man doth being performed in words, in works, or thoughts, God commanded them, when they brought an offering for sin, that they should lay their hands on it, which had respect to the works they had done; and make confession over it, which had respect to their words; and burn the inwards and kidneys, which are the organs of thoughts and desires; the legs, also, had a respect to a man’s hands and feet, by which he doth all his work; and the blood that was sprinkled on the altar signified his own blood. So that while a man did all these things, he was put in mind how he had sinned against God, both in soul and body, and deserved to have his blood shed, and his body burnt; unless the mercy of the Creator had accepted a price of redemption for him, viz. a sacrifice; whose blood was for his blood, and his blood for the life; and the legs, also, had a respect to the members of the sacrifice, for the members of his body. By which it appears, that the best sort of Jews had a sense, that the sacrifices for sin were offered to God in their stead, as a ransom for them. And so we Christians are to understand the sacrifice which Christ made of himself, who “gave himself a ransom for us all,” as the apostle speaks, 1 Tim. ii. 6, and our Lord saith the same, Matt. xx. 28, Mark x. 45. Such sacrifices the heathens themselves had, which they called Lustratio, from the word lustrare, which signifies to expiate among the Romans; and that by paying a price. For the ancient poet Ennius (as our excellent Mr. Thorndike hath observed), translating into Latin a Greek tragedy called ‘Exeratoerpa (being taken out of Homer, where he describes the ransom of Hector the captive from Achilles), entitled Hectoris lustra (which shows this is the Latin of λυσταρία, ransom or redemption; and that δόξαντας signifies in the New Testament to deliver by paying a ransom, see his Epilogue, book ii. chap. 27.

Ver. 12. (Carry forth without the camp.) It was not dissected, as the peace-offerings were, because nobody was to partake of any part of it; being a sacrifice for the priest’s own sin. And therefore it was to be carried (though not by himself, but some other person) to be burnt without the camp, to express the abominableness of the sin. This rite, and the carry-
And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty:

11 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

ing the blood within the tabernacle, to be sprinkled before the Lord, were used only in these two cases; of the sin of the high-priest, and of all the people. For of other sin-offerings, the priest might eat (vi. 26), but of this, being for himself, he was not to taste at all, because he was in a state of guilt.

Unto a clean place, where the ashes are poured out.]

On the east part of the tabernacle there was a place for the ashes to be thrown into, when they were taken from the altar; which afterward were carried into a clean place, without the camp. And so they were carried out after the temple was built at Jerusalem, at the east gate of the city, into a valley which lay between Jerusalem and Mount Olivet.

Burn him on the wood. Not upon an altar, but in the camp, and upon the ground, to show the odiousness of the sin, as Malchimotes thinks. For as the whole burnt-sacrifices were burnt on the altar, because they were an offering of sweet-smelling savour unto God; so this was burnt without the camp upon the ground, to show that the odour of it was ungrateful and abominable: More Novochim, par. iii. cap. 46, where he also observes, that the beast was entirely burnt, being the destruction of it, so that nothing of it remained, it signified, in like manner, the utter detention of sin, so that it should be remembered no more.

And the bullock being burnt without the camp, I take it to denote, that the people should not suffer for the sin of the priest, which was abolished together with his sacrifice.

The same Malchimotes hath another observation upon the title Zechariah, that there were three places constituted for the burning of holy things. The first was in the sanctuary, as every one knows; the second was in the east of the house (as they called the place round about the court of the sanctuary), where, if any blemish happened to a bullock or a goat, they were brought out of the sanctuary, and burnt in a place called Bira; the third was in this place of the ashes, without the city.

Where the ashes are poured out. This is repeated, that none might presume to take the liberty to burn the bullock in any other place.

Ver. 13. If the whole congregation. The Jews generally understood by the whole congregation, the great Sanhedrim, who represent all the people of Israel. So Malchimotes, in his More Novochim, par. iii. cap. 41, and in his treatise of Sacrifices; and R. Levi, of Barcelana, Peccept. xviii. For they sometimes erred in judgment, and thereby misleading the people, they were bound, when they found their error, to offer this sacrifice. Yet the Talmudists have raised many disputes upon this point, and made various cases; in some of which the house of judgment was bound to offer the sacrifice here appointed, and not they who followed their sentence; and others there were, in which they who followed their sentence were bound, and not the judges themselves. But, if Moses's words be well considered, it will appear, that he speaks of a sin committed by all the people, in doing something which God had forbidden; by making wrong constructions of the law, or by common false opinions, or popular customs. For the whole congregation is here plainly distinguished from the elders of the people (ver. 15), which is certainly the name for their judges and governors. It was Mr. Selden's intention to have treated largely of the sense and notion of this law, as appears by what he saith of it, lib. ii. de Synedriis, cap. 14, n. 4, where he refers his reader to the third book on that subject, for an account of this place. In the beginning of which (cap. i. n. 1) he signifies his intention to explain what the office of the Sanhedrin was, in offering expiatory sacrifices for the whole congregation. Which he repeats again (cap. 10, n. 1), with this addition, that they made this sacrifice in the name of all the people whom they offended as a community. But he did not live to pursue his intentions, being diverted by long digressions about other matters: yet he shows sufficiently his opinion was, that the sacrifice was not offered for the Sanhedrin, but by them for the people.

And the thing be hid from the assembly. They are not sensible of their mistake for the present; but afterward discover it, either by themselves or by their rulers.

And they have done somewhat against any of the commandments. Have offended against some of the negative precepts (as the Jews speak) which forbid such things to be done (see ver. 2).

And are guilty. Are sensible of their guilt.

Ver. 14. When the sin is known. When they have discovered what precept they have violated.

Offer a young bullock. Without blemish, as was required for the sin of the high-priest (ver. 3).

Bring him before the tabernacle. I. e. Cause the bullock to be brought thither, by some of his people, in the name of all the rest.

Ver. 15. And the elders of the congregation shall lay their hands on the bullock before the Lord; and the bullock shall be killed before the Lord:

And the priest that is appointed shall bring of the bullock's blood to the tabernacle of the congregation:

And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the vail.

Ver. 16. And the priest that is appointed. That is, the high-priest (see ver. 5): All the rest that follows, ver. 16, 17, 18, is exactly the same that is prescribed in the foregoing offering, for the high-priest himself. Only R. Solomon Jarchi hath a nice observation on the next verse, that it is not said in this case (as it is in the former) he shall sprinkle the blood seven times before the vail of the sanctuary, but only before the vail, without the addition of hokkōdet, of the sanctuary, as it is ver. 6. Because, saith he, if the high-priest only sin, the holiness doth not depart; but if all the congregation sin, then it doth depart. As, if a province rebel against a prince, his family stands; but if there be a general defection, he must fall. He hath the like observation upon ver. 22, 23, but it seems too subtle: for in the eighteenth verse Moses only saith, he shall put some of the blood upon the horns of the altar, without adding of sweet in-
18 And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.  
19 And he shall take all his fat from him, and burn it upon the altar.  
20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and they shall be forgiven them.  
21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.  
22 ¶ When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concern-

ing things which should not be done, and is guilty;  
23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:  
24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord: it is a sin offering.  
25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.  
26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.  
27 ¶ And if any one of the common people

Male without blemish:] It was to be the best of this kind: though not equal to the sacrifice for the high-priest and the whole congregation (see ver. 28).  
24. Lay his hand] Of this see ver. 4. Kill it in the place where they kill the burnt offering] Where that was, see chap. i. ver. 11. Neither of the two for mentioned offerings (for the high-priest, or the whole congregation) are ordered to be killed here; but only before the Lord (ver. 14, 15), that is, in any part of the court but that which was proper to the burnt-offering, and the common sin-offering, as it here follows.  
It is a sin offering.] And therefore was to be killed where the burnt-offering was; for so it is ordained (vi. 25) that all sin-offerings should be there slain. Which doth not imply that the two former were not sin-offerings, but that they were not of the common sort; as appears by the carrying of their blood into the sanctuary, and burning their flesh without the camp, which are not ordered either in this or in the following sacrifices.  
25. The priest shall take of the blood] By dipping his finger into it (ver. 6, 17). Put it upon the horns of the altar] Whereas the blood of the two former was put upon the horns of the golden altar in the sanctuary (ver. 7, 15).  
Pour out his blood] See ver. 18.  
26. Burn all his fat upon the altar, &c.] See chap. iii. 9. It is not here said what should be done with the flesh; which in the two foregoing offerings is ordered to be burnt without the camp (ver. 12, 21). But in chap. vi. 26, and Num. xviii. 9, 10, the law of the sin-offering is set down to be this, that the priest and his sons should eat it, in the sanctuary, and nowhere else; provided also that they were free from uncleanness (xxii. 4).  
The priest shall make an atonement for him.] By this sacrifice his guilt was expiated; which must be understood to be the effect of the sacrifice for the high-priest, though it be not expressed, as it is in that for the whole congregation (ver. 29). It shall be forgiven him.] So that he should not be liable to the punishment of cutting off, as the Jews understand it; who fancy such sins to which that is threatened are here spoken of (see ver. 1). Rather, he was restored to communion with the people of God, from which he was separated while he remained in a known guilt.  
27, 28. If any one of the common people sin] Commit the same offence that a ruler or public officer doth,
LEVI TICUS.

Chapter V.

1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath

and the priest shall make an atonement for him, and it shall be forgiven him.

22 If he bring a lamb for a sin offering, he shall bring it a female without blemish.

23 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

24 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

25 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the Lord;

If his sin—come to his knowledge:] See how this ought to be translated, ver. 22, 23.

He shall bring his offering, a kid of the goats, a female without blemish.] Being a common person, less was required of him than of a prince; who was to offer a male (ver. 23), which in all creatures was of greater value than a female, as Maimonides observes; who reckons up three-and-forty offences of this sort, that might be committed imprudently (in his treatise called Schegadeth), in one of which, viz. worshipping an idol ignorantly, the sacrifice was the same for a private man as for the king, or the high-priest, or the priest anointed for war: but in all the other forty-two a female goat or lamb sufficient for a private man (cap. 1, sect. 4). And this sacrifice they call stated, or fixed, because no man offered more nor less, whether rich or poor, man or woman; except only those who ate holy things, or entered into the sanctuary; whose sacrifices were higher or lower, as they speak. And there were three things, if we may believe them, which, though committed by error, were expiated by no sacrifice, viz. blasphemy, neglect of circumcision, and not keeping the passover (so R. Levi of Barcelona, Precept. exix.). Which seems to be an unreasonable opinion, since idolatry committed ignorantly, they say, was comprehended within this law.

Ver. 29.] This verse and the following, with the beginning of ver. 31, contain nothing but what was ordered about the foregoing sacrifice (ver. 24—26).

Ver. 31. For a sweet savour] This is a phrase used concerning burnt-offerings (i. 9, 13), and peace-offerings (iii. 5, 16), but it is not said of any of the foregoing sin-offerings, that the burning of them, or their fat, was for a sweet savour unto the Lord. The reason of which I am not able to give, unless it were to comfort the lowest sort of people with hope of God's mercy, though their offering was mean, in comparison of those offered by others. Abraham gives this reason for it; because a sin of ignorance being a less fault in a common man, it was a sign of great probity in him to bring a sacrifice for the expiation of it: but for the high-priest, or senate, or ruler of the people, to be ignorant of the law, was such a high crime, that it was no commendation to them to bring a sacrifice for their porgy:

Ver. 32. If he bring a lamb, &c.] For which reason God was pleased to accept a lamb, and that a female, of those who were not able to bring a young kid.

Ver. 33.] This and the next verse differ not from the foregoing, and therefore need no explication.

Ver. 35. According to the offerings] Or rather upon the offerings, or after the burnt-offering (see iii. 14).

The priest shall make an atonement.] And if by the same error he had committed several sins, there was a distinct atonement to be made for every one of them: so that if he had committed ignorantly the forty-three offences before mentioned, though it were by one and the same error, he was bound to offer as many expiatory sacrifices (as Maimonides resolves in his foreign treatise Schegadeth, cap. 4). This, and such like things, made this law "a yoke which they were not able to bear," as St. Peter speaks, Acts xvi. 10.

1 He that sinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath. 6 His trespass offering, of the flesh, 7 of fowls, 11 or of flour. 14 The trespass offering in sacrifice, and in sins of ignorance.

1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath
2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

3 If he touch the uncleanness of man, whatsoever uncleanness it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be.

And Micah's mother sees by her own authority to have adjured her family, as they dreaded the vengeance of the Divine Majesty, to discover if they knew any thing of the eleven hundred shekels of silver, which had been stolen from her (Judg. xvii. 2). In all which cases, men were bound to answer, as much as if they had taken a solemn oath so to do. Insomuch, that our blessed Lord himself, being thus adjured, made an answer to the court of judgment, though before he had stood silent.

*Whether he has seen or known of it?* Whether he can answer of the matter question; either from his own knowledge, or from the information of credible persons. And if he do not utter it, Declare what he knows, being thus adjured.

*Then he shall bear his iniquity.* Let him not think it is no offence to suppress the truth, when he is so solemnly admonished to declare it; but offer such a sacrifice for his sin, as is prescribed ver. 1, which belongs to all the following cases. The Jews make four sorts of oaths in their courts, or commerce one with another; as Mr. Selden hath observed out of their writers (lib. ii. de Synedr. cap. 11, n. 8), which are rash oaths, vain oaths, (of which they also make four sorts), oaths about trusts (mentioned vi. 2, 3), and this, which they call the oath of testimony, which they say every man was bound to give before the Sanhedrin when he was required. With this distinction about capital and pecuniary causes, that in the latter a man was not bound to come and testify, unless he was cited by the plaintiff, or by the court; but in capital causes, and in such things as the law prohibited (as if a man saw another smite his neighbour), he was bound even on this case and next, without any summons, and give his testimony in court. Yet in this they make some difference, as may be seen in R. Levi Barzelonita, Precept. exx. They who would see more of these several sorts of oaths among the Jews, may find them considered in Sam. Petibus Var. Lectiones, cap. 16. And such a law as this there was ancienly in other countries, that he who saw a crime committed, if he could not hinder it, should be bound, at least, to prosecute the malefactor. So the Egyptian lawgiver stithn concerning theft, which a man saw committed, προστάτικα γε πάντων ἕτος τός ἐκτάσεως, καὶ ἱεράν ταῦτα παροικίας, "to prosecute the law against this crime." So Plato uses the same word ἱεράν, lib. iv. de Legibus, saying that he who knew of such a crime, and was not a τρυπητος, i.e. a person who "and doth not prosecute the person that did it," i.e. αὐτός ἵνα τὸν ἄνθρωπον, "let him be liable to the same punishment." (see Hen. Stephanus's Prefat. ad Fontes Juris Civilis).

Vcr. 2. *If a soul touch any unclean thing, &c.* The Hebrew doctors expound this of such persons as having touched any of the unclean things, which are mentioned in the next, came into the sanctuary, or did eat of the holy things. Which they gather out of vii. 20, 21, and Numb. xix. 20, where cutting off is threatened to those, who knowingly were so guilty. For otherwise, it was sufficient for a man's expiation, who touched any unclean thing, to wash himself; and his uncleanness lasted only till the evening (see chap. xi. and Numb. xix.). But why may it not be meant of those who neglected to wash themselves, who were to expiate that neglect by a sacrifice.

*He also shall be unclean,* Obliged to offer the sacrifice prescribed (ver. 6) for eating that which is holy (saiith Rashi) or coming into the sanctuary.

*Ver. 3. Or he touch the uncleanness of man.* Such uncleanneesses as are mentioned in the twelfth, thirteenth, and fourteenth chapters of this book.

*And it be hid from him; when he knoweth of it.* The words may be translated, "Whether he did it ignorantly, or had some knowledge of it," and yet offended, he shall be obliged to offer the sacrifice mentioned, ver. 6.

*Ver. 4. If a soul swear.* This the Hebrew doctors expound of that sort of oath which they call *futile, or rash*; when a man saith he hath done, or will do, or not do, a thing that is in his power to do.

*Pronouncing with his lips* It was to be uttered in words, and not merely thought in his mind.

*To do evil, or to do good.* That he hath done a thing, or not done it, of whatsoever kind it be; or that he will, or will not do it. For these four kinds of oaths, of this sort, the Hebrew doctors make, two about things past, and two about things to come (see Selden de Synedr. lib. ii. cap. 11, n. 8). As if he swear that he did eat, or he did not eat of such a meat; did talk, or did not talk with Reuben or Simeon, &c. Rashi thinks by doing good is meant something he shall do; and in his own advantage case, they frequently, by doing evil, we are to understand afflicting himself, or punishing his servant, &c. But it may as well be understood generally of all things whatsoever, which are comprehended under the name of good and evil.

*It be hid from him.* He did not rightly understand, or consider the thing about which he swore; whether it was in his power, for instance, to do what he swore he would do; or, whether he could lawfully do it; or if through forgetfulness he omitted to do what he might have done. Some interpret these and the following words, as those of the foregoing verse.

*He shall be guilty in one of these.* Obliged to offer a sacrifice (as it follows, ver. 6), if he have sworn rashly in any of the foregoing instances.

*Ver. 5. When it be said, ye shall confess* When he laid his hand upon the head of his sacrifice, this confession of his offence, it is likely, was made; without which his sacrifice would have been of no avail: so all the Hebrew doctors understand it; particularly Abarbanel, upon the sixteenth chapter of this book, saith, that "confession was necessary to be added to every sacrifice for sin." For what is more commanded, the same belongs to all sin-offerings, and trespass-offerings also. And, indeed, it was a notion among the heathen them-
7 And if he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtledoves, or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.

10 And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall

Ver. 8. Wring off his head] Or rather, nip it off with his nail (as the Jews explain it, see i. 15), so as not quite to separate it from the body. For that had been to make the sacrifice contemptible (as R. Levi, of Barcelona, gives the reason of it, Precept. exxviii.), the bird looking more handsome with its neck still joined to the body, than without it. And it was fit the sacrifice, even of a poor man, should be as decent as possible; it being sufficient be thus suffered, without increasing his affliction by the mean and abject form of his sacrifice.

Ver. 9. He shall sprinkle of the blood] Some of the blood, which ran out of itself, as the priest held it by the neck, where he nipped it, he was to sprinkle upon the side of the altar. And then he was to press out the rest of the blood (when as much was run out as would of itself, by that nip) at the bottom of the altar; where they were wont to pour out the blood of the sin-offering (iv. 7, 18, 25, 34).

It is a sin offering.] Therefore the blood was there pressed out: whereas, in burnt-offerings of a bird, we read only of pressing or squeezing out the blood at the side of the altar (i. 15). But it was not to be done with the flesh; but it is plain, from vi. 26, that the priest was to have it; the blood only being offered to God.

Ver. 10. He shall offer the second for a burnt offering.] Prescribed in the first chapter, ver. 15.

The priest shall make an atonement for him] Some gather from hence, that the burnt-offering was also an expiatory. But it is not so evident from it, that these words seem to me to relate only to the foregoing offering (ver. 8, 9). Though this may be concluded from hence: that the sin-offering was not accepted for his expiation; unless this burnt-offering followed as a thankful acknowledgment made to God for his goodness.

Ver. 11. But if he be not able, &c.] This was still a more merciful provision for the poor; who were not so able of offering a beast or a bird, as not to content themselves with offering the smallest thing that God would accept. So R. Levi, of Barcelona, observes, that God having such compassion on men's poverty, it did not become them to strain themselves to offer more than they were able; for so they might have been it were the like of that latter, if, after a man had set aside a little money to buy this quantity of fine flour, his estate was bettered, he was then bound (as Maimonides saith, in the treatise called Scheggagot) to add so much to it, as would buy the birds before prescribed. And in like manner, if he had designed to buy birds, and on a sudden grew richer, he was to procure a lamb or a kid. On the contrary, if a man had set apart money to buy a bullock for his sin-offering, and unexpectedly grew poor, he might buy two turtles, or young pigeons, and by them redeem his money so consecrated, &c. (cap. 10).

The tenth part of an ephah of fine flour] Neither more nor less; which was but a small quantity (see Exod. xvi. 30), because God would not have
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put no oil upon it, neither shall be put any
frankincense thereon: for it is a sin offering.
12 Then shall he bring it to the priest, and
the priest shall take his handful of it, even a me-}

morial thereof, and burn it on the altar, accord-
ing to the offerings made by fire unto the Lord: it is a sin offering.

his creature oppressed, as the same author observes
(Ps. cxvii. xxxix.)

He shall put no oil upon it, neither shall be put any
frankincense. In commination of his poverty, God
required only a little flour, which every one might
easily get, to offer without any oil to it, which was
more costly; and also had something of magnificence
in it (kings and priests being appointed) and therefore
not becoming the meanness, or the grief and humility,
of the person that brought this offering. For which rea-

son frankincense was also omitted, being a pleasant
thing; and not fit to be added to an offering for sin:
which was offensive to God. To this purpose the same
R. Levi, in the same place. And we find this imitated
also by the heathen; for Pliny saith, in his preface to
Vespasian before his Natural History, Mola tantum
sanctitatis iste velut est, quae sacrificium non

Ver. 12. Bring it to the priest.] Confessing his sin
to him (as is ordered, ver. 5), for which he desired
this offering might be accepted.

Shall take his handful of it.] For an acknowledgment
of his fault, and as a caution to him hereafter.

Ver. 13. The priest shall make an atonement for him]
With one of these three forementioned sacrificial
meats, either with a lamb, or with two turtles or young
pigeons, or with fine flour. For as Rasi hath observed
there are three sorts of men; rich, poor, and very poor:
and so three sorts of offerings are prescribed in this
chapter, suitable to each of their abilities.

The remnant shall be the priest's, as a meat offering.] See
chapter the second, ver. 2, 3, where the whole
meat-offering (except one handful) is given to the priest;
who had nothing at all of some of the sin-offerings,
mentioned in the foregoing chapter (ver. 12, 21), which
were entirely consumed.

Ver. 14.] Here begin the orders which were given
to Moses about another sort of sacrifice, near of kin
to the former; but delivered, it is likely, at some other
time; after he had written down the foregoing laws
about sacrifices in general (chaps. 1-11).

Ver. 15. If a soul confess a trespass.] In the Hebrew
this is a different phrase from what had been hitherto
used, signifying another sort of guilt.

And sin through ignorance, in the holy things of the
Lord.] By applying to his own private use any thing
that was dedicated to God (as Maimonides expounds
it in his More Nevochim, par. iii. cap. 48), which
might be committed in the payment of tithes, and in
first-fruits, and the first-born of cattle, or meddlin-
g with that part of the sacrifice which belonged to the
priest alone. Which things he that committed pre-
sumptuously, was to be cut off (Numb. xv. 30), but if
ignorantly, he was to do as here is directed in this
verse. But these words seem to be particularly restrin-
ted to the last of these things now mentioned (eating any
part of the sacrifice which belonged to the priest alone,
xiii. 11), and the end of this law (R. Levi Barzeloni-
ta speaks, Precept. cxxi.) was to excite fear and
reverence in all those who approached unto holy
things.

He shall bring for his trespass—a ram without blemish] As
a sheep was a more noble species among the Greeks
than a goat: so a ram was of a greater value among
sheep than a female: and therefore this sacrifice
was more costly than the sin-offering mentioned ver. 6.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in
one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat
offering.
14 And the Loaves spake unto Moses, saying,
15 If a soul commit a trespass, and sin through

With thy estimation.] Besides his sacrifice, he was to
make satisfaction in money, according as the priest
should esteem the damage. For that is the meaning
of with thy estimation; according to the value thou
shalt set upon the thing, which he applied to his own
use.

By shekels of silver.] At least two shekels, as the
Jewish doctors resolve.

After the shekels of the sanctuary.] See Exod. xxx.
13. The Jews were thus confined to these rises, and
such as are mentioned ver. 8, 9, in the rest of these
prescriptions, that there might be no room for idola-
rous ceremonies; nor might men among themselves
be left at liberty to invent impious or frivolous ways
of worship; and that the obedience of good men
might be also exercised in these minute matters; and the
attempt of wicked people be the more apparent in
refusing to comply with these known laws of God.

For a trespass offering.] The Hebrew word asham,
which we translate trespass-offering, is so near of
kin to chattah, which we translate sin-offering, that
one of them is sometimes used for the other, as I ob-
served upon ver. 6, yet there is a real difference be-
tween them; though it be not easy to determine
wherein it consists. For the greatest men differ in
their opinion about the quality of the offences, for
which these two kinds of sacrifices were to be offered:
some saying that the offences for which asham was
offered, were inferior to those for which chattah was
offered; which is the opinion of Maimonides in his
More Nevochim (par. iii. cap. 46). Others, on the
contrary, think, that the offences which were expiated
by asham, were more grievous than those expiated
by chattah; which is the opinion of no less a man
than the deservedly admired Bochartus, in his Hiero-
zoicon (par. i. lib. ii. cap. 33). Where he adds that
the former sort of sins were committed knowingly;
the other only ignorantly. For so the LXX. trans-
late chattah by ἀδικία, which seems to denote a fault
committed by accident, and ἀσάμηνα, ἀπορήσαντα,
πολυμούσα, which carries in it the notion of some-
thing premeditated and designed. But this is directly
cor-
be offered by the law, but for such offences as were so committed against God, that their neighbours also were injured by them. As in the case of those who did offer a trespass offering (vii. 2), such was here done: the priests were damaged; and of those mentioned vi. 2—4, and such as lay with a bond-woman betrothed to another (xix. 20, 21), which are all the cases belonging to this matter; excepting that of the Nazarite defiled by the dead (Numb. vi. 17), and of the leper (iv. 12), who were to be purged with a sin-offering, as well as with a trespass-offering, and therefore not to be considered in this manner. See Dr. Outram, lib. i. de Sacrificiis, cap. 13, n. 8, and Samuel Petitius's Variae Lectiones, cap. 22, who hath said the same, but not so fully and distinctly. If this do not satisfy, yet it is plain the sacrifices which go by this name of trespass-offerings, and the rites also about them, were so different, that they are sufficient to distinguish them from the sin-offerings. For though lambs were admitted for trespass-offerings, which were not used at all in any sin-offerings. And the blood of the sin-offerings was put upon the altar (as was noted in the foregoing chapter, ver. 7, 18, 25), but that of the trespass-offerings was sprinkled round about upon the altar (vii. 2). Sin-offerings also were offered for the whole congregation of Israel (iv. 13), but trespass-offerings only for the guilty persons, which made Bonfrerei (I suppose) after a long discussion of this matter, to conclude that the difference between sin and trespass consisted only in the sacrifices which were offered for them. See him upon the fourth chapter of this book, ver. 1.

Ver. 16. And shall add the fifth part thereto, &c.] Besides the compensation mentioned in the foregoing verse, for the damage that was done, according to the valuation made by the priest, there was a fifth part more to be added thereunto, and given to the priest who had suffered the damage.

And the priest shall make an atonement for him.] The atonement was not made, nor forgiveness obtained, till full satisfaction for the wrong had been made.

Ver. 17. If a soul sin, and commit any of these things, &c.] Did eat any of the holy things before mentioned, which God forbade any but the priests to eat.

Though he wist it not.] i. e. Be not certain whether they were holy or no. For the Hebrews generally call this asham talui, a dubious trespass-offering: being in a matter about which a man was in suspense, whether he sinned or not. For persons in such cases were not in the congregation, and had no officiate; for his compensation mentioned in the foregoing verse, for the damage that was done, according to the valuation made by the priest, there was a fifth part more to be added thereunto, and given to the priest who had suffered the damage.

Yet he is guilty.] He shall be obliged to offer this sort of sacrifice. Which was ordained (saith R. Levi Barzelen, Precept, cxxxiii.) to make men cautious and fear to sin; and to attend diligently in all their actions, that they transgressed not the laws of God.

Ver. 18. He shall bring a ram without blemish, &c.] The offering before appointed (ver. 15, &c.) with this difference only, that no fifth part was in this case to be added, because it was not certain whether he had transgressed or no.

Concerning his ignorance wherein he erred and wist it not.] Did not know whether he had offended or not; which distinguishes this from the sin of ignorance, mentioned ver. 15.

It shall be forgiven him.] But if he afterward came to have a certain knowledge of his offence, he was not excused by this dubious offering (as Rasi observes), but must offer the same sacrifice, as in the case of trespass.

Ver. 19. It is a trespass offering.] In this case a sacrifice shall be offered, as well as in a certain trespass.

He hath certainly trespassed against the Lord.] The words in the Hebrew are, asham asham hajlova; which I think, should be translated, "a trespass-offering certainly unto the Lord." That is, in this doubtful case, let him take a sure course, by offering the sacrifice here prescribed. For though neither of these sacrifices, nor sin-offerings were to be voluntary (which was proper only to whole burnt-offerings and peace-offerings), yet the very suspicion of a guilt required a sacrifice. As for all those offences which might be committed by men who had no sense of guilt or suspicion of them, they were expiated by the sacrifices which were offered for the whole congregation, at certain stated times: but no particular person was to offer either sin-offering or trespass-offering of his own accord, unless he knew or feared he had contracted some guilt.

I cannot think fit to conclude this chapter, without taking notice how Jonathan paraphrases these last words of it, who instance in a passage of the Targum (which hath only Jehovah (or the Lord): for which I can see no reason at all, if there had not been a notion among them of more persons than one who was Jehovah. It doth not always, indeed, carry this significiation in it; but there are very many places where, by the Word of the Lord, cannot be meant a word spoken by the Lord, or any thing done by any person, speaking or acting, &c. who is the Lord. There is a famous instance of it in Gen. xxviii. 20, 21, where Jacob's vow is thus translated by Onkelos: "Jacob vowed a vow, saying, If the Word of the Lord will be with me, and keep me, &c., then shall the Word of the Lord be my God." Where the Word of the Lord is so plainly made the object of his adoration, that it evidently shows they had a notion in those days when Onkelos lived (which was about our Saviour's time), of more persons than one who was the Lord. The Jerusalem Targum also speaks this so clearly, that one cannot but be something amazed to meet with such expressions in it, as these upon Gen. iii. 22, "The Word of the Lord said, Behold, Adam whom I have created, is my only
CHAPTER VI.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his begotten in this world; as I am the only-begotten in the heavens above." Which may fairly induce a belief that St. John used a known language of those times, when he declared our blessed Saviour's Godhead under the name of the Word, "who was in the beginning with God, and was God" (John i. 1).

CHAPTER VI.

1 The trespass offering for sins done wilfully. 8 The law of the burnt offering, and of the meat offering. 19 The offering at the consecration of a priest. 24 The law of the sin offering.

1 And the Lord spake unto Moses, saying,
2 If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;
3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of these that a man doeth, sinning therein:

Ver. 1.] What here follows belonging unto the same with that which went before, it is likely, was spoken at the same time. And these words signify, that the Lord further spake unto Moses, what concerned trespass-offerings.

Ver. 2. If a soul sin, and commit a trespass] The same sort of expression is used in the beginning of this law, concerning the trespass-offering, ver. 15. Which some translate privativa, or act insincerely.

Against the Lord.] The Sovereign of the world; who was peculiarly affronted by the following sins; especially by swearing falsely, which was calling him to bear witness to a lie.

Lie unto his neighbour.] Deny the trust which was committed to him: and that when he was brought upon his oath to deliver the truth, as appears by the next verse. For this is the instance of that sort of oath, which the Jews call the oath about a thing deposited (see v. 1). For there being no witness of what was done between two friends or neighbours, who trusted one another in such matters, but God alone; they appealed unto him, from whom nothing could be hid. And this oath, the Jews say, was governed by another, which they call the oath of the testimony: which a man was not bound to give, unless he was advised to it by the court of judgment: and so it was in the oath about the things deposited; he was not guilty who was advised by private persons, and denied it; but he that denied it before the court. So they resolve in Halich Olam, par. iv. cap. 2.

Or in fellowship.] To carry on a common trade, in joint stock; or (as others understand it) in any thing for which he gave his hand unto another: for so the Hebrew words are, putting of the hand, as contracts are oft times made; which if a man afterward denied, he fell under the guilt here mentioned. And there is some reason to think, that this is much of the same nature with the former; because, when he speaks of restitution (ver. 4), this is not repeated. And therefore it seems to be included in that which was deposited with another: whether it were money, called here pikehon; or any other goods, called tesumath jat. They that would see more opinions about these words, putting of the hand, may consult Const. L'Empereur, in his annotations on Baba kama, cap. 9, sect. 7.

Vol. 1. p. 147.
5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.

6 And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with his estimation, for a trespass offering, unto the priest:

7 And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the Lord spake unto Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his linen gar-

make such great restitution: but here of such as, touched with a sense of their sin came voluntarily and acknowledged their theft, or other crime, of which nobody convicted them, or at least confessed it freely when they were adjured; and therefore were condemned to suffer a lesser punishment, and to expiate their guilt by a sacrifice. See L'Empecur on Bava kama, cap. 7, sect. 1, and cap. 9, sect. 1, 5, 7, where he observes very judiciously, that this interpretation is confirmed by Num. v. 7, where the first words may be translated, "If they shall confess their sin that they have done," and this seems to be more reasonable that the account which Maimonides gives of this matter in his More Nevoch, par. iii. cap. 41, where, expounding these words, which he took violently, of an open robber, he gives these reasons why he was not punished so much as a thief, but restored only the principal, with a fifth part; because rapine happens seldom, but theft often; for it cannot be committed so easily as theft; and is done openly and manifestly, whereas theft is committed more secretly: so that a man may be aware (he imagines) of a robber, and defend his goods against him, better than against a secret thief. Yet this is better than the account of R. Johannes f. Zachel (mentioned by J. Coch upon the Gemara of the Sanhedrin, cap. 7, p. 371), that a mere thief feares more men than God; but a robber fears both alike.

Ver. 5. He shall even restore it in the principal.] The same numerical thing which he took away, if it still remains in his possession unaltered; or else the just price of it: as R. Levi Barzelonita expounds it, Preecept. cxxv. And the Jews pretend to such scrupulosity in this matter, that they say a man, who was to have shared in his father's estate, from whom he had taken something by robbery, was to restore it before the division was made, and not by determining it to make his share greater than it ought to be (see Bava kama, cap. 9, sect. 9).

Shall add the fifth part more] The Jews have many subtleties about this, as may be seen there, sect. 6, 7. The plain sense is, that he should compensate the loss which the right owner might have sustained (by wanting the use of his goods so long as the other had detained them in his hand), by adding a full fifth part of the principal, as an amends for the wrong. Yet, if he had really forgotten that he had found such a thing as he was charged withal, at the time he denied it upon oath, he was not bound to pay the fifth part more, nor to offer the expiatory sacrifice, though he really was possessed of the thing: as Mr. Selden observes, lib. ii. de Synedr. cap. 11, p. 506.

Give it unto him to whom it appertaineth.] If he hath stolen from a man the smallest piece of money, which the Jews call peruta, and had forsworn it, they fancy he was bound to restore it to the owner himself, though he lived as far off as Media; and it would not suffice to give it to his son or his attorney, whom he had left to act for him. Yet they are something humoursome in these absurdities; for they do not tie a man to go so far to pay the fifth part, though in a case where it was more than a peruta (see Bava kama, cap. 9, sect. 5, 6).

In the day of his trespass offering.] Or, in the day of his trespass; that is, as soon as he acknowledged his guilt, as this word I showed, ver. 4, is to be interpreted. And this agrees with what our blessed Saviour requires (Matt. v. 23).

Ver. 6. A ram without blemish] This the Hebrews call an offering for a certain guilt; as that, v. 15, was for a dubious.

With thy estimation, &c.] R. Levi, of Barcelona, interprets it, a ram worth two shekels (Precept. cxxviv).

Ver. 7. The priest shall make an atonement for him] The offender was not to think he was cleared by making restitution, and adding the fifth part, whereby his neighbour might well be satisfied: but whithal, this sacrifice was necessary for his expiation, without which no satisfaction was made to the Divine Majesty. The Jews themselves also think that this was prescribed, to make them more sensible of their sin, and to render it more odious unto them; as the same author observes.

Ver. 8.] Here the Hebrews begin a new section of the law, as well as a new chapter (as we call it); for the first seven verses plainly belong to the matter of the foregoing chapter. And it is reasonable to think, that the following precepts were given at a distinct time from the former (see iv. 1), being about a different matter. For having declared what offerings the people should bring to the Lord, he now gives instructions to the priests, how they should manage the several offerings that were brought.

Ver. 9. Command Aaron and his sons.] As before he bids Moses speak unto the children of Israel (Lev. i. 2, iv. 2), because the law he then gave concerned them: so now he bids him command Aaron and his sons what to do; and acquaints them with the laws, that is, the rites they should observe in offering the several sacrifices before directed to be made.

This is the law of the burnt offering.] He mentions that first, which was first delivered, and was the principal offering, being purely in honour of God; whereas the other was occasioned by men's sins, or the benefits he had bestowed on them.

It is the burnt offering.] He explains what burnt-offering he chiefly means, viz. the daily sacrifice; which was the principal burnt-offering, according to which all other offerings of that kind were to be regulated.

Because of the burning upon the altar all night unto the morning.] Or, for the burning upon the altar, &c. This was the reason of its name, because it was burning on the altar from the evening (at which the Jews began this day) till the morning. For which purpose the priests watched all night, and put the sacrifice upon the altar piece by piece, that it might be consumed by a slow and gentle fire. As for the morning sacrifice, it is not here mentioned, because it was consumed by a quicker fire; that there might be room for other sacrifices that were commonly offered
ment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.  

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

after it (as appears from ver. 12), and were only offered in the morning, not at night. But if there were no other sacrifices to succeed it in the morning, then, it is very likely, that it was also kept burning till the evening sacrifice; that God's altar might always have meat upon it.

And the fire of the altar shall be burning in it.] Or, For the fire of the altar, &c. So it should be translated: unless we translate the last word not in it, but by it. And the fire of the altar shall be burning (i.e. be fed or maintained) by it.

Ver. 10. Linen garments.] Mentioned Exod. xxviii. 40.

His linen breeches shall he put upon his flesh.] To cover his secret parts, as appears from Exod. xxviii. 42. Thus the fire hath consumed with the burnt offering on the altar. For the word asher, which we here translate which, signifies also when; and is so translated by us, iv, 22. Or else the sense must be, The ashes into which the fire hath consumed the burnt-offering. Or, to make good our present translation, a few words must be added, in this manner: The ashes (of the wood) which the fire hath consumed with the burnt-offering.

He shall put them beside the altar.] On the east part of it, as far as might be from the most holy place (see i. 16). For this was most suitable to the glory of the house of God (saith R. Levi, of Barcelona), and the fire would burn better when the altar was cleared from the ashes.

Ver. 11. He shall put off his garments.] Those before named, and put on other garments. It is a question among the Jews, whether he mean his common raiment, or some other garments, not holy, and yet not quite common, but of middle nature. It is most likely that the carrying the ashes out of the tabernacle, being not a holy action, as they were not performed for the burnt-offering, which the fire had consumed; wherein they took them from the altar; so they did it in the common habit, which they wore when they did not minister. Yet Rasi thinks this was not absolutely necessary, but only fitting and seemly: it being indecent to do this work in the same garments wherein they served at the altar. And the ashes having been upon the altar, there are those (as I said) who fancy this was not a work fit to be performed in their common garments; and therefore have devised a habit of less dignity than those garments wherein they ministered, which they used when they carried out the ashes. Thus Maimonides himself, and others, mentioned by Mr. Selden, lib. iii. de Synod, cap. 11, n. 6; where he likewise observes, that Chisdani is of opinion, that such of the family of the priests as were both excluded from their ministry in the sanctuary and from wearing the holy garments, by reason of some defect in their bodies, were permitted to perform this office of carrying away the ashes.

Carry forth the ashes without the camp.] See iv. 12. The forementioned Rasi will have it, that they needed not to take away all the ashes every day; but only a showful, which they laid beside the altar. And when the hollow place of the altar was so full that there was no room to lay on the wood, they were bound to empty it, and carry all the ashes away.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

Ver. 12. The fire upon the altar shall be burning in it; it shall not be put out.) This precept is repeated again in the next verse; as it was mentioned once before (ver. 9). For which there is a just reason, as Abarbinel makes account. For in the ninth verse he requires, that the wood for the evening sacrifice should be so ordered and attended, that the fire might be kept in till the morning. And then, here, in this verse, he requires there should such care be used in taking away the ashes, that the fire might still remain, and not be extinguished. After which, speaking of the morning sacrifice, in the latter part of this verse, he requires in the next (ver. 13), that such a quantity of wood should be laid on the altar, when they offered it, that the fire might be kept in till the evening sacrifice; or rather, that so much wood as the burnt-offering brought beside the daily burn-offering, the priests should still add more wood, that the fire might not be put out by that means, but be able to devour them.

The priest shall burn wood on it] The Hebrew word for wood being in the plural number, R. Levi of Barcelona concludes there were more bundles than one brought in every day. And from this place (and i. 7) he gathers there were three. The first of which he calls the great heap; with which the daily sacrifice, and the rest for which there was occasion, were offered: of which he thinks Moses speaks in the ninth verse of this chapter. The second was lesser, which was laid at the side of the other, that they might have coals for the burning incense: and this he thinks intended here. And the third was merely to keep in the fire perpetually; of which he thinks Moses speaks in the next verse. The Misne also tells us, that there being seven gates to the great court of the sanctuary, three on the north, and as many on the south, and one at the east; the first on the south was called the gate of burning, because at that gate they brought in the wood which was burnt daily, and actually on the altar (see Codex Middoth, cap. i. sect. 4).

Burn thereon the fat of the peace offerings.] This fat of the peace-offerings was to be burnt together with the burnt-offering, and not separate from it: by which means the burnt-offering was the sooner consumed, and more room was made for other occasional sacrifices.

Ver. 13. The fire shall ever be burning.] This fire was not kindled by the priests, but by God himself; who sent it from heaven to consume the first sacrifice that was offered by Aaron (ix. ult.) From which time they were bound to take care, that it never went out; that so their sacrifices might be constantly offered by celestial fire: because it was the continuation of that fire which was sent from heaven, by a continual addition of fuel, whereby it was preserved. And so it continued, as the Jews affirm, till the captivity of Babylon; and after it, as some of them would have us believe (who fancy it was preserved in a pit, by the care of some religious priests, till their return), though against the common tradition among them, which is, that there was no sacred fire in the second temple; for they reckon this among the five things which were wanting there, and had been in the first. And as for the constant continuance of this fire, there was care taken that wood should be laid up in the
14 ¶ And this is the law of the meat offering: the sons of Aaron shall offer it before the Lord, before the altar.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the Lord.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them shall be holy.

sons eat.] If they had no pollution upon them, xxii. 6 (see chap. ii. 5). The reason of the precept was (as R. Levi Barzel, observes, Precept. cxxxiii.), that it preserved the dignity of the sacrifice to have it eaten only by the priests; and by them (I may add, only in the holy place, and not carried out from thence, as it here follows.

With unleavened bread] There is nothing in the Hebrew text to answer unto the word with, which makes the sense unaccountable, that otherwise is easy and natural, if we translate it as the Hebrew words plainly signify, unleavened it shall be eaten, see x. 13. In the holy place.] There was a room in the court of the priests, where they ate these holy things, as Kuchenberg, and the learned Huetius, have observed. Which may be confirmed out of Numb. xviii. 10, where the most holy place can signify nothing but the court of the priests, as L'Empereur rightly understands it in his Annot. upon Middoth. cap. 2, sect. 6.

In the court—they shall eat it.] As the priests did eat it in their own court, so their male children had place in the court of the Israelites wherein to eat it (x. 12, 13). And this is, as I have observed, the reason the Lord, because this was a part of the tabernacle: as was also the court of the women, where there was a place for the priests' daughters to eat, as well as their sons, of the firstlings that were offered to the Lord (Numb. xviii. 19).

Ver. 17. It shall not be baken with leaven.] There were two little rooms at the east gate of the court of the temple, called the gate of Nicander; one of which was a vestry for the priests to put on their garments when they went to minister; and the other was for baking this flour, and that mentioned ver. 21. So they tell us in Middoth, cap. 1, sect. 4. And therefore it is ordered to be baked without leaven, because it was a part of the Lord's sacrifice, and being offered unleavened (chapter second, ver. 11), the remainder must needs be unleavened also, because the whole was God's; and the priests could have it no other ways than it was offered unto him.

I have given it unto them for their portion.] That is, of the meat-offerings before mentioned.

It is most holy, &c.] This is the reason why it was not to be leavened, to be eaten out of the holy place (see ch. ii. ver. 10).

As is the sin offering.] See ver. 26, and vii. 6.

Ver. 18. All the males among the children of Aaron shall eat of it.] And none but they, because it was a thing most holy.

It shall be a statute for ever.] That is, as long as the law about sacrifices shall last. Every one that toucheth them shall be holy.] According to this translation of these words, the meaning is, that it was not sufficient to be descended of priests, and to be males, but they were also to be free from any legal defilement, who were admitted to eat of this offering (xxii. 6). But these very words, which we here translate every one, in the twenty-seventh verse we translate whatsoever; and then the
CHAPTER VI.

19 ¶ And the Lord spake unto Moses, saying,

20 This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the Lord.

meaning is, “Every thing that toucheth them shall be made holy by them.” That is, the very dishes into which such holy things were put, or the spoons, or knives, wherewith they were eaten, were never to be employed to any other use (see Exod. xxix. 37).

Ver. 19.] At the same time the Lord gave direction about another offering, near of kin to the former; but not yet mentioned.

Ver. 20. This is the offering of Aaron and of his sons. The Jews call this a minchah of intiation; which every high-priest, and every other priest (as they understand it), were bound to offer, when they were consecrated; and the high-priest to continue every day of his life, as he lived. So Abarbinel, in his preface to this book (sect. 2), reckoning the various sorts of meat-offerings, makes this the fourth kind; which the high-priest offered every day, and every other priest once in his life, viz. when he first was admitted to minister at the altar, at the age of twenty years. For both these meat-offerings, saith he, are comprehended in this verse. But it may as well be understood only of Aaron, and his successors in the priesthood, of whom the following words seem to speak, and not of the common priests.

In the day when he is anointed. The Hebrew word before may be translated from the day; and so the Jews understand it, that he was to make this oblation, not only upon the day of his consecration, but ever after (as I said), every day, as long as he continued in the priesthood. And so the next words seem to explain it.

The tenth part of an ephah of fine flour for a meat offering perpetual. The high-priest, saith Josephus (lib. iii. Antiq. cap. 10), sacrificed twice every day at his own charges; and then he describes this very offering, which was distinct from that which attended the oblation every day (which see in the next verse, &c.). As also the manner of this meat-offering, and by the manner of ordering it. For that seems to have been raw flour, mixed with oil; but this baken, as it follows in the next verse (see Exod. xxix. 40, 41). The reason why it is here mentioned, is, because it was a minchah (or meat-offering), of whose rites Moses is treating; and this is an exception from that rule.

Ver. 21. In a pan shall it be made with oil. With three logs of oil; as the Jews determine. When it is baken. See ver. 17.

Thou shalt bring it in. Unto the altar. And the baken pieces—shall thou offer, &c. If it was a meat-offering of the high-priest, it was divided into twelve pieces (as Maimonides saith); if of a common priest (for they shall have both to be included in this law) then into ten pieces; which were so exactly divided, that half of them were offered in the morning, and the other half in the evening. And the handful of frankincense (which they say was offered with them) was in like manner divided, and burnt on the altar (Muze Korban, cap. 13).

Ver. 22. The priests of his sons—shall offer it. What he had said of Aaron and his sons in general (ver. 20), he now particularly requires of every son of his, that should succeed him in his office. For which there was the greater necessity, because (as R. Levi of Barcelona understands it, Priscept. cxxxiv.) the high-priest was an ambassador between the Israelites and their heavenly Father (by whom their prayers were offered to God, and who made reconciliation for them), and therefore should be bound, in all reason, to offer a perpetual sacrifice twice every day, for the constant needs of the congregation; and to apply his mind to this (as he speaks), that he and they might be the better for it.

It is a statute for ever. As long as that priesthood continued.

It shall be wholly burnt. In which it differed from other meat-offerings, as will appear in the next verse.

Ver. 23. For every meat offering for the priest. Or of the priest. This may seem to relate to every common priest; who were not all bound to offer this sacrifice every day, but only he who did it in the name of all the rest, viz. the priest who offered the daily burnt-sacrifice. He may be well thought to have been obliged to this by which means this meat-offering was offered to God every day, by one or other of them, and never omitted. But Abarbinel (as I noted before, ver. 20) thinks, that only the high-priest was bound to offer this meat-offering every day; and every other priest once in his life, viz. when he began his ministry.

Shall be wholly burnt: it shall not be eaten. The priests had all the meat-offerings which were brought by the people, except one handful which was offered to the Lord (see chapter second, ver. 2, 3). But of their own meat-offerings they were not to taste, but wholly burnt them on the altar. For it had not been seemly for him, both to offer unto God, and to eat of it as if it were his own; as Maimonides speaks (par. ii. More Nathan). But R. Levi Barzilai does give the reason (Priscept, exli). the scope of the sacrifice being to raise the mind of him that offered it unto God, it was not fit he should think of eating any part of his own offering; which would have taken his mind off from God.

Ver. 24.] He added further several things concerning other offerings; which perhaps were delivered at the same time with the foregoing; being still concerning the priests (see ver. 8, 9). And therefore the next verse begins thus, “Speak unto Aaron and his sons, saying.”

Ver. 25. This is the law of the sin offering. That is, for particular persons; that for the priests themselves being governed by another law. For it is plain, that, in the fourth chapter, he distinguishes the two kinds: one, whose blood was carried into the sanctuary, and the flesh of it burnt entirely without the camp (ver. 7, 8, &c. and here ver. 30), and another, whose blood was not carried into the sanctuary; the flesh of which the priests were to eat, as is here directed.

Where the burnt offering is killed. See iv. 24, 29, 31. It is most holy. This is the reason of what follows.
offering be killed before the Lord: it is most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whosoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

that none might eat of it but those who were holy to the Lord.

Ver. 26. The priest that offereth it for sin, shall eat it.] The flesh of this sin-offering fell to the share of him who offered the sacrifice that day; and to his male children: though he might invite any other priests, and their sons, to partake with him, if he pleased; as appears from ver. 29. I need not add, that the imnimur, as the Hebrews call them, were excepted: that is, the fat, &c., mentioned iii. 9, 10, iv. 26, which were to be wholly burned upon the altar.

In the holy place shall it be eaten, &c.] See ver. 16. For it being most holy (as the words are in the conclusion of the foregoing verse), it was to be eaten in the holy place; and that the same day and night when it was offered; and none of it to be kept till the morning. Whereas some of the peace-offerings (which they called the lighter holy things) might be eaten the next day (vii. 16). See Maimonides, Mere Nevochim, par. iii. cap. 46. This seems to have been imitated by the heathen, who required that their most holy sacrifices should not be carried out of the temple; as the scholarian upon Aristophanes's Equites observes, concerning the sacrifices offered to Ceres and Proserpina: ονε ἐξην τὰ θυσίαν Δημήτριου καὶ Περσεπήν Ιείω θείων.

Ver. 27. Whosoever shall touch the flesh] See ver. 18.

And when there is sprinkled of the blood thereof upon any garment,] This is commonly understood of the priest's garment, who alone sprinkled the blood. But his garments being holy, the blood that might chance to fall upon them was not thereby all dishonoured: and therefore (if this be the meaning) we are to understand, that the garments would appear less venerable, when they were spotted with blood; and upon that account were to be washed. If we take it for the garment of him that brought the sacrifice, which when it was killed, the blood might chance to spirt upon his clothes; then the washing of them was out of reverence to the blood; which, being holy, was not to remain upon a common garment. Which way soever it be interpreted, the intention, it is manifest, was to preserve in their minds an awful regard to God, and to whatsoever belonged unto his service.

Thou shalt wash that whereon it was sprinkled in the holy place.] Where there was a room (after the temple was built) which was called mishah hagullath, the chamber of the spring, or well, out of which water was drawn for the use of the court of the sanctuary. And there it is probable, these garments were washed (see Codex Middoth, cap. 5, sect. 3).

Ver. 28. But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile within the holy place, shall be eaten: it shall be burnt in the fire.

If it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.] Nothing could so easily sink into this, being a solid metal: but whatsoever stuck to it might be rubbed out and cleansed by washing. From this verse compared with other places, it seems apparent, that nothing was roasted in the sanctuary, but only boiled. So we find the peace-offerings (mentioned 1 Sam. ii. 13, 14, 15), were constantly scoured; and all other holy offerings, except the paschal lamb (which they roasted at home), 2 Chron. xxxv. 15. And after their return from the captivity of Babylon, the same is intimated in the last verse of the prophecy of Zechariah.

Ver. 29.] See ver. 16, and 26.

Ver. 30. And no sin offering.] Or rather, but no sin offering.

Whereof any of the blood is brought—to reconcile within the holy place, shall be eaten, &c.] Such were those sin-offerings for the high-priest (iv. 3), and for the whole congregation, upon particular occasions (iv. 13, &c.). Or upon the day of general sanctification (xvi. 27). No part of these was to be eaten, but entirely burnt in the fire; as it here follows in the end of this verse. There is no necessity of Maimonides's observation upon these words; that no man whatsoever might eat of these sacrifices: for if the priest might not, they were certainly prohibited to all other persons.
CHAPTER VII.

1. The law of the trespass offering. 11 And of the peace offerings, 12 whether it be for a thanksgiving, 16 or a vow, or a freewill offering. 22 The fat, 26 and the blood, are forbidden. 23 The priests' portion in the peace offerings.

1 Likewise this is the law of the trespass offering: it is most holy.

2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of all the fat thereof; the rump, and the fat that covereth the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

CHAP. VII.

Ver. 1. Trespass offering.] The people were directed before in what cases they should bring this sort of offering; and I have noted the difference between them and sin-offerings (v. 15); but now the priests are directed in their office about trespass-offerings.

The blood thereof shall be sprinkled round about upon the altar. This is a different rite from that which was observed in the sin-offerings; whose blood was put upon the horns of the altar (iv. 29, 31), and the blood of such sin-offerings as were made for the high-priest, or the whole congregation, was also to be sprinkled seven times before the vail of the sanctuary (iv. 6, 17). But this was to be sprinkled round about the altar of burnt-offering; according to the manner used in the whole burnt-offerings (i. 11), and in the peace-offerings (iii. 3, 5), only with this difference, that there being a scarlet thread, or line, which went round about the altar exactly in the middle, the blood of the whole burnt-offerings was sprinkled round about above the line, and the blood of the trespass-offerings, and the peace-offerings, round about below the line (see Codex Middoth, cap. 3, sect. 1, and L'Empereur, Annot. 12).

Ver. 3. He shall offer.] This was the work of the priest, first to offer unto God his part of the sacrifice.

The rump.] All the fat belonging unto God; this is particularly mentioned in the first place, as the principal fat. For the tails of their sheep in those countries (and no other creature but a ram was allowed for a trespass-offering, as was before noted) were of a precious value amongst the ancients; as hath been noted by many; particularly by the famous Bochartus, in his Hierozoicon (par. i. lib. ii. cap. 45), and lately by another excellent person, Jobus Ludolphus, in his Ethiopic History (lib. i. cap. 10, n. 16), and in his commentaries on it (num. 76). And therefore it is called, both here and in other places, by the peculiar name of alia; whereas the tail or rump of other creatures, is called xanah (see what I have noted upon lii. 9).

The fat.] This, and all that follows in the next verse, hath been explained before (iii. 3, 4, 8, 9).

5 And the priest shall burn them upon the altar for an offering made by fire unto the Lord: it is a trespass offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

7 As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.

Ver. 5. The priest shall burn them, &c.] As he did the fat of the sin-offerings and peace-offerings (iv. 26, 31).

Ver. 6. Every male among the priests shall eat thereof, &c.] All the fat being offered to God, the flesh became the portion of the priest; who, with his male children, but not females, were to eat it: but not in any place out of the sanctuary; as it here follows (see vi. 18, 26, 29).

Ver. 7. As the sin offering is, so is the trespass offering.] In this matter (though in other things they differed), for the same rule is given here about the trespass-offering, that is given in the chapter foregoing (ver. 26), about the sin-offering.

The priest that maketh atonement therewith shall have it.] Who might invite other priests, if he pleased, to eat with him, and with his sons: but he was not bound to it: for the flesh of this sacrifice was entirely his own.

Ver. 8. The priest that offereth any man's burnt offering, even the priest.] Or, that priest who offered it.

Shall have to himself the skin of the burnt offering.] All the flesh of the burnt-offerings being wholly consumed, as well as the fat, upon the altar (ch. i. ver. 8), there was nothing that could fall to the share of the priest, but only the skins which is here given him for his pains. I observed upon Gen. iii. 21, that it is probable that Adam himself offered the first sacrifice; and had the skin given him by God, to make garments for him and for his wife. In conformity to which the priests ever after had the skins of the whole burnt-offerings for their portion. Which was a custom among the gentiles (as well as the Jews), who gave the skins of their sacrifices to their priests, when they were not burnt with the sacrifices, as in some sin-offerings they were among the Jews (iv. 11). Who employed them to a superstitious use, by lying upon them in their temples, in hope to have future things revealed to them in their dreams. This Dillherrus hath observed, out of these words of Viegli:

"Hac doma Sacerdos Quum tulit, et casumur vivum sub nocte silenti Pellibus incubat stratis, somnoque petivit, Multa noxie simulacra videt variantis moris, Et varias audit voces, fruiturque Deorum Colloquent."
9 And all the meat offering that is baked in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.
10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.
11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord.
12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and un

— Ver. 9.] See concerning these various sorts of meat-offerings in the second chapter, ver. 4, 5, 7.

Shall be the priest's?] All but the memorial of it, which was burnt upon the altar.

That offereth it?] That particular priest who offered it was to have the remainder for his portion.

Ver. 10. Every meat offering.] Or, but every meat offering: for here is an exception to the foregoing rule.

Mingled with oil, and dry.] The foregoing verse speaks of such meat-offerings as were any ways baked; but this of those that were raw: which were of two sorts; either of flour mingled with oil, as all voluntary offerings of this sort were (ii. 1), or dry without any oil, as some sin-offerings were (v. 11), and the offering of jealousy (Numb. v. 15).

Shall all the sons of Aaron have.] All the priests who attended on that day were to have an equal share in this kind of meat-offerings; though he alone who ministered at the altar had the baked meat-offerings. There are some, indeed, who can see no reason for this difference (though this last sort, others think, was more easily divided, and therefore shared among them all), and consequently take these words to signify the same with those in the foregoing verse: "Every one, in the course of his attendance, 9, 10." But here are reasons for the last place, in his directions he gives to the priests about them; because as there were several sorts of them, so there were various rites to be observed about them. Which rites, as I observed before, are called here the law of such sacrifices.

Ver. 11. This is the law—of peace offerings, &c.] This is the only sort of offerings remaining to be spoken of; which, when he required them of the people, are mentioned in the third place, after the burnt-offerings and meat-offerings; before the sin-offerings and trespass-offerings. But here are reasons why this was placed for the last place, in his directions he gives to the priests about them; because as there were several sorts of them, so there were various rites to be observed about them. Which rites, as I observed before, are called here the law of such sacrifices.

Ver. 12. If he offer it for a thanksgiving.] In this, and in the sixteenth verse, we have an account of three sorts of peace-offerings. This, which was the principal, for benefits received from God's bounty; the other two, for the obtaining such blessings as they desired to receive. And this of thanksgiving, was either general for the whole congregation (of which there was but one only, at one time of the year, in the feast of Pentecost, xxiii. 19, which was accounted naturally, particularly for private persons, as occasion offered, which were accounted less holy. And they are these here mentioned; which might be either of the flock, or of the herd (but no birds), and either greater or smaller of those kinds; that is, of the herd from the first year to the third, and of the flock from the first to the second year complete. If they were older, they were not fit for sacrifice. All this, R. Levi Barzelonita (Precept. cxxxviii.), explains at large.

He shall offer with the sacrifice of thanksgiving.] The same R. Levi observes, that some peace-offerings were offered without any bread; viz. such as they called hagigah and shinmah, sacrifices of festivity and rejoicing; i.e. at their great solemn festivals. But these here mentioned were all offered with bread; and the reason is, that they did not belong to a distinct sort of sacrifices, such as those mentioned in the hundred-and-seventh Psalm; from tempests at sea, or dangerous travels through the wilderness, and the like. Aben Ezra also seems to have been of the same opinion with him, that men being delivered out of straits and distresses, gave thanks to God by this oblation. But I can find no ground for this limitation; it being far more likely, that this sacrifice was offered by all devout persons, for any mercy whatsoever that God bestowed upon them.

Unleavened cakes.] For none of God's bread was to be leavened (see ch. ii. 11).

Ver. 13. Besides the cakes.] Before mentioned; which were to be unleavened.

He shall offer—leavened bread?] Not upon the altar (for that was absolutely forbidden in the forenamed chapter of this book), but he was to give it to the priest who waited at the altar, and was to partake of this sacrifice, and to rejoice together with him that offered it. Which is the reason that such different sorts of cakes are ordered in the foregoing verse, all unleavened (of which the priest was to have his share), and also others leavened, which are prescribed in this verse; that God's family (his servants the priests) might want no variety of bread, at their feasts and in their families; and that God might common friendship with those who offered the sacrifice, by accepting the same bread at his own table, which they were wont to use at theirs.

Ver. 14. He shall offer one out of the whole oblation, &c.] One of the cakes before mentioned (ver. 12), was to be presented to God for a heave-offering; concerning which, see Exod. xxix. 24, 25.

It shall be the priest's.] Having offered one cake out of the whole, all that remained was the portion of the priest who sprinkled the blood of the peace-offerings on the altar.

Ver. 15. The reason of this, which was observed in most of their sacred feasts (particularly in the paschal lamb, Exod. xxii. 20, and in the manna itself, xvi. 19, to 21, was on of the opinion and propriety of the sacrifices; that they might not be in danger to be corrupted, or turned to any profane use, or gratify men's covetousness. For, as Philo observes (in his book of Sacrifice), "It was not fit that these holy things should be put into their cup-boards, but immediately set before those who are in need, for they were no longer holy the moment they were offered: who, being himself most liberal and bountiful, would have guests invited to his table to partake with those who offered the sacrifice. Whom he would not have to look upon themselves as masters of the feast, εὐτροφοῦν γὰρ ἐνώπιον τοιοῦτος ὁ ἱερεὺς ζώος ὁ θεός.
day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

CHAPTER VII.

As not to call poor enough to eat all in two days' time, they were to have no further benefit of the flesh of this sacrifice; but what remained of it on the third day was to be burnt. Which was to preserve the dignity of the sacrifice, as the Jews speak, in preventing its stinking. And there was no nobler way of consuming it than by fire, which consumed the sacrifice on the altar. So R. Levi Barzel. observes, Præcept. cxxxviii. where he also adds, that God taught them hereby not to be solicitous for the future, nor careful to hoard up more than needed; when they saw him command the holy flesh to be destroyed, after the time allotted for its use, as the Targum says. The heathens also themselves thought this a decent rite; for there was a sacrifice at Rome, which they called Proterea (as Bochart observes out of Macrobius, lib. ii. Saturnal. cap. 2), in which the custom was, ut si quid ex epulis superfusisset, igne consumetur; "that if any thing of the feast remained, it was consumed in the fire" (see Hiziezoic. par. i. lib. ii. cap. 50).

Ver. 18. If any of the flesh—be eaten at all on the third day, it shall not be accepted, &c. He lost the fruit of his sacrifice which he had offered to God by this profanation; which destroyed the grace and favour which it had procured him with God.

Neither shall it be imputed to him that offereth it.] He shall not be thought to have made any offering at all.

It shall be an abomination,] And, more than that, it rendered him abominable; being abominable itself: and made him liable to be scourged, as the Jews here understand the last words of this verse, he shall bear his iniquity. Which, I think, also signifies, that he should lie under a great guilt, till it was purchased by a trespass-offering mentioned ver. 12. None of which was to be kept longer than two days at the most.

There is no place here assigned, when these sacrifices should be eaten, at the sanctuary; as there is for the other, vi. 16, 26, and here in this chapter, ver. 6. The reason is, because there was such a multitude of them, that it might have made too great a crowd in the court of the Israelites, if they had been confined to it. Where they might eat them anywhere in the camp; which was pitched round about the tabernacle; only it was to be in a clean place, where the priests might eat them as well as the people (x. 14).

Ver. 17.] If there were such plenty, or they and their friends were so few, or they were so niggardly
LEVITICUS.

20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover, the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, even that soul shall be cut off from his people.

22 ¶ And the Lord spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

and by Samuel, when he entertained Saul (1 Sam. ix. 13, 24). And when the kingdom was renewed to Saul at Gilgal, there was a public feast made on these offerings, with great rejoicing (1 Sam. xi. 15). And the feast was made for Jesse and his sons (xxi. 2, 5). And by David, when he entertained the people (1 Chron. xvi. 3). And by Solomon, at the dedication of the temple (1 Kings vii. 53). And all the children of Israel made such a feast, at their return from Babylon (Neh. vii. 19). There are many examples also of the like feasts among the heathens; particularly in Homer, where Agamemnon (IIiad. i.) offered a beast before a feast upon it. And Nestor (Odiss. iii.) offered a sacrifice of eighty-two oxen, and made the like entertainment.

Ver. 20. Pertain unto the Lord.] By these last words it appears, that the whole offering was the Lord's, whose bounty entertained him and his friends, to whom he gave the greatest part of it.

Having his uncleanness upon him.] In this verse and in the next, any one that had any legal defilement upon him is prohibited, under a severe penalty, to eat of the peace-offerings.

And they might be made unclean, either by impurity in their own body, or by the contact of unclean things; of the former of which he speaks in this verse; and of the latter in the next. Both were to be punished with cutting off, which is an explanation elsewhere (Gen. xvii. 14). From whence it was that the Jews were so very careful, not to go into the judgment-hall when our Saviour was condemned, lest they should be defiled, but that they might eat the passover (John xvi. 28), at which feast, peace-offerings were offered together with the passchal lamb (see more of this, xxii. 2—9).

Ver. 21. All these several sorts of uncleanness, contracted by touching things unclean, we shall find in the following chapters, xi. &c.

And eat the flesh of the sacrifices, &c.] The intention of such precepts was, that the greater reverence (as Maimonides speaks, par. iii. More Nevoch, cap. 41) might be maintained towards the sacrifices which were offered unto God. Upon which account, Julian highly commends Moses, who, he saith (as St. Cyril quotes his words, lib. ix. contra Julian.), was εὐ♭ολος καὶ ὑπάρχων τῆς ῥητῆς ἑλληνικῆς, "truly religious about the eating of holy things;" which he proves from these very words of Moses. But his conclusion from thence was very frigid, as St. Cyril calls it, that Christians were therefore to blame, because they would not partake of such sacrifices: for we abstain not from them, saith that father, as unclean things, but ἵππα δὲ μολομοῦ ὡς ἐκ τῶν ἓμων ἑλληνικῶν, "we rather make a progress, as from types, unto the truth."

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people.

26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

27 Whosoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

Ver. 22.] At the same time that all these precepts were ordered to be delivered to the priests, he takes occasion to repeat several precepts he had before given, which concern all the people; because it was of great moment to have them observed.

Ver. 23. Ye shall eat no manner of fat.] Because this was God's part, and therefore not to be eaten by any one, but burnt upon his altar (see iii. 16, 17). And the reason Maimonides gives, why it was reserved for him alone, was, because it was very delicious to the taste (More Nevoch. par. iii. cap. 41).

Of ox, or of sheep, or of goat.] The Jews restrain this precept to these three sorts of creatures (which were the only beasts that were offered on the altar), taking the fat of all other beasts to be lawful (so R. Levi, before mentioned, Precept. cxlviii.).

Ver. 21. The fat of the beast.] Of one of the forenamed beasts, which alone were allowed in sacrifices.

That dieth of itself, &c.] Though the flesh of such beasts was unclean, yet they might apply the fat, when separated from the body, to any use: only they might not eat it.

Ver. 25.] This seems to justify the opinion of those Jews who restrain the eating of fat only to the three sorts of creatures mentioned ver. 23, as was there observed.

Even the soul that eateth it, shall be cut off.] If he did in presumption eat it, but if through inadvertence, he was to be scourged, as the Jewish doctors affirm. Yet, if he did it a second time, scourging did not suffice; but they shut him up in a little cave, where he could not stand upright, nor had room to sit down; and there fed him with the bread and water of affliction, till his bowels were sorely pinched, &c., as Maimonides describes this punishment (see Schikkard's Mischpat Hammenelek, and Carpovius's annot. on him, cap. 2, Theor. vii.).

Ver. 26. Ye shall eat no manner of blood.] See iii. 17. Men were very prone to this in those times (as Maimonides thinks), whereby they ran into idolatrous worship. Which was the reason God restrained them from it, by threatening cutting off (ver. 27) to those who were guilty of it (More Nevoch. par. iii. cap. 41).

In any of your dwellings.] This is added to signify, that they might no more eat of the blood of those beasts which they killed at home, than of those slain at the altar.

Ver. 27. Whosoever soul it be that eateth any manner of blood, &c.] The reason of it is given, xvii. 10, 11. But the Jews here distinguish (particularly R. Levi Barzelenota, Precept. cxviii.) between the blood of the soul, or the life (as they speak), and the blood of a member. The former, which ran out freely when the beast was killed, in which was the life of the beast,
29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the Lord shall bring his oblation unto the Lord of the sacrifice of his peace offerings.

30 His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the Lord.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.

34 For the wave breast and the heave shoul-

is that which is here meant, as Moses more fully explains it, in the place before mentioned. The other, which remained in the several parts of the beast, they looked upon as belonging to the flesh, and therefore might be eaten with it.

Ver. 28.] He delivered at the same time some other rules to be observed by the people in these matters (see ver. 22).

Ver. 29. That offereth the sacrifice of his peace offerings] The meaning may be no more than this, that before he and his friends feasted together, as is directed ver. 15, &c. he was to take care to bring his oblation unto the Lord, that is, to see that God had his part of the peace-offering; for till that was offered, none could meddle with the rest. But if the import of the Hebrew words be well observed, they seem to have a further meaning; which is, that whenever any man brought the sacrifice (which in the Hebrew is here called zebach) of his peace-offerings, he should also bring his oblation (which, in distinction from the other, is called korban), that is, a mincha, or meat-offering together with it; that the feast which was to be made, might be completely furnished with bread and wine, as well as the flesh of the sacrifice.

Ver. 30. His own hands shall bring the offerings] The sacrifice being slain and divided, the priest was to put what belonged unto the Lord into the man's own hands (viz. the fat, with the breast and the shoulder), that he might present it himself unto the Divine Majesty.

That the breast may be waved This is the manner wherein it was to be presented; the man was to lift it up over his head, and wave it to and fro; his hands being supported and guided by the priest (see Exod. xxxix. 24, and Num. vi. 19, 20). Maimonides describes the order of it in this manner: first, the priest put into the man's hands the fat; and then laid upon it the breast and the shoulder; and after that, one of the priests of the cakes for the meat-offering upon them; all which he waved about.

Ver. 31.] When that part which belonged to God's altar (viz. the fat) had been burnt there, the priests had the breast and the shoulder to their own use; as servants have what comes from their master's table. For it was all offered unto God (ver. 29, 30), who, taking only the fat for himself, bade them take the rest, viz. the breast and the shoulder: which had been presented unto God by waving them to and fro, as a sacrifice to the Lord of the world; but by him bestowed upon his ministers for their maintenance in his service. This is more fully expressed in the three next verses; in which there is no difficulty, and therefore I shall but lightly touch them.

Ver. 32.] This is only a more particular declaration what belonged to the priest; who was to have not only the breast before mentioned, but also the right shoulder.

Ver. 33.] This is still a more special direction, providing for the encouragement of that priest, who, on that day, ministered at the altar; unto whom the right shoulder was appropriated, as a reward of his pains in offering the sacrifice.

Ver. 34.] This doth not contradict what I observed just before; for when he saith, he hath given these to Aaron the priest and his sons, the meaning must be, to those of his sons, who, at the time when these were offered, sprinkled the blood and burnt the fat.

Ver. 35. This is the portion of the anointing.] In the Hebrew the words are, This is the anointing of Aaron, &c., that is, this they have in right of their vocation to the priest's office; which entitles them to all before mentioned.

In the day.] The Hebrew word bejom may, both here and in the next verse, be translated (as I observed before, vi. 29) from the day, and ever after.

When he presented them.] Made them draw near to attend upon him at his altar.

Ver. 36. In the day that he anointed them.] By virtue of a grant from God when they were made priests, to enjoy this benefit in all future ages.

By a statute for ever.] As long as this law of sacrifices and this priesthood shall last (see vi. 22).

Ver. 37.] This verse contains a summary of what he had commanded Aaron and his sons, from the ninth verse of the sixth chapter unto this place.

Of the consecrations.] The whole order of their consecration is not here directed (but in Exod. xxxix), only something belonging to that matter (vi. 30, &c.).

Ver. 38. Which the Lord commanded Moses in Mount Sinai.] In that mountaneous country which lay near to Mount Sinai, as Maimonides truly expounds it. For he was come down from Mount Sinai, and had delivered to them all that he received there (Exod. xxxiv. 29, 32), before these commands were given: but they still continued near unto it; and so the word behor may be translated, by Mount Sinai. For, as the last words of this verse tell us, they were still in the wilderness of Sinai: that is, in that part of the wilderness which took its name from its nearness to Mount Sinai.

In the day that he commanded.] This doth not
Which the Lord commanded Moses in mount Sinai, in the day that he commanded the

precisely signify, that he commanded Aaron and his sons (ver. 3, &c.) all these things, on the very same day that he commanded the children of Israel what

oblations to bring (ch. i. 2, &c.), but they were delivered all at the same time, immediately after the other, without any other commandments intervening.

CHAPTER VIII.


1. And the Lord spake unto Moses, saying, 2. Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; 3. And gather thou all the congregation together unto the door of the tabernacle of the congregation. 4. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5. And Moses said unto the congregation, This is the thing which the Lord commanded to be done.

6. And Moses brought Aaron and his sons, and washed them with water.

7. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8. And he put the breastplate upon him: also

conveniently hold, met together to be spectators of this solemnity.

Ver. 5. This is the thing which the Lord commanded to be done.] I am now about to execute what God hath formerly commanded, when I was with him in the holy mount (Exod. xxix. 4). At what time this was executed, is a question among learned men. And our great primates of Ireland places this consecration of Aaron and his sons, together with the tabernacle and all things belonging to it, in the second month of the second year, after they came out of Egypt; moved thereunto, I suppose, by what is said in Numb. vii. 1. 2. So that, according to his opinion, the numbering of the people, and the separation of the Levites to God’s service, preceded this action. But I do not see any reason why we should not think all things were done in the order wherein they are related. And then this consecration was performed in the first month of that year; after the tabernacle had been erected and set apart for the habitation of the Divine Majesty (see Exod. xl. 17, 19).

Ver. 1. Moses consecrated Aaron and his sons.] To the door of the tabernacle of the congregation; as he had been directed (Exod. xxix. 4).

Washed them with water.] As is there also directed; having first likewise washed himself (x1. 31).

Ver. 7. Moses, by an extraordinary commission from God, performed the office of a high-priest on this day, and the six days following; and put Aaron in possession of his office by clothing him with the garments here mentioned (according to the orders which had been given, Exod. xxix. 5, &c.), which was thought sufficient for the consecration of a high-priest, after the captivity of Babylon: when they wanted the holy oil, as hath been before observed. Whence Philo often calls Moses by the name of Ἀρχεπρεύς, i.e. high-priest, and in Shemoth Rabba the tradition is, that he continued high-priest all the time they continued in the wilderness: though others, they confess, are of opinion (which is the truth) that he officiated only the seven days of the consecration; after which this office was settled in Aaron (see Selden, lib. i. de Succession, in Pontificatum, cap. 1).

Ver. 8.] See Exod. xxviii. 30. It is observable that he saith nothing here in this place of the precious stones, but only mentions urim and thummim;
ne put in the breastplate the Urim and the Thummim.
9 And he put the mitre upon his head; also upon the mitre, even upon his forehead, did he put the golden plate, the holy crown; as the Lord commanded Moses.
10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.
11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

as in Exod. xxxix. 10 (where he describes the same thing), he makes mention only of the four rows of stones, but saith not one word of urim and thummim, which I look upon as a proof that they were all one.

Ver. 9. According as God commanded him in Exod. xxviii. 36, 37, &c., xxix. 6.

Ver. 10. Moses took the anointing oil.] See Exod. xxix. 26, &c., and xl. 9—11. There being several ways of anointing a thing or person, either by pouring oil upon them, or by putting it upon them with the finger, or by sprinkling; it is an improbable conjecture of Fortunatus Seacchus, that Moses anointed Aaron therewith and its utensils, by dipping his finger in the oil, and putting it upon them. For though the word mashach, which he useth for anointing, be general, yet the Vulgar expressing it by linwent, and the LXX. by ἱποτζα (which import this particular sort of anointing), and there being different words used to express the anointing of the altar and of Aaron, it may well incline one to his opinion (Myrothec. 2, Saer. Elrechrysm. cap. 70).

Sanctified them.] Set them apart by this unction for the holy use; for which they were designed.

Ver. 11. He sprinkled thereof upon the altar seven times.] We do not find this expressly before directed; but the intention of anointing the altar being to make it most holy (because it was to sanctify all that was laid upon it), it was very fit it should be both sprinkled seven times with oil, and also sanctified: in token of its extraordinary sanctity, which was put upon it by this very solemn rite. For here are two distinct words about this anointing; the first is zaz, he sprinkled of the oil upon it; and then jismashach, he anointed it, by putting some of the oil on it; whereas it is said of the tabernacle, and of the things there, only jismashach, he anointed them, without any sprinkling.

Some think, that the altar being mentioned twice in this verse, he speaks of the altar of incense, as well as of the altar of burnt-offerings. But it is plain by those places in Exodus it was the altar of burnt-offerings, which was thus sanctified; and here the laver and its foot (which stood in the same court) is sanctified with it. As for the altar of incense, it is included in what is said in the foregoing verse, that he anointed the tabernacle and all therein.

Both the laver and his foot.] It may be thought that he sprinkled with oil the laver and its foot, as well as anointed them; which is the opinion of the foregoing Fort. Seacchus. But the Hebrew words will not warrant it; for they only signify that they were anointed as the altar was after its aspersion.

Ver. 12. He poured of the anointing oil upon Aaron's head.] Here now is a third word, distinct from the two former, viz. jitszak, which signifies there was more done to Aaron than to any of the holy things, to sanctify him to his office; for the holy oil was poured on his head.

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him
13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.
14 And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering;
15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the

Anointed him.] Perhaps he drew the oil with his finger upon his forehead, after it was poured on his head, as the Jews think he did (see Exod. xxix. 7, 8, xxx. 30, xl. 13).

To sanctify him.] i. e. Set him apart to this sacred office. Now this consecration of Aaron and his sons being mentioned here together with the consecration of the tabernacle, and all belonging to it, it hath made some conclude, that both were done at the very same time. But I have given some arguments to prove the contrary, upon Exod. xli. 17, 18. And the meaning of these three verses (tenth, eleventh, and twelfth of this chapter) was, not that they were consecrated at the same time, but with the same oil. For first he says, Moses took the anointing oil: and shows how it was employed after a different manner upon the tabernacle and its utensils, upon the altar, and upon Aaron, on whose head it was poured; whereas the former had it only put upon them with the finger, or were sprinkled with it. But though they were not consecrated together, yet their consecration immediately followed one another. For seven days being spent in sanctifying the tabernacle and the altar, then immediately began the sanctification of Aaron and his sons; during which time Moses may be supposed to have received the foregoing laws about sacrifices, in which they were to be employed as soon as they were consecrated. And the seven days for the consecration of Aaron and his sons are immediately succeeding the other seven days which were spent in the consecration of the tabernacle and the altar; it may be the reason why they are here successively mentioned both together, and neither of them mentioned before. For if the account we have in the fortieth of Exodus concerning these things be well attended to, it will appear that nothing is there said of the anointing of the tabernacle, or any thing else; but only that he set it up the first day of the month, as he was commanded, ver. 2, &c. and 17, &c. And he is commanded in like manner to take the anointing oil, and anoint the tabernacle and all therein (ver. 9, &c.), and then to anoint Aaron and his sons (ver. 13, 15); but he relates nothing of his doing either of them till now, when he executed those commands.


As the Lord commanded Moses.] He commanded him also to anoint them at the same time (Exod. xxviii. 41, xl. 15), but it is not here mentioned; because they were not anointed as he was, by pouring oil upon their heads; but sprinkling it on their garments, with the blood of the sacrifice offered for them. And that he did afterward as he had been ordered, ver. 30 (see Exod. xxviii. 41, xxix. 7).


For the sin offering.] So it was designed to be, Exod. xxix. 11.
altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the Lord commanded Moses.

18 ¶ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed it; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram in pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the Lord; as the Lord commanded Moses.

Aaron and his sons laid their hands upon the head of the bullock] See Exod. xxix. 10; Levit. i. 4.
Ver. 15. He slew it] Exod. xxix. 11.
Moses took the blood, and put it upon the horns of the altar.] As he had been directed, Exod. xxix. 12.
Purified the altar.] It was purified before; but this was a further purification of it; that it might be the more fit to be a place to make reconciliation upon it, as it follows in the conclusion of the verse.
Poured the blood at the bottom of the altar, &c.] The Vulgar Latin, I think, gives the true interpretation of these words, rather than translate them in this manner; *it being explained and sanctified, he poured out the blood at the bottom of the altar,* &c. Fort. Seaceus hath taken a great deal of pains to prove that this expiation (as the Vulgar Latin calls it) went before the anointing or consecration of the altar; in his Myrothec. (par. ii. cap. 31). But his arguments seem to me of no force to overthrow the opinion of Abulensis and Philo, that these words do not speak of a proper expiation of the altar; but that it was only hereby more particularly set apart (as the word sanctify signifies), to be the place where sin-offerings might be made; that men who had committed offences might be expiated by these sacrifices.
Ver. 16.] See Exod. xxix. 13.
Ver. 17. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp:] See Exod. xxix. 14. Yet we do not find that the blood of this sacrifice was carried into the holy place; and therefore it did not fall under the rule in the sixth chapter of this book (ver. 30), but might have been eaten by the priests, as is there allowed (ver. 26). Some think it sufficient, for the solution of this, to say that Aaron and his sons were not yet completely consecrated, and therefore had not a right to eat of the flesh of this sin-offering. But such persons do not consider that Moses, who now acted as a priest, could not be debarred of that benefit by this reason. And therefore it is better to say, that no high-priest, whether ordinary or extraordinary (such as Moses now was), might eat of any sin-offering, offered for their priests themselves; although the blood of it was not brought into the sanctuary. From whence we may draw this consequence: that although the sins of the people were taken away by the priests; who, by eating of their sin-offering, plainly showed that they bare their sin (as the phrase is, x. 17), yet the sins of the priests themselves could not be taken away, by any sacrifice they could offer for sin, of which they might not eat: but they were to expect, as an excellent person of our own speaks (Dr. Jackson, book ix. upon the Creed, chap. 26), a better sacrifice, made by a better high-priest, the Son of God. But these legal sacrifices, in the mean time, were offered in such a place, as prefigured the place where this better sacrifice should be offered, viz. without the camp: as when they came to their rest, without the city of Jerusalem, where our Saviour's body was offered for our redemption.
Ver. 18. He brought the ram for the burnt-offering:] According to the direction given to Moses, when he was with God in Mount Sinai (Exod. xxix. 15, 16), where all that follows here, to the end of the twenty-first verse, is explained: this being nothing else but the execution of what was before ordered.
Ver. 19. He brought the other ram,] For he was commanded to bring two, (ver. 2, and Exod. xxix. 1.) The ram of consecration:] So it is called Exod. xxix. 22, 31, for the reason there given.
Ver. 22, 24.] These two verses are explained Exod. xxix. 20, where order was given for what was now done. I shall only add a remark of R. Levi ben Gerson, upon the order wherein these sacrifices were offered; which was most rational. For, first, there was a sacrifice for sin offered (ver. 14), before they could be worthy to have any gift or present which they made to God received by him. But upon their expiation, a whole burnt-offering was accepted (ver. 16); and after that followed this sacrifice, which was a peace-offering (as appears from ver. 31), part of which was burnt upon the altar, part given to the priest, and the rest they themselves ate for whom it was offered; that it might appear they were so far in the favour of God, as to eat with him of his meat from his table. Ahabinbel hath the same observation.
Ver. 25.] All this verse likewise is there explained, Exod. xxix. 22.
Ver. 26, 28.] These three verses show, that Moses exactly followed the orders he had received, Exod. xxix. 23—25, where they have been explained.
upon his sons' hands, and waved them for a wave offering before the Lord.

28 And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the Lord.

29 And Moses took the breast, and waved it for a wave offering before the Lord; for of the ram of consecration it was Moses' part; as the Lord commanded Moses.

30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

34 As he hath done this day, so the Lord hath commanded to do, to make an atonement for you.

Ver. 28. Burnt them—upon the burnt-offering.] This shows that they were not a burnt-offering properly, as I there observed, but an appendix to it.

They were consecrations.] Because they were offered to consecrate and sanctify them, as this is explained Exod. xxix. 33 (see there).

Ver. 29. Moses took the breast, and waved it] According to the direction given Exod. xxix. 26, where it is also ordered that this should be Moses' part.

Ver. 30. Moses took of the anointing oil, and of the blood] See Exod. xxix. 21, where it appears plainly this blood that was mixed with the oil, was the blood of the ram of consecration.

Ver. 31.] God having had his part (ver. 28), and Moses, who performed the office of a priest at this time, having had that which belonged to him on that account (ver. 28), the rest was given (as the manner was in peace-offerings) to those for whom the sacrifice was offered: that is, all but the right shoulder, which was burnt upon the altar, and the wave bread, which was given to Moses, as priest (see Exod. xxxi. 31, 32).

Ver. 32. That which remaineth—shall ye burn with fire.] See Exod. xxi. 34. This shows it was of the nature of a peace-offering (vii. 15, 17).

Ver. 33. Ye shall not go out—seven days.] For till then their consecration was not perfected (as the following verbs shew), it being more than the consecration of the altar, was till a bullock had been offered, to cleanse it, and make an atonement for it, for seven days together (see Exod. xxix. 35—37). This was to make them more sensible of the great weight, as well as dignity of their office.

Ver. 34.] Every day of these seven those sacrifices were to be repeated, the sin-offering, the burnt-offering, and the peace-offering; and their garments were to be sprinkled with the blood and the anointing oil, as the Lord required when Moses was with him in the mount (Exod. xxi. 25). This shows the imperfection of all the legal sacrifices; which would not have been so often repeated, if they had been of greater efficacy; yet the continuance of them seven days, doth signify the complete consecration of these priests, according to the rites of those times. In conformity to which, our great high-priest, the Lord Christ, who was perfected by one sacrifice of himself, spent seven days in his consecration to his office. For as Aaron is commanded to attend at the tabernacle so many days together, in like manner our Lord Christ (as Dr. Jackson observes in the forenamed book, chap. 27), did attend the temple five days one after another, before his death (see John xii. 1, 12, &c. Matt. xxi. 8, 9, &c.) and having purged it on the first or second of those days, from the profaneness that was exercised in it by merchandising; and afterward hallowed it by his doctrine, and by his Divine presence, which appeared in several miraculous cures, he went the sixth day into his heavenly sanctuary, into paradise itself; to purify and sanctify it with his own blood: as Moses, at Aaron's consecration, did the material sanctuary and altar with the blood of beasts. And having rested the seventh day, finished all by his resurrection early the next day in the morning.

Ver. 35. Abide at the door of the tabernacle.] Where all things mentioned in this chapter had been done, and were still to be repeated (ver. 3, 4), for they could not go into the sanctuary till they were completed.

Day and night.] This was to make their consecration more solemn, and taken notice of by all the people.

Seven days.] By which means, a Sabbath, as the Jews observe, passed over their heads; without which, they conceive, Aaron and his sons could not have been completed. But the Sabbath of the Lord did never so exactly pass over any high-priest in his consecration, as it did over the High-priest of the New Testament. For however it were of Aaron's it was to our blessed Saviour (as the forenamed Dr. Jackson notes) a day of rest, indeed, after six days of labour, waiting, and prayer, but no Sabbath, which concluded in his bloody death and passion.

Keep the charge of the Lord.] That which he had now enjoined. Or rather, watch the tabernacle and its vessels, &c., as they were to do in time to come. The Hebrew doctors have here raised a great difficulty about the necessary easements of nature; for which they had no convenience, if they might not stir for seven days from the door of the tabernacle; and therefore they fancy, there was a hole dug in the ground for such occasions. But it is more likely they were not so confined, as not to be allowed this liberty: and one cannot well doubt of it, who considers the word minnethor here used (which we translate keep the charge of the Lord), which is a military phrase, signifying the stations and watches kept in their turns for certain hours: after which they were at liberty to attend their own affairs. Such was the charge here one may reasonably think, of not departing from the door of the tabernacle, while they were upon the guard (as we speak), which some or other of them kept night and day; in such order, that while some watched, others might sleep, or step out about the necessary occasions of nature.

That ye do not.] It may seem hard that they should be in peril of their life, if they omitted any of these rites. But this was necessary, to make those
35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the

CHAPTER IX.

1 The first offerings of Aaron, for himself and the people. 8 The sin offering, 12 and the burnt offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people. 24 Fire cometh from the Lord, upon the altar.

1 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the shall have all the sacrifice, as he must have had, according to the law of such sacrifices, being both the priest and the offerer; between whom and the priest (after the fat was burnt) all was to be shared.

Ver. 3. Unto the children of Israel thou shalt speak.] Unto all the elders (ver. 1), who were to bring the following offerings, in the name of all the people of Israel; and that by Aaron's direction, who was now to act as God's high-priest, and give out this order.

Take ye a kid of the goats for a sin offering.] The Hebrew word seir signifies a he-goat. Concerning which Maimonides (in his book concerning Sacrifices) delivers this opinion, that "all sacrifices for sin, whether of private persons, or the whole congregation, at their three principal feasts, new moons, and the day of expiation, were he-goats. For this reason, because the greatest sin and rebellion of those times was the greater sacrifice to demons, who were wont to appear in that form. For which he quotes xvii. 7, ..."They shall no more offer their sacrifices," lesseirim; which we translate unto devils: but the word seirim is but the plural number of the word seir, which signifies a goat. And further he adds, that their wise men think the sin of the whole congregation was therefore expiated by this kid of a goat, because all the family of Israel sinned about a goat when they sold Joseph into Egypt (Gen. xxxvii. 31). And such reasons, saith he, as these should not seem trifles, for the end and scope of all these actions was, to imprint and engrave on the mind of sinners the offences they had committed, that they might never forget them. According to that of David, Psalm li. 5, ..."My sin is even gone over my head." This sin-offering was different from that iv. 14, being not for any particular sin, as that was; but in general, for all the offences that the high-priest might have committed.

A calf and a lamb, both of the first year, &c.] When they were in their prime.

Ver. 5. Also a bullock and a ram. These also were, no doubt, to be without blemish, as is prescribed in the two foregoing offerings. And the Hebrew word
first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the Lord; and a meat-offering mingled with oil: for to day the Lord will appear unto you.

5 And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the Lord.

6 And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt-offering, and make an atonement for thyself,

and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.

9 And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the Lord commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and

Offer the offering of the people.] After he had offered both the sin-offering (ver. 8), and the burnt-offering (ver. 13), for himself; then he was to begin to offer for the people.

For his own sins being expiated, and his burnt-offering being accepted, he was fit to procure remission and acceptance for them.

Ver. 8. Aaron therefore went unto the altar.] That he might be ready to perform his part of the service, which was to sprinkle the blood, after he had first of all offered the morning sacrifice (see ver. 17).

Slew the calf—for himself.] Ordered it to be slain: for this was no part of the priest's work, as I showed upon the first chapter, ver. 5.

Ver. 9. The sons of Aaron brought the blood unto him.] They received it in basins as it ran from the calf when it was killed (see i. 5), and brought it unto him; who stood at the altar to receive it, and do what follows.

He dipped his finger in the blood.] The forerunner of the right hand, which had been sanctified to this ministry, by putting the blood of the sacrifice of consecration upon the thumb of the right hand (viii. 23, 24), whereby we grasp all things, and cannot hold them strongly, nor perform any thing well, if that be wanting.

Put it upon the horns of the altar.] See iv. 25.

Ver. 10. And he dipped his finger, &c.] See iv. 8, 9.

He burnt upon the altar.] Laid or disposed them upon the altar, to be burnt by the heavenly fire (ver. 24), as most understand it. And the LXX. justify this opinion; who, though they here translate it, "he offered it on the altar," yet, ver. 13, where there is the same phrase, they expressly translate it, εἴρηκεν τῷ θυσίωνα εἰς τὸ θυσίαν, "he laid the burnt-offering upon the altar," and again, ver. 17, in the same manner, εἴρηκεν εἰς τὸ θυσίαν τοὺς, &c., "he laid it upon the altar, beside the burnt-sacrifice of the morning." For common fire, it is supposed, was no longer to be used when Aaron's sacrifice began; as it had been all along before. But there is no certainty in this: and we may as well take the words in their proper sense, that Aaron burnt this and the following sacrifice, as Moses had done before (viii. 14, 21, 28), until the burnt-offering for the people came to be offered, which God consumed by fire from himself; and then followed those other sacrifices mentioned, ver. 17, 18. For all these sacrifices, for Aaron and for the people, could not be laid upon the altar at once; but one after another, in the order here directed; and consequently, this sacrifice here mentioned was actually burnt upon the altar, to make way for those which followed it.

Ver. 11. The flesh—he burnt.] See viii. 17.

Ver. 12. He slew the burnt-offering, &c.] See i. 5.
Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

14 And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt offering, and offered it according to the manner.

17 And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning.

18 He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved for a wave offering before the Lord: as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people.

Ver. 13, 14.] All that is contained in these two verses is explained in the first chapter (ver. 8, 9), where the law about burnt-offerings is delivered.

Ver. 15.] Having offered all that was necessary for himself, now he became fit to make supplication for the people.

Offered it for sin, as the first.] In the same manner as he offered the foregoing sin-offering for himself (ver. 8, &c.).

Ver. 16. He brought the burnt offering.] Here being no express mention of burning it, some thence conclude, that this was the offering which alone was consumed by fire from the Lord (see ver. 24).

Offered it according to the manner.] Laid it upon the altar as Moses had directed in the first chapter of this book.

Ver. 17. They brought the meat offering.] Which attended upon burnt-offerings (Numb. xv. 2–4, &c.).

Beside the burnt sacrifice of the morning.] This shows that Aaron began his priestly function with the morning sacrifice, which preceded all other, and was never omitted for the sake of any other sacrifice that was to follow it, and it had always a meat-offering waiting upon it (see xxi. 29, 40).

Ver. 18, 19.] These two verses are explained in the third chapter; which treats of such kind of offerings.

Ver. 20. He put the fat upon the breasts.] That it might by elevation and waving be presented unto the Lord; and then burnt upon the altar (see vii. 30).

Ver. 21.] The fat being burnt upon the altar, as God's portion, these were the portion of the priests, who feasted upon God's meat; for they were solemnly presented unto him before they had them (see vii. 31).

Ver. 22. Aaron lifted up his hand toward the people.] Imploring the Divine blessing upon the people; which he afterwards pronounced. At this day, they that are of the family of Aaron, going up the steps which lead to the place where the book of the law is kept, lift up their hands as high as their heads, and pronounce a blessing in their synagogues upon the assembly. And they say the ancient custom was, which is still observed, not only to lift up and spread their hands, but then to join them together by the thumbs and the two fore-fingers; dividing the other from them, in that figure which is represented by an eminently learned person, J. Warensell, in his commentary upon Sota (cap. 7, p. 673 and 1132).

Blessed them.] We read of no order for this; but natural reason taught them, from the beginning, that the priestly office consisted in praying for the people, and blessing them: we find an example of it in Gen. xiv. 18, 19. And not long after Aaron's consecration, Moses delivered from God a form of words, wherein the priests should bless the people (Numb. vi. 24). And at this day, there is nothing done among the Jews with such solemnity, and in which they place so much sanctity, as this. For when the blessing is pronounced, the priest says they all cover their faces; believing they would be struck blind if they should look up; because the Divine Majesty, at that time, sits upon the hands of the priest. So the same Wagenseil observes, in the place above named; which shows, not only how laborious they have been to maintain in the people's minds an opinion that God is still as much present with them in their synagogues, as he was anciently in the tabernacle and temple; but how high a value they set upon the Divine blessing pronounced by his ministers.

And came down from offering of the sin offering, &c.] He pronounced the blessing before he came down from the altar, which stood upon raised ground (though there were no steps to it, Exod. xx. 26), and at the people might the better see what was done, while he offered all these sacrifices for them, and lifted up his hands to implore God's blessing upon them.

Ver. 23. Moses and Aaron went into the tabernacle] The sacrifice being ended, it is likely Moses went with Aaron into the sanctuary, to instruct him how to sprinkle the blood and to burn incense, and order the show-bread, and such like things as were to be done only in the holy place.

Came out, and blessed the people.] I suppose that all the sacrifices before mentioned might be offered after the morning sacrifice (ver. 17), which took up a great deal of time before they were all completed. After which Moses and Aaron went into the sanctuary, and stayed there till the time of the evening sacrifice; and then came out and dismissed the people with a new blessing, when the evening sacrifice was finished.

The glory of the Lord appeared.] That glory which filled the tabernacle (Exod. xi. 34, 35), now appeared without; either at the door of it, or upon it, in the sight of all the people, as Moses had foretold (ver. 6).

Ver. 24. There came a fire out from before the Lord.] Either out of the sanctuary, from the holiness of holies; or from that glory which now appeared unto them, and sent out flashes of fire which burnt up the sacri-
24 And there came a fire out from before the Lord, and consumed upon the altar the burnt

25 sacrifice. In either of these scenes, it may be said to come from the face of the Lord, as the Hebrew phrase is.

Burnt offering and the fat.] It seems to me most natural and easy to take this burnt-offering and its fat for the evening sacrifice; which concluding the work of this day, God gave a special token of his acceptance of all the other sacrifices, by consuming this: which, when burnt, gave a prosperous appearance to all the forementioned rites of the ministry of Aaron, whose authority was hereby established in a miraculous manner. To confirm this, it may be noted, that, as the place which God chose for his worship and service was afterward designed in the time of David after the very same manner (1 Chron. xxii. 35), so it was at the time of the evening sacrifice, as may be gathered from 2 Sam. xxiv. 15, where it is said the pestilence continued from morning to the time appointed, that, is, to the evening; and then David saw the angel, who commanded God to bid him set the altar in the threshing-floor of Araunah; where God answering by fire from heaven, it made him say, "This is the house of God, and this is the altar of burnt-offering." David built the temple in that very place, it was thus consecrated by fire coming from heaven, and consuming the burnt-sacrifice, as well as by the glory of the Lord filling the house (2 Chron. vii. 1—3). And it is very probable, also, that this was at the time of the evening sacrifice; for the former part of the day had been spent in bringing the ark into the house of the Lord, and in the morning prayer; as we read in the two foregoing chapters. Certain it is, that the authority of Elijah to restore God's true religion and worship was thus justified, 1 Kings xviii. 38, 39, and it was at the time of the offering the evening sacrifice (ver. 39). From whence that prayer of the Psalmist (Ps. xxii. 2), "Let the lifting up of my hands be as the evening sacrifice."

All this so curious, that Julian himself acknowledges, that fire came down from heaven in the time of Moses, and again in the days of Elijah, 2 Macc. vi. 17.29, "consumming the sacrifices;" as we find his words related by St. Cyril (lib. x. contra Julianum). And this gave such a Divine authority to the sacrifice of the Lord's offering (1 Chron. xxi. 20), that the pagans endeavored to get credit to their religion by the like reports of fire, from an invisible power, consuming their sacrifices: which perhaps was sometimes really done by the prince of the power of the air, as the apostle calls the devil. However that be, there are several instances of this in Pausanias, Dio-

nyius Halicarnassaeus, Valerius Maximus, and Pliny. But Servius may serve instead of all; who, upon those words of Virgil in Æneid x.,

"federam fluctu niveum sanctum,

saith, that anciently they did not kindle fires upon their altars; sed ignem divinnm precibus eliciabant, &c., "but they procured by their prayers Divine fire," which inflamed their altars. And Solinus saith (cap. 115), "Divine fire came from the wood by a Divine power. Si Deus adesset, si sacram probaret, surmenta licet viridin ignem sponte concepissent, &c., "If God be present, if the sacrifice be acceptable, the fags, though green, kindle of themselves;" and without any one to set them on fire, a flame is raised by the Deity to whom the sacrifice is offered. Thus there rose up fire out of the rock, and consumed Gideon's sacrifice (Judg. vii. 21). They that would see more of this out of pagan writers, may consult J. Dilheurs Dissert. Special. de Cacozelia Gentil. (cap. 11). But especially Huetius, in his Alædæta Questiones (lib. ii. cap. 12, n. 21). But whether this fire, which now came from before the Lord, consumed Aaron's sacrifice instantly, or only set it into a flame, which consumed it leisurely in the sight of all the people, cannot certainly be determined. The Jews seem to suppose the latter; which, when burnt at the evening sacrifice, is more probable ever after by a constant supply of fuel, whereby it was kept perpetually burning, as is ordained, vi. 12, 13 (see note on that place). Where to me it seems very observable, that this law of keeping in the fire perpetually, is ordered to be put in execution at the evening sacrifice, ver. 9 of that chapter. Which is a sufficient reason to incline one to think that the celestial fire now came, as I have supposed, at the evening sacrifice, and consumed the burnt-offering.

Which when all the people saw, they shouted. They did not from it as men afflicted, but shouted for joy; or, as Abarbinel's phrase is, "they lifted up their voices with singing, and prayed to God," or rather, praised him. Just as they did when the fire came down at the presentation of Solomon's temple: "When the people saw it they praised the Lord, saying, For he is good; for his mercy endureth for ever" (2 Chron. vii. 3).

Pelt on their faces. Worshipped God with humble thankfulness; who hereby testified his presence among them, and his gracious acceptance of them. For thus he had of old showed his respect to Abel (Gen. iv. 4), and to Noah (vii. 20), and to their father Abraham; whose sacrifice was thus accepted in the evening, when the sun went down (Gen. xv. 17).

And there was great reason, that both priests and people should rejoice at this sight; for, as the author of the book Cosri discourses (par. iii. sect. 53), "If a man look only at the foregoing part of the work of this day (the killing of the sacrifices, the blood running about their hands; their slaying of them, washing the entrails, sprinkling the blood in order, kindling the fire), they would rather set his mind further off from God, than draw it near to him: till after all these things performed orderly, he saw the fire coming down from heaven, testifying to the presence of the Lord; or he felt another spirit excited in him, beyond anything he was accustomed withal before; or had Divine dreams, or heroic motions; which he believed were the effects of what he had been doing," &c. And no doubt, all good men, in future ages, felt their minds raised by the thoughts that the sacrifices they offered were as acceptable to God as that offered at this time; being consumed, in some sort, by the same fire, which burnt continually on this altar; and after this day, was never extinguished till the captivity. Which seems to be the original of that expression of the people, in their prayer for their king, that God would "remember all his offerings, and accept (turn to ashes, it is in the Hebrew) his burnt-sacrifice." Such as the evening sacrifices (St. Cyril tells Julian), we Christians still offer, but infinitely better, being spiritual and intellectual (and consequently nearer to the Divine nature), and that by fire sent from heaven, viz. the Holy Ghost (of whom this fire was but a figure), ἁταφορμικῶς την ἐκκλησίαν, 1 Illustrating the church; and enabling the members of it to offer continually the sweet-smelling sacrifices of faith, and hope, and charity, and righteousness, temperance, obedience, perpetual doxologies, and all other virtues (lib. x. contra Jul.)
CHAPTER X.

1 Nadab and Abihu, for offering of strange fire, are burnt by fire. 6 Aaron and his sons are forbidden to mourn for them. 8 The priests are forbidden to drink wine when they are to go into the tabernacle. 12 The Law of eating the holy things. 16 Aaron's excuse for transgressing thereof.

I And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

CHAP. X.

Ver. 1. [Nadab and Abihu, the sons of Aaron,] His two eldest sons (Exod. vi. 23).

Took either of them his censer.] Here are two of their errors expressed in these words, if Abiralbin conjecture aright (who supposes this to have happened on the last day of their consecration, when fire came down from heaven); first, that they, without any order from God, to go and burn incense in the sanctuary. For though this did not belong to the office of the high-priest alone, yet, upon this solemn day, Aaron only was commanded to perform the whole service; as upon the day of expiation (Isa. 58). And this account Bochartus gives of their offence, that sive vocatione thus obtulenter, "they offered incense without any call to it" (Hierozoic. par. i. lib. ii. cap. 49, p. 557). And secondly, both of them went about this work; whereas the incense was to be offered only by one, and not by two at a time. Procopius Gazerus adds a third error; that they attempted this out of the due season for it, which was only in the morning and evening.

Put fire therein.] As the priests were required to offer "no strange incense" (Exod. xxx. 9), so, in all reason, they were to think it was not to be offered with strange fire; but only with a coal from that altar, where there was a fire kindled by God himself. Offered strange fire before the Lord.] There are two sins more (if Abiralbin take it right); that they brought fire from another place without the sanctuary, and did not take it from the altar; and then, that they attempted to go into the most holy place; which he thinks is signified by these words, before the Lord. The first of these is the opinion also of Aben Ezra, and other learned men among the Jews; who, by strange fire, understand fire that did not go out from before the Lord (ix. 24), that is, not taken from the altar of burnt-offering, where fire from heaven lately consumed their oblations. And so R. Bechah: "They imagined that the fire on the altar of burnt-offerings was only for consuming sacrifices; and therefore they fetch some from without for the burning incense." But as to the second thing, it doth not seem to me probable; for Aaron himself had not yet gone into the holy of holies.

Which he commanded them not.] This they did (saith Aben Ezra) from their own proper motion and opinion: without any authority from God: for whose order they should have waited, if his mind was not already sufficiently declared, as it was fairly awarded (xxvi. 12).

How two such excellent men as these (who had the honour to be called up to God, when he appeared on Mount Sinai, and to have a sight of him, and to eat and drink in his presence, Exod. xxiv. 1, 9, 10, &c.) came to be so rash, and to fall so unadvisedly into so great an error, as this here mentioned, cannot be certainly resolved. But it seems to me highly probable, that at the feast upon the peace-offerings, they had eaten and drunk too liberally; which made them forget themselves, and fall into this gross mistake. For I can see no other reason why that command (ver. 8), of not drinking wine or strong drink, when the priests were to go into the sanctuary, is annexed unto this story of their death and burial; but only this, which I have now alleged; that their miscarriage arose from drinking too much wine before this office was to be performed.

Ver. 2. There went out fire from the Lord.] As they were entering into the sanctuary, or as they stood at the golden altar, ready to offer incense, fire came out of the most holy place (where the glory of the Lord was), and struck them dead.

Devoured them.] It did not reduce their bodies to ashes, nor so much as burn their clothes (ver. 5), but they were killed as men sometimes are with lightning which penetrates into the vital parts, and puts a sudden end to their life. That is meant here by devoured them; took away their breath in a moment. From which expression the Hebrew doctors conclude, that when any body was condemned to be burnt, it was not to be consumed to ashes, but only examined by the fire; because this is called devoured or burning, here in this place (see Gemara Sanhedrin, cap. 7, n. 1). They died before the Lord.] Fell down dead in the house of God. Which may seem too great a severity till it be considered how reasonable and necessary it was to inflict a heavy punishment upon the first transgressors of a law concerning a matter of great moment, to deter others from the like offence. Many instances of which there are in Scripture; some observed by St. Chrysostom upon Psalm vi. 2, where he gives this account, why the man who gathered a few sticks on the Sabbath day was adjudged to be stoned, as blasphemers were; because it was a very heinous thing, εὰν προμήθεων εἰδώλων παράβας τῷ πρόσωπαγμῷ, &c., "as soon as a law was enacted, immediately to break it;" which made it necessary it should be thus severely punished, to strike such a terror into others, that they might not dare to do the like, which was the reason, he observes, of the sudden death of Amanias and Sapphira, mentioned Acts v. Isidore of Pelusium hath made the same observation (lib. i. epist. 181), and goes so far back as to our first parents, who were dreadfully punished for a seemingly small offence, because they were the first transgressors. The same others have observed, of the punishment of Cain, who committed the first murder; of the Elishah of Solomon; of the idolatry of the golden calf; the conscience and sacrifice of Achan; the disobedience of Saul, the first king of Israel; the sudden death of Uzzah, who was the first that presumed to touch the ark of God.

Ver. 3. Moses said unto Aaron.] To satisfy him in the justice and wisdom of this dreadful stroke, at which he could not but be extremely affrighted.
them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Michael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said

I will be sanctified in them that come nigh me.] To come nigh unto God, is, in the holy language, to perform the office of a priest (Exod. xix. 22; Numb. xvi. 5), who, having the honour of attending upon the service of the Divine Majesty, was bound to approach into his presence with the greatest reverence. We do not read indeed those very words, which Moses here recites in the foregoing books; but, as many thinkers and doctors shall openly declare to us, the sense of these words is in the place forenamed Exod. xix. 22, and the reason of them in Exod. xxix. 42, 44, where the tabernacle being said to be sanctified by the Divine glory, and the priests being sanctified to minister unto him therein (which was seven days a doing, as we read here, viii. 35), they were plainly taught to draw nigh to God with a holy fear, and to do nothing rashly without his written word. For God being peculiarly known by the name of the Holy One, i.e. who hath incomparable perfections, such as no other being hath, he justly required to be accordingly worshipped, suitable to his most surpassing greatness; by peculiar rites of his own prescribing in a different manner from all other beings. It was, for instance, not to allow his eminency, or rather supereminent majesty, to have common fire (such as they employed in their kitchens) used for the burning sacrifices on his altar. And in like manner all other parts of his service were, in reason, to be performed after such a fashion as might signify their sense of the peculiar excellences of the Divine nature; who, therefore, sent fire from heaven as only fit to burn perpetually upon his altar.

Before all the people I will be glorified.] This may be thought to be but a solemn repetition of what was spoken before, as the manner is in these books to deliver the same thing twice in different words. Or the meaning is, if they who draw nigh to me will not sanctify me, I will vindicate my own honour by such punishment as shall overtake all that I am, the Holy One. Thus God is said to be honoured upon Pharaoh by drowning him in the Red Sea (Exod. xiv. 4).

Aaron held his peace.] Silently adored the justice of the Holy One, and did not complain of his severity. For this doth not seem to be the effect merely of great grief, but of great reverence to the Divine Majesty.

Ver. 4. Moses called Michael and Elzaphan.] It appears from Exod. vi. 18, that Uzziel, the father of Michael and Elzaphan (ver. 22), was the younger brother of Amram, the father of Aaron, and consequently Aaron’s uncle.

Come near, carry your brethren] All near kindred are called brethren in Scripture. And these cousinships of theirs are appointed to carry them out, because Aaron’s other sons were now attending upon God in their ministration, upon the day of their consecration. But without this special order, these two persons could not have been admitted to come near into the very sanctuary, being not of the family of priests, though of kin to them.

From before the sanctuary] See ver. 2.

Out of the camp.] For since they buried not in their cities, but in the fields adjacent to them (Gen. xxi. 9, 17), and so they did in aftertimes, Matt. xxvii. 7, and Luke viii. 27, where the tombs are plainly intimated to be without the city.

Ver. 5. So they went near.] There being two ac-
zar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. 7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

the priests of Isis. And Herodotus, also, in his Euterpe, whose words are these, αἱ ἑρωδεῖαι ὢν Θεῖω τοῖς μιν ὀλύμπωνοι, is Alexiptē δὲ ξερεύσα, "in other places the priests of the gods nourish the hair: but in Egypt they are shaved."

Neither rend your clothes. Which was another rite of mourning; not only among the Jews, but among all people in ancient times, especially in the eastern countries; as every one knows that hath read any of their authors (see Job i. 20). And it was used on many other occasions among the Jews, as well as in their funeral; particularly when any man blasphemed (Numb. xix. 16), when any ill tidings came which put them into a passion (2 Kings v. 7), or any misfortune befell them (Gen. xliv. 13; Judg. xi. 35). But was thought so unseemly in a priest, especially when he ministered, that the Jews say, they whose garments were rent by accident, were as incapable of ministering, as they who rent themselves in mourning.

The reason of this precept was (as R. Levi of Barcelona well observes, Precept. civ.), that it being not allowed in those countries for mourners to come into the presence of their kings (as appears by the history of Esther), much less was it seemly for any that attended upon the Divine Majesty, to come into his house in such a haste.

Precept. civii.) the dignity and majesty of the Divine worship were consulted; which, if his ministers had deserted on such occasions, for a moment, would have been brought into contempt. For it would have been a declaration that there was something in the world more to be regarded than God's service. And therefore the punishment of death is threatened (in the foregoing words) to those who were guilty of such an offence.

They did according to the word of Moses. Stayed in the tabernacle, without any of the usual tokens of mourning. Wherein they performed an eminent piece of obedience to God; whose commandment suppressed those natural affections, which are very hard to be kept in subjection.

Ver. 8. It may be thought that the Lord was so pleased with his obedience, that he himself now spake unto Aaron; whereas hitherto he had spoken to him by Moses.

Ver. 9. Do not drink wine nor strong drink. By wine every one knows is meant that liquor which is pressed out of grapes; and by shekar (which we translate strong drink) is meant such liquors as were made in imitation of wine, of dates or figs, and many other sorts of fruits; also that which was made of honey, which we call mead, and meadglin. There have been many authors of such liquors mentioned by Pliny (in his Natural History, lib. xiv. cap. 16), which he calls vinæ factitiae.

When ye go into the tabernacle. To perform your ministry. At other times they might drink wine: and, if we may believe the Jews, they did not offend against this precept, if, before they went into the sanctuary, they drank no more than a fourth part of a bottle; which contained an egg-shell and a half. If they exceeded this measure, then their ministry, they say, was profaned, and they were liable to death by the hand of Heaven. See R. Levi of Barcelona, Precept. civiii., who hath many niceties about this matter; as hath also Maimonides, mentioned by the learned Dr. Outram, in his book de Sacrificiis, lib. i. cap. 6, n. 4.

Leit ye die.] As their brethren did: see upon ver. 1, where I observed it to be very probable, that they were burnt with fire from the Lord upon this account. They that think it worth their while, may see after what manner the cabalists make out this, and what reflections they make upon it, in Theod. Heschkans Cabala Judaica, n. 144, 145.

It shall be a statute for ever. And such a law there was in some heathen countries, that no magistrate, all the year he was in office, nor any judge, while he was in action and employment, should κακοί ἐστίν ἢ ἀρχηγοί τοῖς ἐν χρόνιοι, "so much as taste a drop of wine." So Plato tells us; with which Eusebius compares this law of Moses (lib. xii. Praep. Evang, cap. 25). And Chremones the Stoic, describing (in Porphyry's book τον ἴδιον ἀθώον, lib. iv.) the diet of the Egyptian priests, tells us, that κακοί οὐδ' οὐδ' ὄντως οἷς ἐν ἐκνύτου, "some of them drank no wine at all, and others very little."

Ver. 10. That ye may put difference between holy
11 And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is most holy:

13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for so I am commanded.

14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel.

15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the Lord; and it shall be thine, and thy sons' with thee, by a statute for ever; as the Lord hath commanded.

16 ¶ And Moses diligently sought the goat of

Because it is thy due, &c.] Nobody might eat but holy persons; for so God directed, ch. ii. 3, vi. 16—18, vii. 9, 10.

Ver. 14. The wave breast and heave shoulder shall ye eat in a clean place.] They were not bound to eat these in the court of the tabernacle (as in the former case, ver. 13), but in any part of the camp that was not defiled.

Thou, and thy sons, and thy daughters with thee.] These being those which the Jews call lighter holy things, might be eaten by the whole family, as was before observed.

For they be thy due, and thy sons' due.] They were bestowed upon them by an express grant, vii. 34, where, though only his sons be mentioned, as they were present here, yet it is plain all the family, who were clean, might eat of these things (see upon vii. 19).

Ver. 15.] This also he inculcates again, which had been said before (vii. 29, 30), that they must take care first to wave these things before the Lord, and to burn the fat upon the altar: for till this was done, they had no right to eat these things.

It shall be thine, and thy sons'] When they had been presented to the Lord of the whole earth, and he had received his part, these became theirs, by an express grant from him (vii. 32—34).

By a statute for ever.] As long as such kind of sacrifices should last.

Ver. 16.] Moses diligently sought the goat.] Which had been offered for the people (ix. 15).

Behold, it was thine.] This justified Moses' suspicion and fear, that some mistake might have been committed in other matters; because he found, upon a diligent inquisition, that they had burnt upon the altar those parts of the sin-offering which they ought to have eaten themselves (vi. 26, 29). In which it was the easier for them to mistake, without diligent observation of Moses's directions; because the sin-offering, which had been offered for Aaron himself, was just before wholly burnt without the camp (ix. 11), and so were all the sin-offerings for the high-priest, and for the whole congregation, ordered to be (iv. 12, 21), that is, if their blood was carried into the holy place, then nothing of them might be eaten (vii. 30). But otherwise, their flesh was to be eaten in the court of the tabernacle, as is expressly commanded (vi. 26). This distinction they either did not well observe, when it was delivered; or, being oppressed with sorrow for the loss of Nadab and Abihu, they did not think it fit to feast at this time upon the flesh of this offering. For so Aaron excuses this fact (ver. 19).

He was angry with Eleazar and Ithamar.] He said nothing to Aaron, either because he was loth to add to his grief, or because it was the business of his sons to look after this sacrifice, and to see that the flesh of it was disposed of according to God's orders.
the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying,

17 Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?

18 Behold, the blood of it was not brought in

The sons of Aaron which were left alive.] Who, by the punishment of their brethren, should have learned greater caution in their ministry.

Ver. 17. Wherefore have ye not eaten the sin offering in the holy place? That is, obeyed the commandment which I gave you (vi. 26). Seeing it is most holy.] See vi. 25. God hath given it you] See vi. 29.

To bear the iniquity of the congregation, &c.] God bestowed upon the priests this reward of their service, that they might be the more willing to take upon them the people's sins, and to make an expiation carefully for them. And indeed the very means of the people's sin-offering, argued the sins of the people were in some sort laid upon the priests; to be taken away by them. Which being done, they had reason to rejoice also in a feast upon this sacrifice; which God had been pleased to accept, for the taking away of the sins of the people. From whence the sacrifice of Christ may be explained, who is said to bear our iniquity (as the priest is said here to do), all our sins being laid on him; who took upon him to make an expiation for them by the sacrifice of himself. For the priest here by eating of the sin-offering, receiving the guilt upon himself, may well be thought to prefigure one who should be both priest and sacrifice for sin; which was accomplished in Christ.

Ver. 18. Behold.] Observe what I say to you. The blood of it was not brought in within the holy place.] It was none of those sacrifices which I commanded you to burn entirely, but required you to eat of (vi. 26, 30). Ye should indeed have eaten it in the holy place, as I commanded.] For as there was a peremptory law forbidding the priests to eat the flesh of any sacrifice whose blood was brought into the holy place, to make atonement with it; so there was as peremptory a law, that they should eat the flesh of those sacrifices for sin, whose blood was not brought in thither.

Ver. 19. Aaron said unto Moses.] Though Moses questioned only Eleazar and Ithamar, yet Aaron makes the answer: they not being able perhaps, to give an account of what they had done, though sensible of their mistake. Behold, this day have they offered their sin offering, &c.] His apology for them seems to be this, that they had not wholly violated God's command; but performed the substance of it, though they had failed in one circumstance. For they had not only offered the

sin-offering for the people (for that is meant by their sin-offering), but also their burnt-offering (ix. 15, 16), and that before the Lord, in the place where he ordered them to be offered. In all this Aaron was the principal minister, but they assisted him; for it is expressly said, they presented unto him the blood of the peace-offerings (which at the same time were also offered), and they put the fat upon the breasts, when he burnt the fat upon the altar (ix. 18, 20). Such things have befallen me:] After this was done, followed the death of Nadab and Abihu, who went in to burn incense: which struck him into such a great consternation, and made him so exceeding sad, that he was not fit to feast with Eleazar and Ithamar upon the sacrifice; and so suffered them to burn it. If I had eaten the sin offering to day, should it have been accepted?] Would God have been pleased with me, if in such sadness and sorrow I had eaten of the sacrifice! This is the reason whereby he justifies the omission of which his sons were accused, in not eating the sin-offering in the holy place. The blame of which he takes upon himself; for to have eaten it with a sad countenance and a heavy heart, he thought would have been to pollute it. And therefore he chose to forbear it, and to give it wholly to God, by burning the flesh of it, as he had done the fat; which he hoped would be more acceptable than to eat it in grief. And to eat it without grief and sorrow was impossible; for though they had not been so dutiful to him as they ought to have been, yet he could not extinguish the affection of a father towards them, nor suddenly cease to mourn inwardly for their untimely death.

From this place Maimonides gathers, there was but one day of mourning due to the dead, viz. the first; the rest were added by the constitution of the elders.

Ver. 20. When Moses heard that, he was content.] He was either satisfied with his reason, and thought he had done well (for nature seems to have directed what was afterwards enjoined, that they should rejoice in their feasts, Deut. xii. 7, &c., and not eat holy things in their mourning, xxvi. 14), or he would not further charge him with a fault, for which there was so far an excuse. For where there is no wilful contempt, but rather a respect intended in any action, all good men are inclined to make a favourable construction of it, and grant it an indulgence, though there be some error in it.
CHAPTER XI.

What beasts may, 4 and what may not be eaten. 9 What fishes. 13 What foulks. 29 The creeping things which are unclean.

1 And the Lord spake unto Moses and to Aaron, saying unto them,
2 Speak unto the children of Israel, saying,

These are the beasts which ye shall eat among all the beasts that are on the earth.
3 Whosoever parteth the hoof, and is cloven-footed, and which divideth the doorkind being the seat of the soul, where it doth its business, God would have it fitted to the desires and employments of the soul. And therefore the law (saith he) removes from us all those things which may hinder the soul in its operations. For which reason such and such meats are forbidden, as breed ill blood: among which, if there be some whose hurtfulness is neither visible to us, nor to physicians, do not wonder at it; for the faithful Physician, who forbids them, is wiser than any of us."

This opinion I cannot think to be wholly groundless: for though there be some creatures here prohibited, which seem to us of as good nourishment as those which are allowed; yet, considering that climate wherein the Jews lived, and the temper of their blood, which was very hot, and apt to be extremely corrupted (as appears by the unusual leprosy to which they were obnoxious, more than other nations), it is reasonable to conclude, that God had some respect to this, in the ordering of their diet (see J. Wagensell Consp. Carminis R. Lipmanii, p. 550). Yet I cannot think this to have been the chief reason of this law (though it be very agreeable to the peculiar care God had of his people, that he should not only give them civil and sacred laws, but direct them in the smallest matters, as he did in their apparel, building, &c.), but the main drift and scope of it was, that the Israelites might be separated from all other nations in the world by a diet peculiar to themselves, which kept them from such a familiar conversation, as otherwise they might have had with the gentiles; and consequently from learning their idolatrous customs. And I do not see why I should not add, most of the creatures, which are reckoned unclean, were such as were in high esteem and sacred among the heathen. As a Serpe was to Venus, the owl to Minerva, the blackbird to Apollo, the eagle to Jupiter, and even the dog to Hecate, &c. Whence Origen justly falls into a high admiration of Moses's wisdom: who so perfectly understood all animals, and what relations they had to demons, that he pronounced all those to be unclean, "νανύβακαναναπαλίριεςκαὶταςκαπναςτων

Ver. 1.] The consecration of Aaron being now completely finished, God spake to him, as well as unto Moses; for he being also highly concerned to teach the people the difference that is here made between several sorts of meats (x. 11), which Moses assures them was enacted by Divine authority.

Ver. 2.] They were all to take special notice of what follows, because, by the diet here prescribed, they were discriminated from all other people in the world.

There are the beasts that ye shall eat. God having bestowed upon mankind, after the flood, every living thing to be their food (Gen. ix. 3), it hath raised a question among learned men, why God should limit and restrain his own people from the benefit of this general grant. And some have thought this so unaccountable, that they have said it is in vain to inquire into the reason of the difference that is made here of meats; concerning which P. Canusus declares (as Plutarch doth of the laws of Solon and Lycurgus), that no doubt they were enacted with wise counsel; but the reason of the authors cannot be known (lib. ii. Republ. Heb. cap. 34). But others think the reason is plain enough; and the Jews are of opinion, that the creatures here called unclean, were forbidden to be eaten, because they were unhallowed food. So Maimonides discourses at large in his More Nevoh, par. iii. cap. 48, where he saith, there can be no doubt that every thing here prohibited yields a bad nourishment, except it be swine's flesh and fat; and yet he endeavours to show, that there is no reason to think otherwise of those two. R. Levi of Barcelona is of the same mind, but pretends not to be able to demonstrate it, as Maimonides doth. For the sum of a long and copious discourse, which he hath upon this subject (Precept. lixxix. where he treats of that flesh which was torn by wild beasts) amounts to this: "that the
footed, and cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

horses, asses, and mules: others that are καιμακταρια, "divided into several parts," like toes; as bison, wolves, and dogs: but a third sort that are only δικεφαλα (as Aristotle calls them), "divided into two parts;" as oxen, deer, sheep, goats, &c. And these are of two kinds; for some divide the hoof into two parts, but it is not cloven quite through; as the camel, whose hoof is parted above, but joined by a thick skin below, and therefore reckoned among the unclean beasts. Others both divided and cloven, which are those allowed by this law to be clean creatures.

And cheweth the cud, &c.] As all those beasts do, which are not ἀσφάλοετα (as Aristotle calls them, lib. x. cap. 50), that is, have not a set of teeth both above and below: such are oxen, sheep, and goats, which want upper teeth; and therefore bring their meat up again into their mouths, after it hath been some time in the stomach; that it may, by a new chewing of it, be better prepared for digestion. So the author of Porta Celi, who explains this very exactly, when he saith, "For want of upper teeth they cannot chew their food perfectly at one time; nor can the stomach make a perfect digestion till it be ground a second time." And therefore parts are parted with a double stomach; an upper, into which the meat goes down after the first chewing; and another, into which it is sent, after it hath been ground a second time.

That shall ye eat.] The Hebrews truly observe (particularly R. Levi Barzelonita, Preceptecl exij.), that all kind of worms and maggots, which had got every one of these marks (of parting the hoof, and being cloven-footed, and chewing the cud) were unlawful to be eaten.

Ver. 4.] This is added as an explanation of the foregoing rule, to show, that if any of the forementioned marks were wanting, such creatures must not be eaten.

Jo the camel, &c.] The latter part of this character is not to be understood, as if the camel did not divide the hoof at all; but not quite through, so as to be κεφι, as well as divided. For though its hoof be divided above, it coheres below, as R. Solomon observes, and so doth Aristotle (lib. ii. cap. 1), and Pliny (lib. ii. cap. 45). This being so very plainly expressed in this law, it is something strange that Heligabalus should order the flesh of camels and ostriches to be served up to his table, Dicenus, praecipue Judaïd us ut edenter: "saying, the Jews were commanded to eat them;" as Lampridius reports his words (cap. 28). Salmacius, indeed, upon that place, saith he found these two words, struthiones and camellos, joined together, to make one word in a MS. of the Palatine library, which reads struthiones. Diodorus, in his History, which seems to some to mean the matter; but then they are forced to interpret praecipue by concessum, as if he had said, "God did not forbid this meat to the Jews:" which is altogether uncertain. It is better to say, that though many of the pagans did read the law of Moses, yet they did it carelessly, without sufficient attention to it.

Ver. 5. Coney.] Much might be said to justify our translation of the word σαφαν, by the English coney, if it could be proved that they chew the cud; which they do not, having upper teeth. Therefore, Bochart, by many arguments, proves this word, saphan, to sig-

nify a mountain mouse; which, as Solomon saith (Prov. xxx. 26), make their holes in rocks: which rabbits do not; but this creature doth, as he proves out of the Arabian writers; who call it liṣṭarbu, and so it chew the eud (see Hierozoleon, par. i. lib. iii. cap. 33).

Because he cheweth the cud, &c.] Of rathor, though he cheweth the cud, yet wanting the other mark, they were to look upon it as unclean.

Ver. 6. And the hare, because he cheweth (or though he cheweth) the cud,) The same author shows in the same book (cap. 37), that the Hebrew word arnibeth is rightly translated a hare. For though no author, but Moses, saith it cheweth the cud, yet Aristotle saith something like it, lib. iii. cap. 22, where he observes, it hath the same propriety, &c. This he found in an Arabian author, in his Histor. Anatom. Hist. Cent. 9. Histo. xxxvi., tells us, that in his dissection of a hare, though he found but one stomach, which made him wonder, at first, that Moses should reckon it among the creatures that ruminate, yet he found, that what was wanting in the simple stomach was supplied by the largeness of the intestinum carenum, which gut is of a great bigness, consisting of parts which large, which he found liquid and white excrements (like to chyle, as if it were another stomach; the other part towards the ileum, being full of black excrements.

Ver. 7. And the swine,—he is unclean to you.] Though the swine hath the first part of the mark of a clean creature completely, being cloven-footed, as well as having the cud divided, yet not chewing the cud, it is forbidden to be eaten. And this, no doubt, was the sole foundation of the Jews abstaining from this meat. Whose filthy feeding and wallowing in the mire, Maimonides fancies, was the only cause why it was prohibited (More Nevoch, par. iii. cap. 48). To which others add, its feeding upon flesh, as he confesseth in the lib. iii. cap. 41, and lib. iii. cap. 42, where he gives other reasons also for it. One of which, viz. that it was apt to breed the leprosy, to which they were very subject in those countries, is ingeniously treated of by Petrus Cuneus in his Republ. Hebrewor. (lib. ii. cap. ult.) and more lately by another very learned person, J. Wagenseil, Carlini R. Lipmanni Confutatio, p. 556. To which Clemens Alexandrinus adds several other reasons (lib. vii. Strom. p. 718), and there are many more in Lactantius relating to mortality (lib. iv. Divin. Instruct. cap. 17). But whatsoever grounds there might be of this prohibition, that alone could not be the reason why the whole nation of the Jews abhorred this more than any other unclean creature, which was equally forbidden to them with him. In which, that is certain, that when they spoke of it, mention its proper name; but called it another (or a strange) thing. Which arose from some other cause; that, in process of time, made this the most abominable of all other creatures. And that was, I take it, because the Gentiles used it in their sacrifices and mysteries of religion; and because nothing was accounted a more delicious food among many great nations; which (if a vehement abhorrence had not been infused into the Jews of this creature) might have invited them to their tables, and bred such familiarity with them, as might have concluded in idolatry. Pliny observes (lib. viii. cap. 51),

5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

7 And the swine, though he divide the hoof,
CHAPTER XI.

And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters is an abomination unto you.

that no creature affords greater plenty of delicious dishes at their tables than this, "Neque alio ex animali numeriosior materia ganae," &c. Insomuch that old Homer, relating how Eumæus entertained Ulysses (Odys. xiv.), saith only, that he killed a great hog of five years old, and that only for five guests. They that would see more of this, may look into Petrus Castellanus, lib. ii. de Esu Carnium, cap. 1, 2, &c. where he shows also, out of Varro (lib. ii. de Rustica, cap. 4), that the gentiles knew of no sacrifices more ancient than this, after they began to offer animals upon their altars. For they thought that would be most acceptable to their gods, which best pleased themselves: insomuch that a swine, which the ancients Greeks called εὐς, was not without their sacred rites. So illo verbo quod dictum Serafin, "from that word which signifies to sacrifice." For the first sacrifices were of this creature, as appears by the mysteries of Ceres, in which a sow was offered; and at their marriages the ancient kings and great men of Etruria offered the like sacrifice; and so did the Latins and Greeks in Italy. The Hierapolitans, indeed, looked upon swine, as τό τρίων σουσαμίνων, and would rather call it a swine, than offer them to their gods; nor would they of Pessinuntum, in Galatia; quod prorsus Mosaicum est, "they which learnt, in all likelihood, from Moses," as Huetius thinks (Demonst. Evang. propos. iv. cap. 11, n. 1). But in many other nations this food was highly valued: and Athenaeus, I observe, gives the very same reason of its name that Varro doth (lib. ix. Delphos.): οὐδὲ σφήν εὐεργείου ἢ παρθένου, τὸς εἰς τῶν πάντων σπέρματα. From whence it is, that Aristophanes calls them μυτοκρόον, "myetical swine," in his Acharn. because as the scholariat there explains it, διὰ τοῦ τῶν Μυτόκρων ὄνομας λέγειν, "they were offered in the mysteries of Ceres." And Julian himself, in his oration upon the Mother of the Gods (Orat. v.), confesses of them, that the ancients hallowed them, diaphanòs, "it was deservedly believed to be a grateful sacrifice to the terrestrial gods" (p. 333. Edit. Patav.).

Ver. 8. Of their flesh shall ye not eat, and their carcase shall ye not touch.] Some think the latter part of this precept signifies no more, but that they should not meddle with their carcases to prepare it for meat (as the text of Curs. Hier. is understood, Gen. x. 5), though they did not eat it. But others take it more largely, that they should not so much as open them, to take out the fat, and apply it to any use. In this the Jews are so scrupulous, that they say they may not touch them (though alive) with one of their fingers, for fear of the leprosy. It being a proverbial saying amongst them, as Castellanus saith concerning the Kaddaschim, that "ten measures of leprosy descending into the world, swine took to themselves nine of them, and the rest of the world one."

If we may believe Herodotus (lib. ii. cap. 47), the Egyptians looked upon swine as so unclean, that if any one touched one of them by chance, as he passed by, he was bound to wash himself, with his garments, in the river. Certain it is, that not only they, but the Abians, and some other neighbouring nations, did abstain from swine's flesh, as Bochartus and others have observed (see his Hierozoicon, par. i. lib. ii. cap. 57, p. 702, and Petr. Castellanus, lib. ii. de Esu Carnium, cap. 4), which they learned, I doubt not, at first from the Jews; and afterward found other reasons for it. This abhorrence of swine is propagated into far distant countries among the Mahometans; particularly into Hindoos, one of the Philippine islands; where, if any one have but touched one of these creatures, he is not permitted to come into anybody's house for many days after. So Dampier relates in a late voyage round the world (chap. 12, p. 343), where he says, "the sultan's brother having a pair of swines made him by one of their ship's company, did not wear them, till they were killed; and having worn them, fell into a great passion, when he was told the thread wherewith the shoes were sewed, was pointed with hog's bristles; and would not wear them."

Ver. 9. These shall ye eat of all that are in the waters.] Though some of the heathens abstained perpetually from all fish, and others only for some time, (as Curs. Hier. says, when they were under strict prohibitions of purity) (as Julian tells us in the forementioned oration v.), yet God left his people at greater liberty, prohibiting to them only some kinds of fish; by abstinence from which they were sufficiently distinguished from those nations which did eat all indifferently, and accounted fish the greatest delicacy.

Whatsoever hath fins and scales] If both these marks did not concur in a fish, they were not to eat it. But their doctors say (as we learn from R. Levi Barzelonita, Precept. cl.), that if but one scale was found on a fish, it was accounted lawful; and they needed not to observe whether it had fins or none: for all that have scales, they say, have fins; though, on the contrary, all that have fins have not scales. They observe, also, truly, that it is so, that young fish before their scales appeared, if they were of that kind which have scales when they are grown. And, thirdly, all fishes that have scales when they are in the sea, but eat them when they are taken out, are lawful.

In the waters, in the seas, and in the rivers.] By waters in this place, as distinguished from seas and rivers, are meant lakes and ponds. And so Moses expresses all the places where fish is found.

Ver. 10. All that have not fins and scales, &c.] There was an ancient law among the Romans, made by Numa, that no fish which wanted scales should be used in those feasts which they made in honour of their gods. So Pliny tells us, lib. xxxii. Nat. Hist. cap. 2, where he quotes an ancient writer for it.

Ver. 11. An abomination put unto you.] The next words explain what he means by abomination; that they should not eat their flesh, nor touch their carcases.

Ver. 12. He repeats it again, that they might take notice, that this alone was a sufficient mark of difference: and therefore he doth not give any instance of particular fishes that might be eaten, or not, as he did of beasts. He uses also the word abomination concerning prohibited fishes (which he
doth not of such beasts, which he only calls unclean), because there was greater disadvantage of their transgressing in this matter; fishes being a more usual food among the eastern people than flesh. Insomuch, that among the later Greeks, the word ὄρνις, which signifies all manner of vulturals came to be used peculiarly for fish. See Bochartus, in his Hierozoic. par. i. lib. i. cap. 6, where he observes, also, the greatest luxury was committed in this sort of food; which any one may see that reads Athenaeus.

Ver. 13.] Here are no notes given, as in the two foregoing sorts of creatures, to distinguish clean birds from unclean: and therefore the Hebrew doctors say, all birds are lawful to be eaten, but these twenty-four mentioned in this chapter, which they were to have in abhorrence. Yet they are supposed to give four marks of a clean bird; the principal of which are, if it do not fasten its talons; i. e. be not rapacious, and have one claw longer than the rest (see R. Levi Barzelonita, Precept. cixi.).

They are an abomination: This is repeated to make them more careful in this matter.

Eagle.] He names in the first place, the king of birds, as Pindar calls the eagle, οὐσίης βασιλέα,

whose flesh is very hard, and whose nature is very rapacious: and therefore, both upon a natural and moral account, some authors fancy it was forbidden to be eaten (see Vossius, lib. iii. de Orig. et Progr. Idol. cap. 77). But I think Origen hath given a better account of it, in the place I named above; that Moses by his admirable wisdom understood what creatures were looked upon as prophetic by the Egyptians and other nations; and these he prohibited to the Jews: among which he expressly names the eagle and the hawk (lib. iv. contra Celsum, p. 229). Bochartus, Sigalrus saith (lib. ii. cap. 6), the άρνις παράδειγμα τούτων, "the people of Thesee worship the eagle," looking upon it as a royal bird, and worthy of Jupiter. And Julian in his oration upon the Mother of the Gods (Orat. v.) saith, that in the time of their strictest purifications, they were permitted θετείς χρυσάσα (so Spanheimus truly reads in the late edition of Julian's works), "to eat birds," πνη ὀρνίς: οὗ ἱερὸς τὸν πατὴρ συμβεβήκε, "except a few which had been commonly held sacred." Which is a plain acknowledgment of the sacredness of some birds among the gentiles.

Ostrich.] All authors in a manner agree, that the Hebrew word περας signifies a kind of eagle; but what kind is not so certain. Bochartus thinks it is rightly translated by Junius, as it is in the LXX., by the Hebrew word παρας, in Micah iii. 3, is used for breaking of bones (see Hierozoic. par. ii. lib. ii. cap. 5).

Ostray.] This is also of the same species; and signifies that sort which the Greeks call καλυτες, the sea-eagle. But Bochartus in the same book, cap. 6, thinks the Hebrew word אוֹשִׂף, rather signifies that which they call καλομεταρίς, the black eagle. Which though it be the least, yet is the strongest of all other, and therefore called ευλεία by the Romans: and was so noted for many other qualities, besides its great strength, that it makes it probable Moses did not here omit it.

The waters, that shall be an abomination unto you. 13 And these are they which ye shall have in abhorrence among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ostridge, and the ospray,

Ver. 14. Fulture, and the kite] No wonder interpreters differ in their translation of the two Hebrew words, daa or ajia: the former of which we translate a vulture, the latter a kite (which others translate quite contrary, taking daa, or raas, as it is called in Deuteronomy, for a kite), because there is no way to find the signification of them, unless it be, by the roots, from whence they may be thought to be derived. Which makes Bochart think the first ought to be translated a kite, called daa, from its very swift flight, Most of the ancient and later interpreters also are of this mind. As for the second word in this verse, ajia, some take it for a vulture: but Bochart, from several observations, judges it to be a kind of hawk or falcon (see the same book, cap. 8). After this word there be followers in Deuteronomy supposed to be a bird which is here omitted, called ajia, which he takes for the black vulture; as the reader may find in the next chapter (cap. 9).

After his kind] Though there be some little difference in shape, yet these birds all belong to one species (see ver. 22).

Ver. 15. The gray raven] Nobody doubts that the Hebrew word oreeb (which signifies blakness), is rightly translated a raven; of which the Arabian writers mention four kinds. And some think under this name is comprehended, not only crows, and daws, and crows; but starlings and pies also (see Bochartus, cap. 10, p. 302).

Ver. 16. Owl.] The Hebrew word babhænas, it appears by many places in the prophets, signifies a bird which inhabits the wildernesses, and desolate places (see Isa. xxxii. 21, xxxiv. 13; Jer. i. 39, &c.). By which the ancient interpreters of Scripture almost unanimously understand the ostrich; though a very learned man of our own nation (Nic. Fuller in his Miscellaneous, lib. vi. cap. 7), endeavours by a probable translation of the Heb. to prove babhænas, babhænas. Though he hath been the constant persuasion of the Jews, that God did not permit them to eat the flesh of an ostrich, which is nowhere forbidden, if not in this word. And therefore Bochartus maintains against our Fuller, and labours to prove that babhænas signifies the female ostrich, par. ii. Hierozoic. lib. ii. cap. 14, where he shows the word bath (i.e. daughter) is prefixed to the name of many birds, without any respect to their age, and doth not signify their young ones; but only the females.

Night hawk.] In the next chapter to that now named, the same Bochart proves, that the Hebrew word thæmus (which we here translate the night-hawk), signifies male ostrich. For there is no general rule by which we can determine the difference between the gender of the Hebrew language, to comprehend both sexes (as there is for an eagle and raven), and therefore Moses mentions both male and female distinctly, that none might think, by forbidding one of them only, he allowed the other.

Cuckow.] The LXX., St. Jerome, and some later interpreters translate the Hebrew word soycograph by the Greek word δακτυλιος, a "seemull." Which the same great man, before mentioned, thinks most probable (cap. 18).

Hawk] There is the greatest consent in the translation of the Hebrew word netz, which all agree signifies a hawk; from its strength and swiftness in flight, which made it sacred to Apollo. For Eusta-
CHAPTER XI.

18 And the swan, and the pelican, and the gier eagle.

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon all four, shall be an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth:

22 Even these of them ye may eat; the locust after his kind, and the bald locust after his

had in honour by the people of Thessaly, and by the Egyptians, as he observed in the formentioned book, cap. 29.

Herons] There are at least ten different interpretations of the Hebrew word anaptra; among which ours is one. But it being derived from a word which signifies anger, Bochartus rather takes it for a mountain-balon, which is a fierce bird, and very prone to anger.

Lapwing.] The Hebrew doctors take dukiophah for a mountain-rock, which had a double crest, and whence hath its name, according to R. Solomon. Or rather it may be called from the place where it reports; for diek in Arabic is a rock, and kapha a rock, from whence Bochart probably conjectures this bird had its name, because it lives in mountainous places. And he thinks the LXX. and the Vulgar have rightly translated it Derosa, and upasam: which is the sense also of four Arabian interpreters. It is a portentous kind of bird, which hath a crest round its bill to the hindermost part of its head; and one of the principal birds used in the ancient superstitions of the magicians and augurs, as he observes, cap. 31.

Bur. As Moses begins the catalogue of birds with the noblest, which is the eagle, so he ends it with the vilest, which is a bat; being of a dubious kind, as Aristotle observes, between a bird and a mouse, lib. iv. cap. 13, where he saith it doth ιακοπτερον τοσ πετων και πιακον, &c. See the famous Bochartus, who shows that his name in Hebrew, which is attaleph, imports it to be a bird of darkness. Whence that phrase in the prophet Isaiah, ii. 20, "In that day a man shall cast his idols of silver and gold to the bats, and to the moles:" i.e. they shall no more appear to delude men with their glittering brightness, but be utterly destroyed.

Ver. 20. Fowls that creep.] The Hebrew word oph is not well translated fowls; but signifies rather all flying things going upon all fours. All flying things that are meagre, and seldom forbidden; such as the kinds of flies, and wasps, and bees, as Jonathan here explains it. A fly indeed is observed to be izonov; but though it have six feet, yet it goes only upon four, as not only Lucian, but Aristotle notes; the two fore-feet serve for other uses (see Bochart in his Hierozoic. par. ii. lib. iv. cap. 9).

Shall be an abomination unto you.] It is observed by some, that the birds here forbidden are either rapacious, and live on flesh (as eagles and hawks, &c.), or are night birds (as owls, &c.), or haunt lakes and marshes (as the bittern, &c.), or are heavy, and not easily raised from the earth, as the ostrich; or live in graves or in dung, as the upupa and some of those flying things mentioned in this verse: and upon these accounts are forbidden by Moses; who allows all those that live upon a cleaner food, as those that follow do.

Ver. 21. Yet these may ye eat of every flying creeping thing, &c.] In this verse he excepts such flying insects, as, besides their four feet whereby they go, have two legs or thighs, which enable them to leap upon the earth, as well as to go. Such are all other insects mentioned in the next verse; unto which Aristotle ascribes six feet, whereas Moses mentions but four. In which they do not disagree; for Aristotle plainly saith, "they have six feet, εις τοις..."
kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even.

26 The carcases of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, dreed and ninety-three); of which he seeing hogs and hens and other creatures feeding greedily, he and his family adventured to eat freely of them also, and found the taste of them like that of a crab. And a Jew of Jerusalem, who was then in their country, assured him, that the locusts in Judea were much of the same shape with these in Germany, which he demonstrated to him by a draught he had made of them.

After his kind.] Here it may be fit to note, in the conclusion of all, that this phrase, after his kind (which is so often repeated in this discourse of fowls and flying things), doth not necessarily signify that there are different kinds of every bird or flying thing to which it is applied; but only imports every one of that kind. For he doth not speak in the plural number, according to their kinds, but in the singular, after his kind; which only denotes that the whole species is prohibited. And what he saith of some fowls, is in reason to be applied to all; though, to avoid repetition, he doth not add these words [after his kind] to every one of them.

Ver. 23. All other flying creeping things, which have four feet, and whosoever they were locusts, or any other kind of creature, who came under this character, they were to avoid them carefully.

Ver. 24. Whosoever toucheth the carcase. If they did either eat of them, or so much as touch the carcase of them, they might not be admitted to come into the tabernacle, nor eat of any holy thing, nor converse with their neighbours.

Until the even.] He doth not say they were to wash themselves, or their clothes (as in the following verse), which would incline one to think, that their mere separation for all the day, from communing with God and with one another, was their cleansing, without any other purification. But there are so many commands for washing themselves, and their clothes, in other directions than this, that it hath persuaded some to think such cleansing was necessary in this case also (see xv. 5—8, 10, and several other verses in that chapter).

Ver. 25. Whosoever beareth ought of the carcase of them.] Though they were only to carry them out of the camp or city, to remove them out of the way, that they might not infect the air.

Shall wash his clothes, and be unclean until the even.] His body also, in all likelihood, was to be washed, as was required in other purifications. No time is appointed for this, which, perhaps, a man might think fit to do presently, but, notwithstanding, he was to remain unclean till the setting of the sun.

Ver. 26.] He takes occasion from hence to inform them, that it was not unlawful to touch the carcases of beasts, before prohibited to be eaten (ver. 3. &c.), as of the fowl and flying things now mentioned. But while they were alive it was not unlawful to touch them; for they used carnals, and horses, and asses, for their necessary service; and therefore it is so expressed in other things (ver. 31), when they are dead.
those are unclean unto you: whose toucheth
their carcase shall be unclean until the even.
28 And he that beareth the carcase of them
shall wash his clothes, and be unclean until the
even: they are unclean unto you.
29 ¶ These also shall be unclean unto you
among the creeping things that creep upon
the earth; the weasel, and the mouse, and the
tortoise after his kind,

ape, the lion, the bear, dogs and cattle, &c., whose forefoot resembles hands: these might neither be eaten, nor their carcases touched, without incurring uncleanness till sunset.

Ver. 28.] See ver. 25.

Ver. 29. These also shall be unclean] So that they
might not so much as touch them (as it is explained ver. 31), when they are dead, much less eat them.

Among the creeping things that creep] Among things that have such short feet, that some of their bellies seem to touch the ground.

Wasel.] Though most interpreters follow this translation of the Hebrew word chelol; yet Bochart hath alleged a great many probable reasons that it signifies a male; and one is, because it is joined here with the word 

Hemorion, p. l. lib. iii. cap. 35, where he treats of this very largely.

Mouse.] All acknowledge the Hebrew word hechbar signifies mouse, and more especially a field-mouse, which doth great mischief there; and thence hath its name, as the same Bochartus shows in the foregoing chapter of that book. But all sorts of mice are here to be understood, as Jonathan observes, who thus paraphrases this word, "the black mouse, the red, and the white;" for they are of so many colours.

Tortoise] The same author has taken a great deal of pains to prove that tzab doth not signify a tortoise; but as the LXX. and St. Jerome take it, a land-crocodile, which is a large sort of lizard, a cubit long, with which Arabia abounds; out of which language he endeavours at large to prove the truth of this interpretation (lib. iv. cap. 1).

Ver. 30. Ferret.] Out of the same language, and the Syriac and Samaritan paraphrase, the same judicious writer proves, that anahka signifies another sort of lizard, which the Latins called stellio, and in those countries, hath a shrill cry (see there, cap. 2).

Chameleon.] Most of the ancient interpreters take coinomen, for this word, "the black mouse, the red, and the white;" for this is the name (as this name imports) of all other; and in these countries was famous for its encounters with serpents and land-crocodiles; as the aforesaid Bochartus shows out of the Arabian writers (lib. cap. 3).

Lizard.] All the ancient interpreters agree, that the Hebrew word letan signifies a sort of lizard, but of what kind it is hard to determine. The aforesaid Bochartus, by the Arabic writers both shown, it is like to that which is of a reddish colour, and lies close to the earth, infecting the meat which it touches with its venom (lib. cap. 4).

Snail.] The same admirable person, with great probability, still thinks Moses speaks of a sort of lizard called here conemel, because it lies in the sand, which, in the Talmudic language, is called conemel (lib. cap. 5).

Mole.] It is apparent that the word hinsemael, which we here translate a mole, is of a very doubtful signification: for in the sixteenth verse of this chapter, it signifies a sort of vessel; as here, in all probability, another sort of lizard. And if we may guess what sort, by the original of the word, it probably signifies the chromel, which grapes to draw in air (see Bochart, Histor. par. i. lib. iv. cap. 6). But

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These are unclean to you among all that creep: whosesoever doth touch them, when they are dead, shall be unclean until the even.

32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be wherein after all that can be said, it must be acknowledged, the significations of all these words are lost among the Jews; as Aben Ezra confesses upon this verse: "Neither these eight sorts of creeping things, nor the birds before mentioned, are known to us, but by tradition." Which is as much as to say, they are not known at all; for there is no tradition about them, as the Talmudists acknowledge; who send those who are doubtful what birds are lawful, and what not, to be informed by those that are masters of the art of fowling. Which might help to convince the Jews, were they not resolved to shut their eyes, that difference of meats is now ceased, because they know not what is forbidden, and what not, in many cases. And, consequently, the Messiah is come, to whom the scripture of Psalms (xviii. 10) was addressed to their father Jacob's prophecy, Gen. xlix. 10), so that they should be no longer separated, but all nations collected into one body, and converse freely together, without any danger of being defiled. For idolatry being abolished by him, there was no reason remaining for keeping up the discrimination between Jews and gentiles by a different diet. This some of the present Jews saw very well, who said, that in the days of the Messiah it should not be unlawful to eat swine's flesh, no more than it was while they were subduing the land of Canaan. This tradition is acknowledged by Abbarbinel himself in his Rosch Annah, where he disputes for the eternity of their law, and endeavours to elucidate this tradition of the ancient doctors by allegorical interpretations (see J. Carpio's in Stuckard. Mischpah. hammelech, cap. 5. Theorem. xviii.).

Ver. 31. These are unclean to you] The Jews understand this with respect to the touching the dead carcases of these creatures, and make the sense of it to be, "These eight alone are unclean to you; all other reptiles, as serpents, and scorpions, &c., you may touch and none harm will befall you." This is confirmed by the prophet Isaiah (xviii. 6), that the days of the Messiah should be prosperous and fruitful. The word of the Lord shall be a vessel of health, and not of death, and a garment to cover you in all the days of the Messiah, shall be the fruit of righteousness, and the effect of perpetual salvation. And his spirit shall make you strong for the days of his prosperity and salvation. (Jer. xxvii. 6.) And this prophecy of the prophet is very ancient; for they say, that the prophet Ezechiel observed, that when the Messiah was come, there shall be no more hollow serpents and scorpions, as the Hebrews express it, Ezech. xii. 13. (Asa. 25. R. c.) The word house is also very properly translated vessel; and the fire is the same thing as wood; and the vessel as the wood, and these as a whole, as the word Vessels, Precept. clii. For nothing was unclean by Moses's law, whilst it was alive, but only a leper, and a woman in her separation. Worms, dogs, swine, &c., were unclean to be touched, only when they are dead.

Until the even.] See ver. 4. This was a plain document, as Pellican there observes, that there are no impurities that are so offensive as these; but it was merely a prudential constitution, to make such defilements end within the day wherein they were contracted.

Ver. 33. Upon whatsoever any of them, when they are dead, doth fall.] That is, it might not be used till it was cleansed. Wherein the same R. Levi saith, the Jews are wont to call these the fathers of pollutions; because by their contact they defile other things (vessels and raiment, &c.), as well as men (Precept. clii.), where he acknowledges that the reason why these creatures made things unclean, more than others, is not manifest. But he gives this pious admonition thereupon: "If by our reason we be able to discern the usefulness of some precepts, let us be very thankful for it; but if we cannot find how they are any way profitable to us, let us believe that God
any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. 33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it. 34 Of all meat which may be eaten, that on which such water cometh shall be unclean; and all drink that may be drunk in every such vessel shall be unclean. 35 And every thing whereupon any part of their carcasse falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you. 36 Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcasse shall be unclean. 37 And if any part of their carcasse fall upon any sowing seed which is to be sown, it shall be clean. 38 But if any water be put upon the seed, and any part of their carcasse fall thereon, it shall be unclean unto you. 39 And if any beast, of which ye may eat, die; he that toucheth the carcasse thereof shall be unclean until the even. 40 And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcasse of it shall wash his clothes, and be unclean until the even. 41 And every creeping thing that crepeth in his infinite wisdom, saw the benefit we should receive by it, and therefore commanded it." Whosoever vessel it be, wherein any work is done, it must be put into water, &c.] The heathens purified all things, in a manner, by washing them in water; but Moses requires only these things, which were of common use, to be so purified, in case of any defilement. And therefore Maimonides saith, "Such laws as these were made to lessen their labour and service; and if there be any thing in them that seems too troublesome and tedious, it arises from our ignorance of the rites and customs of those times, which make such precepts necessary" (par. iii. More Nev. cap. 47). Ver. 32.] It defiled both the vessel and that which was contained in it. Ye shall break it.] This is prescribed vi. 28, because such vessels were of no great value. Ver. 34.] The Jews have many observations about these sorts of pollutions: but the simple meaning is, that any meat which might otherwise be lawfully eaten, was made unclean, if any water poured out of such a vessel as is before named, had come upon it. For the water being defiled, it made the meat on which it came to be unclean also. This appears to be the sense by what follows. All drink.] It might not be drunk out of such a vessel, though otherwise it was not prohibited; but though liquid things were by such means made unclean, yet not dry things (such as bread), because they did not so soon receive an effluxion from a dead carcass as quick things did. This they gather from ver. 37. 35. Ver. 35. Every thing whereupon any part of their carcasse falleth.] Though the whole carcass did not fall upon the things here named, yet, if any part of it did, they were not fit to be used any more, but were to be broken in pieces (see ver. 32). The design of all which laws is very plain, that making the Israelites very cautious how they touched these things, or any other on which they fell, they might much more abhor to eat any unclean creature; and thereby be kept a separate people from all other nations, from whose familiar conversation they were by this means restrained, and consequently in less danger to learn their idolatrous customs.

Ver. 36. Ver. 37.] A mouse, for instance, was found dead among the wheat that was to be sown, it might notwithstanding be used for food; but other beasts, which were intended for seed, was made unclean, and might not be used till it was washed. The reason of this difference is plain, because the seed that was to be sown went through many alterations before it could become food, which took away all the pollution. Ver. 38.] Wet seed might be supposed to have received some tincture from the carcasses, which dry did not: and not being so fit to be sown till it was dry, was in that time to be cleansed. Ver. 39. Ver. 40. Ver. 41. See ver. 21, 25. He speaks of such as ate of this meat ignorantly: for if they did it knowingly, it was a presumption to which cutting off is threatened (Numb. xv. 30).
upon the earth shall be an abomination; it shall not be eaten.

42 Whatever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.
CHAPTER XII.

1 The purification of women after childbirth. 6 Her offerings for her purifying.

1 And the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child; then she shall be unclean seven days; according to the days of the separation for her infirmity she shall be unclean.
3 And in the eighth day the flesh of his foreskin shall be circumcised.
4 And she shall then continue in the blood of her purifying three and thirty days; she shall
touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.
5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation; and she shall continue in the blood of her purifying three score and six days.
6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a
her blood; for all the following days were days of purification; not of entire separation.

Three and thirty days.) All the days of her uncleanness were forty: and for the first seven days she was to be separated from all conversation with her neighbours; but the following three-and-thirty she had free conversation with them, and was only excluded from the sanctuary, and from eating of the peace-offerings, or the paschal lamb, and (if she were the wife of a priest) of the tithes, and other lesser holy things; of which otherwise she might partake.

She shall touch no hallowed thing, &c.] If Maimonides may be credited, the Zabiti, the ancient sort of idolaters in those eastern parts, had a great number of tedious and tiresome customs about the purification of their childish women; from all which God freed his people, by restraining them only from coming into his sanctuary, or partaking of holy things; but, otherwise, leaving them at liberty to perform all manner of offices in their family, during the time of their purification (More Nevoch, par. iii. cap. 47). It is apparent also, that other gentiles kept their women from their temples, a long time after their childbirth; and that superstitious people would not so much as go within their doors. See Dilherrus, in the forrmmed book and chapter.

Ver. 5.] The time of strict separation, when they brought forth a female, was double to that which was prescribed (ver. 2) when they brought forth a male. And so also was the time of their purification; which lasted threescore and six days, as they in the other case by thirty-and-three. The reason of which difference, not only the Jews, but others also, derive from the greater redundancy (as R. Levi Barzeloni calls it. Præcept. elxvi.) of blood in the latter case than in the former; and from the slowness of nature in its operation, which made the purgation longer before it was effected. Hippocrates himself treats of this difference, in his book de Natura Puerp. Where he saith, women are sooner purged after the birth of males than of females (see Joch. Menius in his Syntagma de Puerperio, cap. 6, 7). The natural weaknesses of women also, during this time, required quiet, and little company: from which the very temper of their blood, in those climates, made a longer separation more necessary than in these colder regions. But if there were no such apparent reason to be given of these things, yet, vel el ipso vonomanda antiquitate, et simplicitate suscipienda forunt et minime contemnenda (as Conrad. Pellicanus speaks upon the foregoing chapter, ver. 35), "they ought, for the sake of their venerable antiquity and simplicity, to be duly regarded, and not to be despised."

Ver. 6. When the days of her purifying are ful-
CHAPTER XII.

burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is

filled[,] Which were not till the end of the fortieth day for a son, and the eightieth day for a daughter. And therefore, the offerings here mentioned were not offered till the day after, viz. the forty-first day for the one, and the eighty-first day for the other; because, till then her purification was not perfected, as Maimonides observes in his book de Sacrificiis (Tract. v. sect. 5), where he observes, also, they might not eat of holy things, till these sacrifices had been offered for them.

Bringing a lamb of the first year] Which then was in its greatest perfection, as hath been often noted.

For a burnt offering.] In gratitude to God for giving her a safe deliverance, and bestowing a child upon her, and raising her up to her former strength, and bringing her again to his sanctuary. Where, by this offering, she also commended herself and child to his care, love, and blessing, and implored his Divine guidance and assistance in its education. For these offerings, as I observed before, were a kind of supplication, which they that brought them made to God: and there was nothing that pious people could more earnestly desire on such occasions, than that God would take their little ones into his tuition. Who are continually liable to so many dangers, that with unwillingness of their angels, they could never grow to be able to take care of themselves. They are the words of Conradus Pellicanus upon this place: who them refer, how necessary it is that the people of the church should be admonished frequently, to commend their children unto God both by private and public prayers, and take care of their instruction, lest they become like the horse and the mule, that have no understanding.

A young pigeon, or a turtledove, for a sin offering.] To complete her purification from uncleanness. For that is here meant by sin; the impurity which the law made, by separating such persons from others, and from the sanctuary for a time. And thus a sin-offering is commanded to be brought by a leper, when he was cleansed; who was charged only with a legal uncleanness, not a moral. And it is more plain, from what is ordained concerning menstruous women, whose courses were purely natural, and yet they were to offer a sin-offering when they were gone (xx. 30), because the law accounted that a state of uncleanness; and from the case of a Nazarite, who had unlawfully touched a dead body, Numb. vi. 21, by which it is said, he had sinned by the dead; i. e. was legally polluted. And this may be the reason, perhaps, why a burnt-offering is here mentioned before the sin-offering, which is wont to precede the other (ver. 7, 8).

It may be conceived, indeed, that in all the foregoing cases, those persons (especially lepers) had some way offended God, before or in their state of separation; and therefore were to have their sin (properly so called) expiated by a sin-offering. And R. Bechai also gives another probable account of it; that this sacrifice was offered not for her own sin, but the sin of her first parent, the mother of all living, who brought sin-and sorrow into the world; for from

the law for her that hath born a male or a female.

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

Unto the door] It was a most wise constitution (as a person of excellent learning, Dr. Aix, observes), which bound this people, from their first coming into the world, to their going out of it, to have a dependence upon the priests and the Levites (who for that purpose were dispersed through all the tribes of Israel, that people might be instructed by them how to govern themselves in all the passages of human life). For there are laws not only about marriages and successions, but about their lying-in, whether of a son or daughter, and about all they were to do while that time lasted, and when it ended; and indeed all the time they lived, and when they went out of the world; in their funerals, and mourning for the dead (ver. 7. 9. [Psal. i. 11].) By this offering she was restored to the liberty of God's house, and to partake of holy things. For so it follows.

She shall be cleansed] No longer separated from the holy society.

For her that hath born a male or a female.] All this principally respected the woman; yet not excluding her child, when it was borne by the fortieth day (ver. 30); for then was the day of his mother's purification presented unto the Lord. That indeed had respect to the law about the first-born: but a very ancient MS. and the Syriac, and Origen, taking this for the day of their purification, and not merely of hers (κατά σαρκῶν αὐτῶν), it plainly shows the child could not be admitted into the Divine presence, no more than the mother, till the days above mentioned were accomplished.

Ver. 8. If she be not able to bring a lamb, &c.] This was a merciful provision for the poorer sort, as in other cases (v. 7, 11). And from this very place we may learn in how mean a condition the mother of our Lord was; who for her purification did not bring a lamb (unto which her piety, no doubt, would have prompted her, if she had been able), but only this lower sort of offering, as we read, Luke ii. 24.

The priest shall make an atonement for her.] This sacrifice was as available as the other, to restore her to communion with God's people. The Greeks imitated this; among whom the fortieth day was insignis (as Censorinus speaks), famous or remarkable upon more accounts than one. For women with child did not go to the temple and diem quadragesimum, or forty days after the forty-first day; and after their delivery, commonly, they were not fit to go out till forty days more (his words are, "Quadragesinta diebus plerque festae graviore sunt, nee sanguinem interdum continere"), during which time their little ones were sickly, never smiled, nor were out of danger. Which is observed by that great physician Celsius (lib. ii. cap. 1), "Maxime, omnia pertinacia prima quadragesimum dies perspicat."

And therefore, when this day was past, they were wont to keep a feast (as Censorinus there tells us, cap. 11, de Die Natali), which they called Тестисаκωστον, at which time, it is likely, they offered sacrifices also, as the Jewish women did.
CHAPTER XIII.

1 The laws and tokens whereby the priest is to be guided in discerning the leprosy.

1 And the Lord spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising, or a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then shall he be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days:

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Ver. 1.] Here God speaks to Aaron again, as well as unto Moses (see xi. 1), because he and his posterity were peculiarly concerned in the following laws about the leprosy, both in judging and cleansing of it.

Ver. 2. When a man shall have in the skin of his flesh a rising, or a scab, or bright spot;] The leprosy appeared in one of these three forms: either as a tumour or swelling, or a scab, or a bright spot in the skin.

Like the plague of leprosy: There were some swellings, and scabs, and spots, which were not the leprosy, but only like it. And therefore Moses here teaches the priests how to discern between a true leprosy and the resemblance of it; that accordingly they might either pronounce a person clean or unclean, and shut him up, or let him have his liberty; shave him, or let his hair grow.

Plague of leprosy: If we may believe Pliny (lib. xxvi. cap. 1), this disease was peculiar to Egypt, which he calls genitrix talium vitiorum: and if Aristotle, in Eusebius, saith true (lib. ii. Prepar. Evang. cap. 27), Pharaoh, who sought to kill Moses, was the first who was struck with this disease, and died of it. So false is the story of Manetho, who, to hide the true cause of the Israelites' departure out of Egypt, saith, that they cast out a company of leprous people, of whom Moses was the captain. Out of Egypt, it is likely, this disease spread into Syria, which is noted likewise to have been much infested with such foul eruptions in the skin; which have as many various names, as there are uses by which they are cured, or spots there; and are commonly all comprehended under the name of leprosy, as P. Cænus observes (lib. ii. de Republ. Judæorum, cap. ult.). But Moses here distinguishes them, and seems to instruct the Israelites that the leprosy which he speaks of was no common disease, but inflicted by the hand of Heaven. So the Hebrew doctors understand it; particularly R. Levi Barzelonit (Precept. cxxxvii.): "a leprous man ought not to look upon his disease as a casual thing; but seriously consider and acknowledge that some grievous sin is the cause of it." Which made the knowledge of their priests so admirable (as the author of the book Cosep spake, par. ii. sect. 58), that they were able to understand what was Divine in the leprosy, and what was from nature. For that there was something Divine in it is confirmed by the story of Naaman (2 Kings v. 7); where the king of Israel plainly declares, none but God could cure a leper: whom therefore they looked upon as smitten by God; and thence called this disease the plague or stroke of leprosy, and sometimes simply the plague or scab (ver. 5, 3, 17, 22, of this chapter). For they could not understand how such a pestilent disease as infected not merely men's bodies, but the very walls of their houses, and garments, should proceed merely from ordinary causes; and therefore they thought there was an extraordinary hand of God in it.

He shall be brought unto Aaron the priest. Not to the physicians, but to the priests; who were the only judges whether it was a true leprosy or no; and if it were, could best direct him to his cure (by repentance and prayer to God), and cleanse him when he was cured. But they might resort to any priest whatsoever, as Mr. Selden observes out of the Tal-メソ (where there was a large treatise of this matter), though he was maimed in any part of his body, and so unfit to minister at the altar, provided his eyes still continued good (lib. ii, de Synedr. cap. 14, num. 5).

Ver. 3. The priest shall look on the plague. When there is a suspicion that it is a leprosy. The same great rule he observes, that this inspection be made upon any day of the week but the Sabbath or festivals.

Yet not in the night, nor in any hour of the day but the fourth, fifth, eighth, and ninth: for they accounted the morning, evening, and noon, not such proper times to make this inspection. Which, they say, also might be made by an Israelite; though none but the priest could pronounce one clean or unclean. For though perhaps the priest was ignorant, and stood in need to be informed by wiser persons than himself, yet that man who was not a priest could only direct him what to judge, but not give the judgment. According to that law (Deut. xxi. 5), "Out of their mouth, or by their word, shall every stroke be tried:" which particularly relates to the leprosy (Cuix. 8).

When the hair is turned white, &c. He begins with the last of the three indications of a leprosy, viz. the bright spot. In which, if the very hair was turned white, and it was not only a superficial whiteness, but the spot seemed to have eaten deeper into the very flesh, then it was to be judged a true leprosy. R. Levi Barzelon expresses it thus; "When there was one or more places so white that their whiteness was like that of an egg-shell, or more glossy, then it is the leprosy."

Shall look on him. Having made this inspection, and found it to be the leprosy.

Pronounce him unclean. Command him to be separated from the congregation, and shut up by himself (ver. 4).

But though all the Israelites, children and servants, as well as others, were under this law, yet no gentle, nor the proselytes of the gate, were, as Maimonides and the rest of the Hebrew doctors tell us.

Ver. 4. If the bright spot be white in the skin, &c. If there be barely a white spot in the skin, which hath not altered the hair.

And it shall be not deeper than the skin, and the hair thereof be not turned white. The forenamed R.
5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

Levi explains this passage thus: If it were not a perfect white, but something dusky, below the whiteness of an egg-shell, he was to look upon it as if which might prove a lesser sort of foultess in the blood and skin, short of the leprosy, which infected the very hair in that place.

Shall shut up him—seven days:] He had something like the plague, which might prove to be it; and therefore he was to be separated from others so long, that some judgment might be made, whether it was, or would be so or not: for seven days commonly make considerable alterations in the state of all diseases.

Ver. 5. Look on him the seventh day:] Until which it was not likely any certain judgment could be made. And, behold:] Observe this.

If the plague in his sight be at a stay:] In the Hebrew the words are, If the plague stand in his sight; i.e. seemeth to him not to have spread itself at all in the skin, as it follows in the next words. Or, as it may be translated, if it continue in the same colour, which it had before, and were not altered: for the Hebrew word signifies colour as well as sight. And if this translation be right, then here are two marks which the priest was to observe (viz. whether the spot had not altered its complexion, and whether it had not spread further in the skin); but according to our present translation there is but one, the next clause being but the explication of this.

Shut him up seven days more:] The case remaining dubious, he was to make a further trial.

If the plague be somewhat dark:] The priest was to mark diligently whether there were any alteration in the colour, and that which was bright before now looked dark; which justifies the second interpretation of the first clause in the foregoing verse.

Spread not in the skin:] This was another token by which the priest was to be governed in his judgment.

Pronounce him clean:] He was to be shut up no longer, but left at liberty to go abroad and freely converse with his brethren.

It is but a scab:] An ordinary scab, or scurf, short of the leprosy: such as is now in Guam and Mindanao; which Dampier (in his late New Voyage round the World, chap. 12), describes to be a dry scurf all over the body, that causeth great itching, and raiseth the outer skin in small white flakes, like the scales of little fish, when they are raised on end with a knife. But he did not perceive that they made any great matter of it, for they did not refrain any company for it.

He shall wash his clothes, and be clean:] Having been suspected to have a leprosy, and something like it appearing, which had kept him separate from his brethren several days, he was to use this small purification; because there was some kind of impurity in his blood, which broke out into the skin, though not infectious.

Ver. 7. If the scab spread] The second sort of leprosy was a scab (ver. 2), which seems to have been of two kinds; one of which Moses joins to what he saith of the swelling, and the other to what he saith of the bright spot.

After that he hath been seen of the priest:] This is, after the priest had pronounced him clean (ver. 6).

He shall be seen of the priest again:] A new inspection was to be made by the priest. And if any man, (as Maimonides saith) was so proflane as carelessly to neglect it, by not going to the priest, and showing him his case, his punishment was to have his leprosy cleave to him for ever.

Ver. 8.] Though it lurked for a time, yet this spreading of it in the skin was to be taken for an evident mark that it was the leprosy.

Ver. 9. When the plague of leprosy is in a man:] That is, when there is a suspicion of the first sort of leprosy, mentioned ver. 2, and called a rising or swelling.

He shall be brought unto the priest:] By those who feared his company might be infectious; but good men went of themselves to him.

Ver. 10. The priest shall see him:] Diligently view, and consider the nature of the scab.

If the rising be white:] If upon examination the priest found a third mark, besides the two former (whiteness in the skin and the hair turned white), viz. that it had eaten into the very flesh; he was to look upon it as an undoubted leprosy.

Quick row flesh] Quick or living flesh (as the Hebrew word is) signifies sound flesh not corrupted. So the meaning seems to be, if it have broken through the skin, and in the raw sound flesh there appeared white spots, there needed no further consideration: for it would soon taint the whole mass of blood.

Ver. 11. It is an old leprosy:] The first two signs were very bad, particularly the second, the hair turning white, (just as a plant, saith Procopius Gaurus, or a flower dies, together with the earth in which it grows), but this last was far worse; being a mark of an inveterate evil that had been long breeding; and got not only into the skin and the hair, but into the very living flesh; which, as the same Procopius speaks, it began to corrode, and would devour.

Pronounce him unclean:] Without any further examination.

Shall not shut him up:] Because there was no need of any more proof, nor any doubt, whether it was the leprosy or not.

For he is unclean:] It was apparent from the tokens, which were already very visible.

Ver. 12. If a leprosy break out] He calls that a
that hath the plague from his head even to his foot, wheresoever the priest looketh;
13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.
14 But when raw flesh appeareth in him, he shall be unclean.
15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.
16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;
17 And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.
18 ¶ The flesh also, in which, even in the skin thereof, was a boil, and was healed,


disease, which was not truly so, but was by some thought to be so, because it had a likeness to it.

Him that hath the plague] i. e. Seemeth to have it.

From his head even to his foot.] An eruption in every part of his body, which was spread all over with sears.

Ver. 13. He shall pronounce him clean] This sort of breaking out, from top to toe, as we speak, was not to be looked upon as the plague of leprosy; being only a rite to the body, than a disease.

It is all turned white.] There was no danger in this eruption; nature having only discharged those putrid salt humours which were in the blood. Just as those among us, who have the measles and small-pox, are likely to do well, when they come out everywhere; but not when they stick in the skin.

Ver. 14.] When the sound flesh appeared speckled with the formentioned spots, it was an evident token that it was a settled leprosy; nature being not able to throw out the ill humour into the skin; but working inward into the flesh.

Ver. 15.] When he sees the sign before named, he shall make no further examination, but declare him to be unclean.

Ver. 16. If the raw flesh turn again.] If there was such an alteration in it, that it was freed from these pestilent spots.

Be changed into white.] Look like other flesh, which hath a white skin upon it.

He shall come unto the priest.] Desire him to make a new examination of the state of his body.

Ver. 17. The priest shall see him.] Take a view of his body; especially in those parts where the leprosy was suspected to be.

If the plague be turned into white, &c.] If, upon due consideration, his body appear alike white everywhere, and no spots to be seen in the flesh, the priest was to declare him to have no leprosy remaining.

Ver. 18.] In this and the following verses he treats of such a leprosy as arose out of ulcers which had been healed: and afterward there was a new eruption, which might prove a leprosy.

Ver. 19. In the place of the boil.] Where the bile formerly broke out; but seemed to be healed.

There be a white rising, or a bright spot, white, &c.]

These two are the first and last indications of a leprosy, mentioned ver. 2.

Somewhat reddish,] This is a mark not hitherto mentioned: which some render "exceeding shining:" or "an inflammation which looked very red." For so the Hebrew word adamadmeth seems to import; it being certain, that the doubling of the radicals of any word increases the sense. This is apparent from abundance of instances in other words; which are heaped up together by Bochartus in his Hierozoicon (par. ii. lib. v. cap. 6), where he observes, with respect to this word, that it being impossible that the same thing should be both very white and very red, it hath made most interpreters expound this word adamadmeth as we do, somewhat reddish; quite contrary to the true sense of the word, which imports a high degree of some colour, and therefore ought to be translated exceeding glittering. For adam signifies not only red, but also to glisten: and accordingly, persons very leprous are said in Scripture to be as white as snow (Exod. iv. 6; Numb. xii. 10; 2 Kings v. 27). See ver. 49 of this chapter,

It be shewed to the priest.] That he might pass his judgment upon it, whether it were the leprosy or the raw flesh broken out of the boil.

In the place where the bile formerly was (ver. 19).

Ver. 20.] If, upon a serious search, it appear to have the two marks here mentioned (which are those before set down, ver. 3), the priest was to declare him unclean.

It is a plague of leprosy broken out of the boil.] In the place where the bile formerly was (ver. 19).

Ver. 21.] If he find upon search neither of the two marks before named.

But be somewhat dark, &c.] Though it had not eaten into the flesh (which was a certain sign of a leprosy), yet, if it changed colour, there was some ground of suspicion: and therefore he was to be "shut up seven days" (see ver. 4).

Ver. 22. If it spread nowhere.] The spreading of the spot was a token the blood was much vitiated, and that this foul disease was begun in the body.

It is a plague.] Of leprosy.

Ver. 23. If the bright spot stay in its place, &c.] If it continued in the same condition, and made no progress, it was an indication the bile was breaking out again, and would not make him unclean.

Ver. 24. Or if there be any flesh, in the skin whereof there is a hot burning.] In the Hebrew the words run
flesh that burneth have a white bright spot, somewhat reddish, or white;
25 Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.
26 But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days:
27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.
28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.
29 ¶ If a man or a woman have a plague upon the head or beard;
30 Then the priest shall see the plague: and, therefore, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.
31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days:
32 And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin; he shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more:
33 And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.
35 But if the scall spread much in the skin after his cleansing;
36 Then the priest shall look on him: and, this, "Or the flesh, when it shall be in the skin a burning fire." That is, when there is an inflammation made in the skin and the flesh, by a hot burning coal, or some such thing falling upon it. For in the foregoing paragraph (ver. 16, &c.), he speaks of ulcers which arose of themselves from bad humours in the body; and here of such as were made by fire.
And the quick flesh that burneth] The part of the body that is burnt.
Have a white bright spot.] Very shining (see ver. 19). For this was a sign of the leprosy broken out in that burnt place, which otherwise would have looked black.
Ver. 23. If the hair—be turned white.] See ver. 20.
Ver. 26.] The same direction is given here, as in the foregoing case (ver. 21).
Ver. 27.] This verse and the next contain the same marks with those ver. 23, 24.
Ver. 28. It is a rising of the burning.] A tumour made by fire, or a hot iron, &c., which burnt the part. A mere inflammation (as he calls it in the end of this verse) arising from that burning.
Ver. 29. Plague upon the head or the beard.] Such a kind of disease, Pliny saith, came into Italy in the middle of the reign of Tiberius Caesar which they called menagreus, because it commonly began in the chin; and was so filthy, ut quaerente mors preferenda esset, "that any death was preferable to it" (lib. xxvi. Nat. Hist. cap. 1).
Ver. 30.] There are the same marks of this sort, with that of the former: only instead of a white hair, which there was in other kinds of leprosies, there was a yellow hair in this; and not so thick as the white.
Ver. 31.] This was some indication that it was not a leprosy; yet if there were no black hair in it (as it here follows) which was a sign of soundness and health (ver. 27), the case was not certain, but doubtful; and therefore he was to be shut up seven days, to see what it would prove.
Ver. 32. Shall look on the plague.] So he calls it, because it had a resemblance of the leprosy.
If the scall spread not,] For this was the nature of the disease, which Pliny describes in the place above mentioned, that it spread itself in many persons, from the chin all over the face, except the eyes; and went down to the neck, the breast, and the hands, facto cutis furfur, "with a filthy scurf of the skin," which is here called a scall.
In it no yellow hair.] This, with the foregoing and the following sign (that it was not in sight deeper than the skin) made it probable it was not the leprosy. Yet he was not upon this immediately discharged; but a further trial, as the next verse tells us, was to be made, before he was set at liberty.
Ver. 33. He shall be shaven, but the scall shall he not shave, &c.] For soreness's sake, the head and beard were to be shaven (which might be performed by any body), that the priest might the better discern whether the scall spread or no. Only the place where the scall appeared was not shaven; because the priest was to observe of what colour the hair in it was. So R. Levi Barzelonita (Praecept. cxxii.). "They shave round about the scall, leaving only the two next hairs; that they may know the decrease or increase of the disease."
Shall up him—seven days more.] In which time some considerable alteration would be made one way or other.
Ver. 31. In the seventh day] Before it was completed.
If the scall be not spread] Here are the same marks which were mentioned before: that if the scall did not spread in the skin, nor eat into the flesh, he was not to be shut up any longer, but pronounced clean; and, after he had washed his clothes, be admitted into the society of God's people again (see ver. 6).
Ver. 35.] It fell out sometimes, that the scall, which had stood at a stay for a fortnight, and seemed neither to spread nor corrode at all began to go on to the neighbouring parts.
Ver. 36.] If he found this single mark, that after the scall had been at a stand a good while, it began to spread much, he was not to trouble himself for any further token, by seeking for the yellow hair, (ver. 30), but immediately declare him to be a leper.
behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

37 But if the scall be in his sight at a stay, and there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, even white bright spots:

39 Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that greweth in the skin; he is clean.

40 And the man whose hair is fallen off his head, he is bald: yet is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald; yet is he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; he is a leper man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.

45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

47 ¶ The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;

Ver. 37.] If after this the scall stopped again, and made no further progress; and withal there was a black hair appeared in it (which the priest could not find before, but now was grown up in it), he was to take it for an evident sign that the man was cured of his leprosy. For the hair being restored to its natural colour, was a certain indication that the blood was cleansed from its impurity.

Ver. 38.] No other sign of the leprosy but this.

Ver. 39.] In this case the priest was to observe, whether the spots had any thing of a cloudiness in them; for if they had, it was not a leprosy: if they were perfectly clear and bright, then it was.

Ver. 40.] From the hinder part of it.

Ver. 41.] The design of these two verses is, to instruct the priest that the mere falling off of the hair from his head, which made him bald, either behind or before, should not be taken to be a sign of the leprosy.

Ver. 42, 43.] If either in the hinder or forpart of a bald head there appeared a white sore exceeding bright (as it should be translated), like that which appeared sometimes in the skin (ver. 34), then, as it here follows, he was to be looked on as a leprous man.

Ver. 44. Shall pronounce him utterly unclean; As unclean as any of the forenamed persons.

His plague is in his head.] The leprosy appears in his head, as in other persons it appears in the skin of their bodies.

Ver. 45. The leper in whom the plague is; Any of the forenamed sort of leprosies.

His clothes shall be rent.] After the manner of mourners (as some take it), that he might sensibly declare his afflicted condition. For upon any sad occasion, they were wont in those countries to rend their clothes (Ezra ix. 3, 5; Job ii. 12). Others, indeed, think this was intended only for a mark of his uncleanness: but I do not see why it might not serve to both ends.

His head bare.] This was another token of mourning. But the Hebrew writers unanimously translate these words quite contrary: the phrase in the original being, his head shall be free; i. e. say they, from cutting or shaving; which was as much as to say, he should let his hair grow long. This also was a sign of sadness and sorrow (see x. 6).

Put a covering upon his upper lip.] Either he was to cover it with his hand, or with the skirt of his garment, which they threw over their heads, when they were in a state of mourning. Of which this was another sign (Ezek. xxiv. 17, 23), as it was also of shame (Mic. iii. 7). Some will have all these to be marks only for men to avoid them: but that is sufficiently taken care of, in the last words of this verse.

I shall only add, that the Hebrews well observe, that none were bound to any of these things, who were shut up or suspect of leprosy; but only such as were absolutely pronounced to be leprous.

Shall cry, Unclean, unclean.] Give notice to passengers not to come near him, by crying out aloud, so that they might hear him, I am in the most unclean condition wherein any man can be. Some fancy this was required, that men might avoid infection; but the true reason was, that they might avoid legal pollutions by conversation with them; as appears by the next verse. Jeremiah seems to allude to this, Lament. iv. 15. And there seems also to have been the like care among the heathen, to give notice of any place which was unclean, that none might be defiled by it. So Servius tells us upon Æneid. iv. that the Romans were wont to set a cypress-tree (which being cut down could not grow again) before the door of a dead man, whereon he burnt his arms, etc. The last words, domum præteriret, "lest any man, who was going to perform sacred offices, should unawares pass by his door."

Ver. 46. He shall be defiled.] Remain in that desolate state.

He is unclean.] Separate from company.

He shall dwell alone.] 2 Kings xx. 5.

Without the camp.] There were three camps (as the Hebrews commonly observe); that of the Divinity (or the sanctuary), that of the Levites, and that of the Israelites: out of all which a leprous man was to be removed, that no man might have conversation with him, but only such who were leprous like himself; who in aftertimes were shut out of the cities, as now out of the camp (2 Kings vii. 2).

Ver. 47. The garment also that the plague of leprosy is in; This is a matter which we do not now understand; that a leprosy should not only cleave to a garment and infect it, but appear and be seen in it. As, in the next chapter, Moses speaks also of a leprosy in a house (xiv. 34), which he doth not mention here, because he had no houses in the wilderness, but dwelt in tents covered with skins, and such-like things: in which, as well as in garments, he supposes the leprosy will be (see xiv. 34). But what kind of disease this was, which appeared in insensible things, the Syrians and Egyptians perhaps might then under-
48 Whether it be in the warp, or woof; or of linen, or of woollen; whether in a skin, or in any thing made of skin;
49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:
50 And the priest shall look upon the plague, and shut up it that hath the plague seven days:
51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy, it is unclean.
52 He shall therefore burn that garment, stand, but we now are ignorant, as P. Cuneus speaks; Cujusmodi id vitium in rebus inanimatis fuerit, Syri fortasse et Ελληνων τυχειστικον; nos hINC ignoramus (lib. ii. De Republ. Hebræor. cap. ult.). And, indeed, it seems to have been a Divine stroke, as according to ancient signifies (xiv. 34), and appears not only from the place above mentioned (2 Kings v. 7, 27), but from xv. 5, of the same book. And so the Jews have always understood it, particularly Maimonides, who, in his treatise on this subject (cap. 16, sect. 9), saith, “that this change in garments and houses did not proceed from natural causes, but was a sign that the displeasure of God hath been inflicted by God, as a token of his high displeasure. And it is not at all incredible that such a strange plague should then infest them, which is not now known in the world; when we consider what unusual diseases there have been in other countries, unknown in former times; which afterwards have also vanished, and are now to be found only in books. Pliny mentions several new diseases, omni a priori avo incognitos, “unknown to all ages past;” some of which were peculiar to some provinces, and touched not others. Concerning which he did not know what to say, but only this: Quid hoc esse dementem, aut quas Deorum iras? What shall we call this! or from what great anger of our gods does it proceed, that which already certainly infest men’s bodies (which in number are above three hundred) should not be sufficient; but new ones are still to be feared” (lib. xxvi. Nat. Hist. cap. 1). He looked, that is, upon these strange diseases as sent by God, when men had highly incurred his displeasure. The last century was famous for such an extraordinary plague (as Johannes Wierus, who then lived, often calls it), when the scurrity, which was confined before to some northern regions, near the sea, overran the Low Countries, being at that time unknown in Germany, Italy, France, and Spain, which were entirely free from it (see his Observationum Medica- rum, lib. i. sect. 1).

Woolen garment, or a linen] There is a great dispute among the Talmudists, whether garments made of camels’ hair (which they call the wool of camels) were comprehended under these words or not.

Ver. 48. Warp, or woof; of linen, or of woollen.] In the inward or outward part of it.

In a skin, or in any thing made of skin;] They were more likely to be infected than woollen or linen garments; because they had been part of the body of living creatures.

Ver. 49. If the plague be greenish or reddish] There seems to be great reason in what Maimonides saith, in his treatise of the leprosy, that the Hebrew word

whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is; for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed; and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.

Jerakrak (which is made by the doubling of the radical letters) should be interpreted the most intense green; such as is in the wings of a peacock (as he speaks) or in the leaves of a palm-tree. As the word adradnum, in like manner, signifies the highest degree of another colour, viz. redness; such as the brightest scarlet (see ver. 19). And if a spot of these colours were found in a garment or skin, as broad as a bean, it was a sufficient ground to think it might be the leprosy; if it were not so broad, it was accounted clean.

It is a plague.] It was justly to be suspected, and therefore was to be brought to the priest for his judgment to be passed upon it. Who was to make a trial what it would prove, by shutting up that garment or skin wherein the spot was for the space of seven days; as is directed in the next verse.

Ver. 50.] If, upon his inspection, he found the forenamed tokens, he was to do with it as he did with persons who were under a suspicion of a leprosy.

Ver. 51.] There were three certain marks (as Maimonides notes) of the leprosy in a garment; the extreme greenness or redness of the spots in it; and the spreading of them after they were first discovered.

Fretting leprosy.] The Hebrew word manemeth, which we translate fretting, is very variously rendered by the ancient interpreters; as Bochart hath observed in his Hierozoicen, par. i. lib. ii. cap. 45, where, from the Arabic tongue, he thinks it may be best translated an exasperated or irritated leprosy; that is, very sharp and prickling (which suits well with our translation), eating into the garment or skin, till it was consumed. Abarbinel translates it painful, because this sort of leprosy in the body of a man was full of anguish. And so this word is used in Ezek. xxviii. 24, where a thorn is called mamir; and translated by us a grieving thorn.

Ver. 52.] It seems this leprosy could never be got out of the garment or skin wherein it was; which therefore was ordered to be burnt, as never likely to be fit for use.

Ver. 53, 54.] If the spot was at a stay, and did not proceed further, then the garment, as the following verse directs, was to be washed, and shut up for seven days: in which time it appeared whether the impurity were quite gone, or still remained.

Ver. 55. Have not changed his colour.] If washing had not altered that violent colour, but it still continued very red or green.

Be not spread;] Or, though it be not spread; yet it was to be pronounced unclean, and adjudged to be burnt.

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56 And if the priest look, and behold, the plague be somewhat dark after the washing of it; then shall he rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:
57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.
59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof; or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAPTER XIV.

1 The rites and sacrifices in cleansing of the leper.
2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:
3 And the priest shall go forth out of the camp; and the priest shall look, and behold, if the plague of leprosy be healed in the leper; and if he be cleansed from his leprosy, then shall the priest put his finger in his mouth, and look upon the leper's flesh; and, behold, if the leprosy be healed, then shall it be washed the second time, and washed the third time; and if it be healed within, then it shall be declared unclean.

The signs of leprosy in a house.

43 The cleansing of that house.

42 And the priest shall look, and, behold, if the plague of leprosy be healed in the leper; and if he be cleansed from his leprosy, then shall the priest put his finger in his mouth, and look upon the leper's flesh; and, behold, if the leprosy be healed, then shall it be washed the second time, and washed the third time; and if it be healed within, then it shall be declared unclean.

Diligently examine in what condition the leper is, by the rules mentioned in the foregoing chapter.

If the plague of leprosy be healed. The priest, no doubt, had been informed, before he went to make the inspection, that there were good grounds to believe the man was freed from his leprosy.

Two birds alive and clean. The margin of our Bible translates it two sparrows; and who that has looked at the word in this sense have done it very ingeniously.
CHAPTER XIV.

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird pose into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave:

Ver. 5. One of the birds be killed.] Not as a sacrifice; for that could be made nowhere but at the altar, whereas this was without the camp, at a great distance from the sanctuary; and therefore was used only as a rite of cleansing (see ver. 49).

In an earthen vessel over running water.] There seems to be a transposition (as is very usual) in these words: the sense being, over an earthen vessel, that hath running, i.e. spring water in it. For so R. Levi Barzelonita, in the place before named, describes this ceremony: "The priest takes a new earthen vessel, and pours into it living water, till it be a quarter full:' which was the measure, according to the tradition of the scribes. Who say also, that the best and fattest bunch of hyssop, of a handful long, and as much scarlet-wool as weighed a shekel; he then dipped the bird's tail and wings, with the hyssop and scarlet wool, in the water tinctured with the blood of the other bird.

Ver. 6.] He took a stick of cedar wood (as R. Levi Barzelonita describes this rite, and Maimonides saith the same), which was a cubit long; and tying the bird to it, with its tail uppermost, together with a bunch of hyssop, of a handful long, and as much scarlet-wool as weighed a shekel; he then dipped the bird's tail and wings, with the hyssop and scarlet wool, in the water tinctured with the blood of the other bird.

Ver. 7. Sprinkle upon him that is to be cleansed.] R. Levi will have it, that he sprinkled the back of his hand, towards the top of it, with this water and blood.

Seven times.] In token of a perfect purification (see iv. 17).

Pronounce him clean.] So as to let him come into the camp (from whence he had been excluded), as, in aftertimes, into the city.

Ver. 7.] The manner of doing it (as the same R. Levi relates) was, the priest, going into the city, threw the bird over the walls towards the wilderness; the intention of which was, to show that the leper was restored to a free conversation with all his neighbours, as the bird was with the rest of its kind (see ver. 53).

Ver. 8. Wash his clothes.] He was to do this, and what follows, before he could be admitted into the camp.

Wash himself in water.] i.e. Wash his whole body. All which contributed to cleanliness.

After that he shall come into the camp.] But not enter into his own habitation; as appears by the words following.

Tarry abroad out of his tent seven days.] They lived in tents while they remained in the wilderness, which every man had apart, for himself and for his family. Unto which a leper was not restored immediately after his admission into the camp; for fear there should be any undiscovered remainder of his disease, whereby his wife and children might be endangered. For which reason he might not lie with his wife, till seven days were over.

Ver. 9. On the seventh day, that he shall shave all his
off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day be shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

11 And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the Lord, at the door of the tabernacle of the congregation:

hair[.] This may be thought to have been the time appointed for the shaving mentioned in the foregoing verse: but R. Levi, and other Hebrew doctors, understand it of a second shaving at the seven days' end, that they might be assured nothing of the leprosy remained.

Even all his hair he shall shave off[.] Under his armholes, and in other places of the body where it uses to grow; as well as the hair of his head, and his beard, and his eye-brows.

He shall wash his clothing[.] This seems to be a second washing, after the first at the end of the seven days. And the Hebrew doctors note, that the killing of the bird, the shaving and the sprinkling, were all to be done in the day-time; the rest might be done either by day or by night.

He shall wash his flesh[.] His whole body. For which end such a measure is prescribed by the Hebrew doctors, as would cover it entirely.

He shall be clean[.] So as to be not only restored to his tent, but admitted to go to the tabernacle of the congregation, and offer the sacrifices appointed (in the following part of this chapter) for his complete purification. Till which time he was called Mecussar Kapparah, one that needed expiation; and was not permitted to eat of the holy things.

Ver. 10. On the eighth day[.] If we may believe the Hebrew tradition, he washed himself again on this day, in the court of the women; where there was a room, called the chamber of the lepers, provided for that purpose. So Maimonides. Which great caution was imitated by the primitive Christians, who would not receive great sinners into their communion again, till they had made a long trial of the truth of their repentance.

Take two he lambs—and one ewe lamb[.] There were three kinds of sacrifices to be offered upon this occasion; viz, a trespass-offering, a sin-offering, and a burnt-offering; for which these three lambs were to be provided.

Of the first year[.] Such were all the lambs to be, both male and female.

For a meat offerings[.] To each of these sacrifices there was a meat-offering appointed, consisting of a tenth part of an ephah of fine flour, i. e. an omer (see Exod. xvi. 36). Which is a thing unusual: for we read of no meat-offerings ordered (in the fourth and fifth chapters of this book, which treat of them) to accompany either trespass-offerings or sin-offerings. But there were peculiar rites belonging to the cleansing of a leper, different from the common usages, to make him sensible how great a mercy he had received from God, who alone could cure this disease, which his hand had inflicted.

Mingled with oil[.] As the manner was in meat-offerings (see ch. ii. 1).

One log of oil[.] Which served to another purpose, mentioned ver. 15, 16 of this chapter. And oil being of a healing virtue, may be thought to denote the perfect health and soundness to which the leper was now restored; as the fragrancy of it put him in mind of the happiness he now enjoyed.

A log was the smallest measure among the Jews, containing about half a pint of our measure, as a very learned pairate of our own (Dr. Cumberland) hath computed in his Scripture Weights and Measures, p. 86.

Ver. 11. The priest that maketh him clean[.] Who performeth this office of declaring the leper perfectly clean.

Shall present the man—at the door, &c. He set the man in the first place at the east gate of the court of the Israelites (which in aftertimes was called the gate of Nicaron), with his face towards the sanctuary. For here all those who needed expiation stood; it being unlawful for them to enter into the court of the Israelites, until the expiation was made. So Maimonides observes in his treatise called Mechussare Kapparah, see vii. 3.

Ver. 12. Shall take one he lamb, and offer him[.] Next he was to bring one of the lambs to the same place, and present him to the Lord, as is directed in the end of the verse; for that is meant here by offering him, the slaying of him following in the next verse.

For a trespass offering[.] After the manner that the trespass-offerings were offered (of which see ch. vii.), that he might beg pardon of God (as Abarbinel understands it) for such sins as he had ignorantly committed.

The log of oil[.] Which was presented at the same time with the lamb.

Wash them[.] Both the lamb and the log of oil.

For a trespass offering[.] Which was done by washing them to and fro, up and down, and turning towards all the four quarters of the world, as was noted before. But Maimonides saith, this was waved towards the east: and if he waved them both together, or separated one from the other, the lamb first, and afterward the log of oil, it made no difference.

Ver. 13. He shall slay the lamb[.] The lamb was brought, saith the same author in the forenamed treatise, to the door of the court where the leprous man stood, who stretched out his hands into the court and laid him upon his sacrifice; after which it was killed, as is here directed.

Where he shall kill the sin offering[.] See vi. 25.

In the holy place[.] In the court of the tabernacle, at the north side of the altar of burnt-offering (ch. i. 11), which was a place more holy than the entrance, or east end of the court, where the peace-offerings were to be killed (see ii. 2).

For as the sin offering is the priest's, so is the trespass offering[.] See ii. 7. Both of them were to be eaten by the priests in the court of God's house; and, therefore, were equally holy.

It is most holy[.] See ii. 3.

Ver. 14. The priest shall take some of the blood[.] There stood two priests, as Maimonides represents it,
17 And the priest shall put on 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:

18 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

19 And the priest shall dip his right finger in the oil in that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord;

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him before the Lord; and he shall be clean.
21 And if he be poor, and cannot get so much, then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil.

22 And two turtledoves, or two young pigeons, such as he is able to get: and the one shall be a sin offering, and the other a burnt offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the Lord.

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the sacrifices, the trespass-offering, the sin-offering, and the burnt-offering, had its proportion of a tenth-deal of flour offered with oil: But if we think the whole was appropriated to the burnt-offering, yet it was the same thing to the leper, whose cleansing cost him as dear one way as the other. Only by understanding it thus, the priest, perhaps, had a greater reward for his pains; if we suppose he only burnt a handful upon the altar (as the manner was in these offerings) he had all the rest to his own use (see ch. ii. ver. 2, 3).

Make an atonement for him. By this, his atonement was completed; and he was made so perfectly clean as to be admitted to be partaker of the altar, when peace-offerings were sacrificed.

But this very long process, through so many different rites, and for so many days, before men could be acquitted from a legal defilement in their bodies, was a plain instruction to all persons of good sense, how much more difficult it would prove to cleanse their souls from those moral impurities which they contracted by long habits of sin: and what great pains must be taken both by the sinners themselves, and by God's ministers, to root out and wash away the memory of God towards them was to be implored, of which they ought not hastily to presume.

Ver. 21. If he be poor.] The Divine goodness always made a merciful provision that his service should not be burdensome to men; and therefore took care the poor should not be charged with too costly sacrifices, and in a manner, the benefit of them as much as the rich (see i. 14, 17, v. 11. &c.).

He shall take.] After he had undergone all the purifications before mentioned, from the fourth verse of this chapter to the tenth, which continued for seven days together: for though his poverty excused him from such chargeable sacrifices, as others of greater ability were to offer, yet he was to be at all the trouble and pains that others took for their purification; there being not one of the rites before prescribed which is omitted in the following verses, only they were less expensive.

One lamb:] It is not determined whether it should be a he lamb or a ewe lamb; and, therefore, it was left indifferent, for the greater ease of his poverty; only it was to be of the same year, and without blemish, as is prescribed ver. 10.

Waved.] According to the directions given ver. 12.

An atonement for him.] Which was effected by this as well as by a more valuable sacrifice; when it was the best he had to offer.

One tenth deal of fine flour] Instead of three-tenth deals, which the rich sort were to offer (ver. 10). But if a poor man had vowed he would offer all that is prescribed in that verse, in case God would be pleased to cure him, he was bound thereby, (as Maimonides says in the forenamed treatise), and this smaller sum was to subserve for his cleansing; but, by the help of his friends or neighbours, he was to procure all that he had vowed.

Log of oil.] This is the same quantity the better sort were to offer; for oil was not dear in this country.

Ver. 22. Two turtledoves, or two young pigeons.] Instead of the other two lambs, required of those who could provide them (ver. 10).

Such as he is able to get.] The best he could procure: but the meanest would be accepted, if he could get no better.

One shall be a sin offering, and the other a burnt offering.] Neither of which was to be omitted, though the things offered were but mean (see i. 14, v. 11.); it being necessary he should perform all religious services, according to his ability. And I think the observation of Conr. Pelicamnus is not absurd, that, though there was an exchange made of two lambs for two turtledoves, or two young pigeons, in consideration of a man's poverty; yet no person whatsoever, whether rich or poor, could be cleansed without the sacrifice of one lamb: which may well be looked upon as the figure of the Lamb of God, who alone taketh away the sins of the whole world.

Ver. 23. Bring them on the eighth day.] This plainly suggests, that this poor man had done all that was prescribed on the seventh day preceding, as well as the rich. For his cleansing, &c. See ver. 10, 11, &c., where all that follows unto ver. 33, is explained: there being the same rites prescribed, and in the same words about a poor man, which were used for the cleansing of the rich.


Take some fire of the blood.] See this explained, ver. 14.

Ver. 26. Pour of the oil.] See ver. 15. It is not said either there or here how much, but only some of the oil (as it is there translated), that is, as much as the priest thought would be sufficient.

Ver. 27.] According to the directions given before, ver. 16.

Ver. 28. Put of the oil.] See ver. 17.

Upon the place of the blood of the trespass offering.] It being not said here, upon the blood of the trespass offerings, (as the words are ver. 17), but upon the place of the blood; the Jews infer thence, that if the blood laid upon the tip of the ear, thumb, or toe, were by any means wiped off, it was sufficient to lay the oil in the very place where the blood had been. So Maimonides, in the forenamed treatise, concerning those that wanted expiation, sect. 5. But that which he there adds is very unreasonable; that if a man wanted the thumb of his right hand, or the great toe of his right foot, or the lap of his right ear, he could never be pu-
in his hand 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 trespass offering:

29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31 Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the Lord.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

33 ¶ And the Lord spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

riphied from his uncleanness. For it is not to be thought that God would make his cleansing impossible, who was made immoveable or defective in any of these parts: which had been to add one misery to another. Therefore, in this case, he put, on the contrary, having brought the unclean person to the priest, the oil might be put upon the parts next to these.

Ver. 29. Put upon the head, &c.] See ver. 18.

Ver. 30. Such as he can get, i.e. The best that he is able to procure.

Ver. 31. Such as he is able to get,] He repeats it again, that the man might not be troubled if he was not able to procure the very best, provided he did his endeavour to bring the best that his estate could reach.

One for a sin offering, &c.] See ver. 19, 20.

Ver. 32. This is the law of him] Who was shut out of the camp, because of the leprosy, which formerly appeared in him.

Ver. 33. This hand is not able to get that which pertaineth to his cleansing.] Who is so poor that he cannot procure what is prescribed to those that are able to make such offerings as are before mentioned (ver. 10, &c.), for their reception into the congregation again, when they are found to be free from their leprosy.

But here Maimonides puts this case: suppose a man, having brought the offering of the poor, suddenly becomes rich man's offering, immediately becomes poor, what is to be done? He answers: if this happen before the sacrifice be finished, he is to proceed according to the state in which he was when his sin-offering was offered: that is, offer the sacrifice of a rich man, viz. another lamb, if he was then rich; or the sacrifice of a poor man, if he was then poor.

Ver. 33.] Now he again speaks to them both conjunctly (which he did not ver. 1), as he had done xiii. 1, because Aaron and his sons were peculiarly concerned to judge concerning the leprosy in houses as well as in their inhabitants.

Ver. 34. When ye be come into the land of Canaan.] This seems to import that the leprosy did not infect their habitations, till they came into the land of Canaan. When some of the rabbins say (as R. Levi Barzelonita observes, Precept. clxxvi.), that God sent this plague for the good of the Israelites, into certain houses, that they being pulled down, the treasure which the Amorites had hidden there might be discovered. But this looks like one of their dreams, who are not willing to think themselves at any time out of the favour of God.

Which I give to you for a possession.] From these words (and those in the conclusion of this verse, where Canaan is called the land of their possession), Moses bar Nachman draws a better conclusion; that the leprosy was a Divine stroke in this country, and not elsewhere; because then it was a holy land, bestowed upon the Israelites by God, who dwelt here himself, and punished great offences against his Divine majesty with this sore disease; whereby he banished them from his presence, till they amended.

I put the plague of leprosy, &c.] These words seem to be added to a good scar of Midrash Rabbah, that this plague was a supernatural stroke: not like the contagion which now adheres to the house and clothes of those who have the pestilence. Thus Abarbinel understands it, when he saith, I put the plague, it shows the thing was "not natural, but proceeded from a special providence and pleasure of the blessed God." And so Poole, author of the Commentary on Ezekiel. He says, "This plague was inflicted as a punishment of leprosy upon houses and garments, as a punishment for lesser sins; and when men continued still to multiply transgressions, then it invaded their bodies." So that it began in the houses, which were not infected by the inhabitants, but by the inhabitants by the houses. And Maimonides will have this to have been done in such manner, that the plague of leprosy first invaded a man's habitation; though not the whole house, but some stones only, in the beginning of it. Then it spread all over, till the house was pulled down. From thence it went to men's garments; and, if they did not amend, to their bodies; till in the issue they were shut out of the camp, from the company of their brethren. And R. Levi Barzelonita explains it after the same manner, in the place before mentioned. And Abarbinel thinks the end and intention of this miracle (as he calls it) "to be a caution and admonition from God, that the man might be converted from his sins: as if the stone in the wall had cried out, and the beam out of the timber answered it (as Habakkuk speaks, i. 11), to the master of the land the Lord thy God, O Israel: behold, the plague is come into thy house; and if thou wilt not be converted, it shall abide upon thee and on thy children." And he saith this is the opinion of their rabbins.

In a house] They had no houses till they came into Canaan; but dwelt in tents.

Of the land of your possession.] The Jews were so fond of Jerusalem, that they have excepted it from this plague; because, saith the forenamed R. Levi, Jerusalem was not divided among the tribes; and, there-
35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house:

36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put them in the place of those stones; and he shall take other molder, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come, and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the fore, cannot be comprehended under the name of their possessors. This he had out of the Gemara of Bava kama, where this is reckoned among the ten privileges of the holy city; that it was not defiled with the plague of leprosy (see Con. L’Empeur’s annotations on Bava kama, cap. 7, sect. 7).

Ver. 35. He that oweth the house shall come and tell the priest, &c.] As soon as any inhabitant (for he is meant by him that oweth the house) had a suspicion that this plague was in his dwelling, he was bound to give notice of it to the priest; or else he was in danger to incur a further punishment.

Ver. 36. Empty the house.] Of all the household-stuff; and that the inhabitants also should go out of it.

Before the priest go into it.] To see whether that which the man suspected was the plague or not.

Be not made unclean.] Till the priest had given his judgment, all things in the house were accounted clean: as till a man was pronounced by him to have a leprosy, nobody was bound to avoid his company.

Afterward the priest shall go in.] When it was cleared of every thing that might hinder his exact inspection.

Ver. 37. If the plague be in the wall.] They were principally to be searched, together with the pavement, and the roof; where this plague appeared.

With hollow strakes.] There was the same kind of mark of a leprosy in a house, that there was of it in the body of a man; for if a spot was deeper than the skin of the flesh (xiii. 9), it was a bad token: for like manner, when there were hollow or depressed strakes in the wall of a house (or as it is in the latter end of this verse, in sight lower than the wall), it was a sign of the leprosy, which began to corrode and eat into it. This seems to be the import of the Hebrew word shikkaruroth, which signifies something that lies deep, and is sunk into the place where it is. For that is a more probable derivation of the word, from shakah, than that of Porsteus, who derives it from sheloh, which signifies false. And so the LXX. translate it by the Greek word σκολυτής, signifying the leprosy had so eaten into the stones, as to have pitted them (as we speak in our language), i.e. made a cavity in them. Which the Jews justly looked upon as a thing very extraordinary, or extraordinary effect (as Simonides calls it) of the Divine hand.

Greenish or reddish, &c.] Which was the mark of a leprosy in a garment (xiii. 49).

Ver. 38. The priest shall go out of the house to the door.] Where he was to stay till he had seen the house shut up, that none might go into it, and thereby be endangered to be defiled.

Shut up the house seven days.] In which time he might be able to make a certain judgment, whether it was the leprosy or not (see xiii. 4). For the plague would sooner appear when the house was not inhabited.

Ver. 39. The priest shall come again the seventh day.] Make a new inspection, as he did when a man or a garment were suspected to have the leprosy (xiii. 8, 9, 51).

If the plague be spread in the walls.] This was a bad sign in a man’s body or garment (xiii. 5, 51).

Ver. 40. Command that they take away the stones.] As far as it was spread in the walls of the house; which it seems were generally made of stones, when they came to Canaan. Deeper houses, the Jews say, were not infected with the leprosy: nor a habitation called a house (as their doctors affirm) unless it had four walls of four cubits high, built of stones and timber (ver. 45).

Cast them into an unclean place.] Where they threw their dung and all manner of filth. For such places there were without their cities; as there were others where no manner of filth might be thrown; which were called clean places (see iv. 12).

Ver. 41. He shall cause the house to be scraped.] All the rest of the walls, where no spots as yet appeared, were to be scraped; that if any of the contagion stuck to them, it might be taken away, and the spreading of it prevented. For which end these screenings were also thrown out into the same unclean place where the stones were laid.

Ver. 42. Shall take other stones.] Put fresh untainted stones in the room of the other which were taken out of the walls.

Plaster the house.] Command them to lay fresh plaster all over the walls, where they were scraped.

Ver. 43. If after all the forementioned care (of putting in new stones, scraping, and new plastering the walls) the same marks appeared again, which are mentioned ver. 37, the house was to be pulled down, as it is directed in the next verse but one.

Ver. 44.] Upon notice given him; or, perhaps, he was bound to come after a certain time, and examine the state of it.

If the plague be spread.] Of the same nature with that in a garment, which could not be stopped (see xiii. 51).

It is unclean.] Ineasible to be cleansed from the leprosy, and therefore (as it follows) to be demolished.

Ver. 45. He shall break down the house.] This was
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51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This is the law for all manner of plague of leprosy, and scall,

55 And for the leprosy of a garment, and of a house,

Because the plague is healed.] A stop being put to its progress, it was a sign the house was free from the plague of which it was suspected.

Ver. 49.] The following rites are used for the cleansing of a house, which were appointed for the cleansing of man (ver. 4). And the reason of it was, as Abarnel well conjectures, to denote that the house was smitten for the man's sake; who was to look upon himself as saved and preserved by the Divine mercy.

It is not said here, indeed, that these two birds should be alive and clean (as is directed, ver. 4); but that is necessarily understood; for he is ordered immediately to kill one of the birds, and let the other fly away (as in the former case), and nothing unclean could be of effect to cleanse a man from uncleanness.

Ver. 51.] This whole verse is explained before, ver. 6, which differs not from this in any thing, but only that the living bird is there mentioned in the first place, and here in the last; and in this verse is more distinctly declared that all these things should be dipped in the blood of the slain bird, and in the running water.

Ver. 52.] There is nothing to be observed here, more than before, but only this, that the house is said to be cleansed by the living bird; as well as by the blood of that which was slain: its flying away being a declaration the house was free for any man's habitation. Thus the scape goat, which was let run into the wilderness, took away the sins of the people, as well as the goat offered at the altar (see xvi. 5).

Ver. 53. He shall let go the living bird] This justifies what the Jewish doctors say upon ver. 7 (see there).

Make an atonement] An atonement was made for the house, no other way than for the altar (see upon ver. 18), by cleansing it so as to make it fit for any man to dwell in it.

It shall be clean.] The owner (who was commanded to forsake the house, ver. 36) or any one else, might return to it, and inhabit it, as before it was suspected to have the plague in it.

Ver. 54. This is the law.] The rule whereby to judge and to cleanse all leprous bodies of men, and that leprosy in the head or the beard, called a scall (xiii. 50—58).

Ver. 55, 56.] The foregoing verse and these two are a recapitulation of the laws delivered in the thirteenth chapter and in this.

Ver. 57. To teach] To guide the priest in judgment, when to pronounce a man, a garment, or a house, infected with the leprosy; or when to declare them free from it.

moter of the house; and he shall carry them forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

a damage to the owner, but it was to prevent a greater unto him, and unto others; and was not done till there was no remedy. For if he had heartened to the stones that cried out of the wall (as Abarnel speaks), saying, Repent, and amend, &c. (which was the meaning of the plague), the infection would have spread no further (see ver. 34). The same author fancies, that this plague in their houses was an emblem of the idolatry they would exercise there when they came into Canaan; and that the pulling down of their houses, was a sign of the destruction of the sanctuary itself, because of their iniquities. This seems to be something forced: but we may not unfitly look upon this manner of proceeding with their houses, when they were infested (some of the stones whereof were taken out, &c., before all was pulled down), as a representation of God's proceedings with them, when they rebelled against him; for, first, some of them were removed; and then the whole nation, by degrees, very much impaired, before they were all carried captive out of their own land.

Shall carry them forth?] Order them to be carried to the place, where the stones and the scrapings of the house, mentioned ver. 40, 41, were thrown. Which may well be looked upon as a figure of their being cast into heathen countries, which in Scripture are called unclean lands. Such the land of Canaan was before they came into it (Ezra ix. 11), and such were all people uncircumcised (Isa. iii. 1).

Ver. 46.] If he did but enter within the door of the house, while it remained under a suspicion of being defiled, he contracted a defilement himself, under which he lay till night. Which strict care to keep the Israelites free from all such pollutions, is an admonishment to us (as Conradus Pellicanus well notes) to avoid all suspected places and company: according to the exhortation of the apostle, "Abstain from all appearance of evil." (See Abarnel.

Ver. 47. He that lieth in the house shall wash his clothes.] It sufficed for the cleansing of him that only entered into such a house, but made no stay there, to be separated for a short time from society: but he that lay there all night, was to do more for his purification; being in more danger to bring away the infection, if there were any.

Ver. 48.] If the plague hath not spread] Just as it was in the leprosy in men's bodies or garments (xiii. 6, 53).
56 And for a rising, and for a scab, and for a bright spot:

This is the law. Here is a conclusion of what belongs to this matter. Which profane minds, who love to disparage the Holy Scripture, and admire no ancient authors but such as Homer, Virgil, and Plautus (to use the words of Pellicanus upon ver. 39), may derive and unworthy to be made a part of a Divine law. But men better disposed may discern herein the great goodness of God to the Israelites, whom he had adopted for his peculiar people, in taking care to give them precepts about all manner of things, which were many ways profitable both for the regulating their manners and preserving their health, and accustomed to an exact obedience to him in every thing. And who doth not see that by these external rules and ceremonies he admonishes us to keep pure consciences, void of offence both towards God and men, in a strict observance of all the rules of our most holy religion?

CHAPTER XV.

1 The uncleanness of men in their issues. 13 The cleansing of them. 19 The uncleanness of women in their issues. 28 Their cleansing.

1 And the Lord spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even,

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Ver. 1.] For Aaron was particularly concerned to see these laws observed, as well as the foregoing.

Ver. 2. Speak unto the children of Israel. Moses, he is likely, first delivered these laws to them, in the presence of Aaron; who afterward instructed and expounded them to the observance of them.

When any man hath a running issue. He speaks of that disease which physicians call a gonorrhœa; which commonly proceeded from an ill course of life, and had in those countries a great virulence in it. If it proceeded merely from some strain in the back, by carrying too great a burden, or by violent leaping (and several other natural causes, which Maimonides enumerates in his Mechuss. Kapparah, cap. 2), the man was not defiled with it, nor concerned in this law. And therefore the causes from whence it proceeded were diligently to be considered, as Maimonides here admonishes; which might be discerned by such effects, as made it a very nasty and offensive disease in those hot countries, as it is sometimes here in these colder climates.

Out of his flesh. The word flesh signifies the secret parts, as it doth Gen. vi, xvi. 13; Ezek. xvi. 26; and other places.

Because of his issue he is unclean. Upon that account alone was he to be kept from the sanctuary, and separated from company (see ver. 31).

Ver. 3. And this shall be his uncleanness in his issue. The rule whereby to judge of it.

Whether his flesh run with his issue, &c.] Whether there were a continued distillation of the corrupt matter, or it was so congealed as to stop in the passage; either way it made the man unclean.

Ver. 4.] This and the following verse unto ver. 13, are a demonstration that this disease made a man legally unclean to a very high degree; being so offensive, that not only every thing he touched became unclean, but whosoever touched such things was made unclean also. There is little in them that needs any explication; the only difficulty was, to know whether a man laboured under this disease. Which was not wholly left unto his conscience to determine; but his conscience discovered it; the continual flux making a great alteration in the whole habit of his body. For virulent gonorrhœas sometimes last several years (as Tho. Bartholus saith, he knew one that had it ten years, and was reduced to skin and bone), being frequently accompanied with inflammations and ulcers in the neighbouring parts from which the filthy humour flows (Bartholin. Hist. Anatom. Cent. Hist. Hist. xxxvi.);

Ver. 5. Toucheth his bed. Upon which he hath lain.

Shall wash his clothes, and bathe himself in water. Which was the law in other cases, when men had touched an unclean thing (xli. 23).

Ver. 6. He that sitteth on any thing. Though he did but just sit down, and did it ignorantly, presently rising up again as soon as he knew his error, he became defiled, and might not go to the sanctuary till he was purified by washing his clothes and himself in water.

Ver. 7. He that toucheth the flesh. That is, any part of his body.

Ver. 8. If he—that is, if he—spit upon him. By the same reason, if he blew his nose upon him it defiled him.
washes his clothes, and bathe himself in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.

12 And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water,

13 And when he that hath an issue is cleansed of his issue; then shall he number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

He shall wash his clothes," i.e. The man upon whom the spittle fell.

Ver. 9.] By the same reason that the seat he sat upon was defiled (ver. 4).

Ver. 10. Whosoever toucheth any thing that was under the man which hath the issue, shall wash his hands in water, or any thing else that was under him when he rode.

11 That beareth any of those things, &c.] Removeth them from one place to another; though it be to carry them out of the way, that others may not be defiled by them unawares.

Ver. 11. Whosoever he toucheth that hath the issue, and hath not been broken, or any thing else that was under him when he rode, his hand shall be unclean.

12 It is somewhat doubtful whether these words ("hath not washed his hands in water") belong to him that had the issue, or to him that his hands touched. Most understand it of the former, that if the man who had an issue touched any other man, and had not first washed his hands, that man whom he touched should be defiled. But the Syraea takes it to refer to the man that was touched by him, who, if he did not immediately wash his hands with water, was to be cleansed after a more laborious manner, by washing his clothes, and bathing himself in water. But I do not see how washing of his hands could cleanse him, when the man that had the issue touched, perhaps, some other part of his body.

Ver. 12. Shall be broken." That it might not be employed hereafter to any use (see xii. 33, vi. 19).

Every vessel of wood shall be rinsed] Such vessels were not broken, but only well washed, because they were not so easily made as the other, and were of more value. There are so many washings prescribed here, and on other occasions, that it is reasonable to believe there were not only at Jerusalem, and the other cities, but in every village, several washing-places contrived for these legal purifications, that men might, without much labour, be capable to fulfil these precepts. And one cannot but think that such frequent washings were enjoined, to admonish them how carefully they ought to preserve purity of heart and life.

Ver. 13. When he that hath an issue is cleansed] It having to refer to some other man, as it was not of those who had the leprosy.

He shall number to himself seven days] That there might be sufficient proof made whether the issue was stopped; that is, he was really cured.

Wash his clothes, and bathe his flesh] In the conclusion of the seventh day.

In running water," i.e. Spring water (as we speak), which was most pure. River water was the same, which comes from springs.

Shall be clean] So that he might keep company with his neighbours, but not have communion with God at the sanctuary, till after the following sacrifices were offered: for if, in the end of the seventh day, after his washing, the flux returned again, all the labour was lost, and he was to stay seven days more,

14 And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the Lord for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be as Maimonides observes in his treatise on this subject, cap. 3.

Ver. 14. On the eighth day] If he continued free from the flux, after his washing on the seventh day, in the evening.

Ver. 15. The priest shall offer] As in the case of a poor leper (xiv. 31), who was bound also to offer a trespass-offering of greater value.

Make an atonement for him] Perfectly restore him to partake of holy things, of which he was debarred while he had his issue. And here it may be fit to observe, that the greater part of all the legal defilements depended upon the seat or place of the Divine Majesty (as the author of Sepher Cospi speaks, par. ii. sect. 49), whose presence there made their country be called the holy land, and was the ground of all these injunctions about cleanliness; to which, he thinks, they have no obligations at this day, now that they live in an unclean world (i.e. among us Gentiles), and want the presence of the Divine Majesty among them.

Ver. 16. If any man's seed] Though the holy writers speak very plainly of some things that we think it not so modest to name in that manner, yet it is observable, on the other hand, that in things of the same nature they use circumlocutions to express them, which stick not to speak of in blunter words. As when they say, "the water of the feet," meaning urine; and call going to stool, "uncovering of the feet," which shows that it is nothing but the vast difference of times and places, which makes that language seem uncivil to us, that was not so to them; and, on the contrary, made them very cautious in their expressions, where we think it unnecessary.

Go out from him," Irvoluntarily; in his sleep, or otherwise, which the Hebrews call hert, i.e. accidental.

He shall wash all his flesh] This was one of the smallest legal pollutions, from which they were soon cleansed without any sacrifice; and which some of them think did not oblige them to wash, unless they intended to go to the sanctuary. But though that opinion be not true, yet this rite had such a respect to the sanctuary, that now they have none, they do not think themselves bound to use it on such occasions.

Ver. 17. Every garment, &c.] These things were made so unclean by such accidents, that they might
washed with water, and be unclean until the even.

18 The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

19 ¶ And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.

not be used the next day, nor till they were washed.

Ver. 18. The woman also with whom man shall lie] It is no wonder the holy writers speak so plainly of these matters, being men of great simplicity, free from all wantonness, commonly far advanced in years; among whom marriage and a numerous issue were accounted the greatest blessings, and therefore coveted by all, and renounced none.

Shall both bathe] There is no sort of pollution in the act of marriage, which is of God's own institution, but what this law made; and the law made it, as Theodoret thinks, that the trouble of such constant purification after it, might preserve them from the immediate use of it. So those words of his signify, κελεύει καθαρισθῆναι, η εκ της σεμνοτροφίας τον σύνεχειαν οτί πρὸ τοῦ κάθαρος αὐτοῖς (Quest. xx. in Levit.).

Ver. 19. If a woman have an issue, &c.] In the Hebrew the words run much cleaner; “and a woman when she shall have an issue of blood, and her issue be in her flesh.” The latter part of which are added, to distinguish this from bleeding at the nose, or from the hemorrhoids (which did not pollute any body); for the word flesh here signifies, as it doth ver. 2. She shall be put apart seven days.] From her husband, and from the sanctuary, where these sorts of uncleannesses have a peculiar respect, as I before noted. And Maimonides here, not unfitly, observes, that whereas the Zabiti accounted a man polluted if he did but speak with a menstruous woman, or if the wind, which came from the quarter where she was, blew upon him; God only required her not to meddle with holy things, nor to approach to the sanctuary. Otherwise she might eat all manner of common meat, and perform all domestic offices for her husband, as formerly, only not lie with him, while she remained in this condition. So he explains this, More Nev. par. iii. cap. 47.

Whosoever toucheth her shall be unclean until the even.] If they were grown persons, as Menochius well observes; for infants were excepted from this pollution, by their age and the necessities of nature. The same is observed by Maimonides, in the chapter forenamed; that the more frequent any of these uncleannesses were, the greater and longer purifications were required. As touching of a dead body, especially of friends and neighbours, being the most usual, it could not be cleansed but by ashes of the red heifer (which were not easily had), and not till seven days were passed. In like manner, fluxes and menstrual pollutions, because they often hap-

23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days: and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

pened, and were more grievous than touching the unclean, those therefore that laboured under them, had need of seven days' purification; but that they touched them, of one day only, before they became clean.

Ver. 20.] The very same sort of uncleanness was contracted in this case, as in the foregoing, ver. 4, &c. For if we believe some authors, it might not only be properly called her sickness; but such an one as had some infection in it (at least something offensive) in those hot countries (see Pliny, lib. vii. 5, and lib. xxvii. 34). Ver. 21.] This and the two following verses contain the very same prohibition in this case, which were given in the other (see ver. 5, 6, &c.).

Ver. 24.] If a man lie with her] I. e. Unwittingly, not knowing in what condition she was: for if he did it knowingly, both of them were liable to be cut off (xx. 15).

He shall be unclean seven days.] As having contracted one of the greatest sorts of uncleanness (ver. 19). For though this flux was natural and beneficial, and therefore could have no sort of uncleanness in it but what was made by this law: yet there was a great reason for the keeping men from the company of women in this condition, if leprosies, and such-like diseases, were thereby propagated, as Theodoret says some think; Σομίν μὴ τυπεί ἐν τῇ τυποσεμνοτροφίᾳ, καὶ λέοντα καὶ λεπίδα ἀποτελούμενα, &c. Especially since they were so libidinous a people (as he describes them, in words of a very bad signification), that it was highly necessary to lay such restraints upon them; and to make even involuntary pollutions very penal, that they might learn of such μάλιστα ἐναγαμή τοιχοσία, “that all wilful uncleannesses were far more detestable.”

Ver. 25.] As before he spoke of the natural course of the blood, so here of a disease; which Procopius Gazaus calls malum inimicabile, “an incurable evil.” So it sometimes proved, as appears by the story of those women in the gospel, whose case this was (Matt. ix. 29).

All the days of the issue.] She was to be in the same condition with the woman mentioned ver. 19, who was put apart seven days; i. e. as long as her uncleanness lasted. Which made the case of those that laboured under this infirmity very lamentable, because they were shut up in some many years.

Ver. 26.] Every bed whereon she lieth, &c.] Like the bed and the seat of her mentioned ver. 20.

Ver. 27.] As in the case before mentioned ver. 21.
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28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the Lord for the issue of her uncleanness.

Ver. 28. If she be cleansed] Cured of her disease. Then shall she number to herself seven days,] For a trial whether it was a perfect cure or not. After that] If there were no return of the flux. She shall be clean.] So as to be restored to common conversation: but not to the sanctuary, till the following obligations were made.

Ver. 29.] See ver. 15.

Ver. 30. Thus shall ye separate the children of Israel] Take care that they separate themselves; by instructing them, when they are under any of the forenamed impurities, to observe the directions now given. Thus the LXX. and the Vulgar Latin understand these words.

That they die not] Lest I punish them with death, if they approach unto my sanctuary, having any of the forementioned uncleannesses upon them.

When they defile my tabernacle] This shows what is meant by separation and putting apart in the foregoing verses: which was principally from the tabernacle where God dwelt. Out of respect to which, and to preserve their due regard to it (that is, to God himself), all these cautions were given, as I observed before, ver. 15 of this chapter. And see ch. xii. ver. 4, what I noted out of Maimonides, who discourses excellently on this subject, in his More Novoch. (par. iii. cap. 47), where he observes, that there could not well be a more notable means contrived, to maintain a holy fear and reverence to the Divine Majesty upon their minds, than to forbid every person that was any way polluted to come unto his sanctuary. For there were so many sorts of pollutions, made by the law, that it was very hard to avoid falling under some of them: and, consequently, a business of great care, circumspection, and labour, to approach, as they ought, into the Divine presence. For if a man escaped defilement by a dead body, yet he could not easily avoid being defiled by some of the eight creeping things, which he might chance to tread upon; or might fall on his meat, or his drink: and if he escaped these, yet he might be defiled involuntarily by the means mentioned here (ver. 16), or by touching a menstruous woman, or one that had a flux of blood; or, at least, by touching their beds, their seats, or something belonging to them, &c. All which kept a man from the sanctuary; which he could not enter therefore when he pleased, but was to stay a certain time before he could be admitted to worship God there; and not then neither, till he had washed himself. "By all which actions, reverence, affection, and devotion, were preserved to the sanctuary; and men were excited to great humility, which in this was principally regarded."

Ver. 32. This is the law of him that hath an issue, &c.] In this and the next verse, he recapitulates the matter of great care, in the latter end of the foregoing, sum up the contents of that.

Ver. 33. If the man, and of the woman.] Even of the person that hath an issue, whether he be man or woman, &c.

CHAPTER XVI.

1 How the high priest must enter into the holy place. 11 The sin offering for himself. 15 The sin offering for the yearly feast of the expiations.

1 And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died:

2 And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the only to sacrifice unto the Lord alone, but after such a manner as he ordered.

Ver. 2. Speak unto Aaron thy brother,] Into the holy place without the veil, he, or some of the other priests, were bound to go every day, morning and evening, when they offered incense: but into this, as none of them might go at all, so he not at all times, when he went into the other; but only upon one particular occasion, which is mentioned here in this chapter.

Before the mercy seat,] This being the place of God's special presence, none might enter into it but his principal minister; and he no oftener than the Divine
mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

3 Thus shall Aaron come into the holy place:

Majesty allowed; which was only once a year (it appears from ver. 29), when he offered the great sacrifice here prescribed. And so much was intimated to Moses before (Exod. xxx. 10). And the Jews add, that on this day of the year he might go in but four times; once to burn incense; a second time to sprinkle the blood of the bullock; then to sprinkle the blood of the goat; and lastly, to fetch out the censer, wherein he could see for it, if he went in a fifth time, he died for his presumption, as they say; particularly R. Levi Barzel. (Praiseef. ecli.xxxvi.). Such sacred places the gentiles had in some countries, which, according to this pattern, were opened only once a year. Particularly Pausanias mentions, in his Boeota, the temple of Dindymene: which they thought it not lawful to enter more than one day in the years Eiga 

And the same he saith of another, in the same-book; and in his Eliaca, of the temple of Oracus, Avgouria me un vaxo xo Exos castos, &c. "It is opened once every year" (see Dr. Ottrum's excellant book de Sacrificiis, lib. i. cap. 3).

And if I come into the cloud he is not done for his presumption, in offering with other fire than God allowed. In the like danger Aaron himself had been, if he had come into the Divine presence without his leave, and without such caution as is given ver. 13, which is the reason of this order here delivered to Moses, and by him to Aaron, for the prevention of any such dangerous act.

And as he saith in the cloud upon the mercy seat. That was God's own dwelling-place, where his glory appeared; into which, therefore, none might enter, but when he appointed, and as he directed. The only difficulty is, what is meant by the cloud, wherein he saith he will appear on the mercy-seat. One would think he meant, as usually, the cloud wherein the Divine presence appeared (Exod. iv. 16, 17); for so this would be a great reason for this opinion: for if there had been a cloud in the most holy place, over the mercy-seat, before the high-priest entered, what need had there been to make a new cloud of smoke (as he is ordered, ver. 13), when the Divine glory was sufficiently obscured already! Besides, in the place before mentioned (Exod. xlv. 24), the cloud, as I now observed, is said to have been without the tabernacle, and to cover it; the glory only being within; and in the other place of the book of Kings (and 2 Chron. v. 13, 14), it is said only to fill the house of the Lord, i.e. the body of the temple: but not to be settled upon the mercy-seat. Where we may very well doubt whether there was any cloud or not; but only the Divine glory. The only ground that we can see for it, is that God is said there to dwell in thick darkness: which seems to import that the Divine glory was wrapped up in a cloud. But however that be expounded, these words, which we here translate, "I will appear in the cloud upon the mercy-seat," may well be rendered, "I will be approached in a cloud" (i.e. of incense). For in this word we understand the appearance used Exod. xxvi. 15, not for God's appearing to them, but for the people's appearing with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and
shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments: therefore shall he wash his flesh in water, and so put them on.

And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

3) "fine linen of Pelusium," which was a city in Egypt, famous for the richest and whitest linen, as our authors show (in his trees as that created out of Pliny and Silius Italicus. And if we may believe the Talmudists, as the high-priest put on fine linen of Pelusium in the morning of this day, so he put on fine linen of India (i. e. in their language, of Ethiopia or Arabia, as Braunius observes, lib. i. de Vest. Sacrd. cap. 7, n. 9) in the evening of it; which was not of much less value than the other. And this is not disagreeable to Moses, who saith, God commanded the priest's garments to be made "for glory and beauty," (Exod. xxviii. 2). And therefore the high-priest appeared, even upon this day, in a splendid and noble habit; which was not inconsistent with inward humility and lowliness of mind. As Moses, they declare, as we may observe, that the performance of God's service was not to be obstructed. For whereas, upon other days, the high-priest washed his hands and his feet in the brazen laver; on this day, if we may believe the Jews, he washed them in a vessel of gold, as the same Braunius observes out of Massachet Joma, cap. 4. There are those who fancy the high-priest went into the most holy place with the right hand girded and breastplate, whereas were the names of the children of Israel: but that is quite contrary to what Moses here delivers, who mentions no other garments but those of fine linen which he wore upon this day; no, not when he went into the holy place (ver. 23). And the Hebrew doctors all thus understand it, as Mr. Selden shows out of them and Joseph. Ziphion, de Succession. in Pontific. Hebrar. cap. 7, p. 250.

Yet the Roman church hath grounded a solemn practice upon the forementioned fancy; the priests, and bishops too, being wont on Good Friday to minister only in the habit of deacons, while they are reading or singing the office of the passion; but when the office is over, they put on their mitres and pontifical vestments, and then they put on richer vestments, proper to their order. Which is a mistaken imitation of the ceremonies under the law, upon this great day of atonement; when the high-priest never put on any of his golden garments for the service of it.

Linens breeches upon his flesh.] To cover his secret parts. For the word flesh is to be understood here as in xv. 5.

Girded with a linen girdle, &c.] These two, with the two foregoing, make up the four white garments which might possibly, as the Jews say, be made of the finest and richest linen that could be got, that the high-priest might appear splendid in the simplest habit wherein he ministered. But it is evident he was ordered to have on those garments which were wrought with gold, and scarlet, and blue, and purple (Exod. xxviii. 6, 8, &c.), because such very sumptuous apparel, it must be acknowledged, was not so suitable to the service of the day. On which the high-priest (as the Hebrew gloss notes upon this place) did not so much put on the person of a patron, as of an accuser; and is set up before God, and begging pardon for them.

Holy garments.] To be used only when he ministered in the sanctuary (Exod. xxviii. 2).

Shall he wash his flesh in water.] There was no need, upon other days, to wash more than once, in the beginning of Divine service; but on this great day he washed five times, as oft as he shifted his garments and went from one ministry to another; as appears in part from ver. 23, 24, where we see what he has observed. Here he seems to speak of his washing after he had offered the morning sacrifice, &c. in his golden garments: and then began the service of the day in these white garments alone.

Ver. 5. He shall take of the congregation.] The former sacrifices (ver. 3) were for himself: these for all the people.

Two kids of the goats for a sin offering.] These two goats made but one sin offering; which is described more largely and particularly, ver. 8—10. The former, perhaps, which was sacrificed to the Lord, was to procure those good things which they had forfeited by their sins; and the other (the scapegoat) was to carry away those sins which they had deserved: for the name that is commonly given it by the Greeks, signifies its power to turn away punishments. Or the simple reason of it might be, that the Israelites, by this double sacrifice (for both were presented before the Lord), might be the more fully satisfied of the expiation of their sins.

There is the like example before us of two birds appointed by the cleansing of a leper's house; one of which only was killed, the other let fly away; but both of them are said to cleanse the house, and to be for atonement (xiv. 49, 52, 53). In which some of the ancient fathers thought they saw a notable type of our Lord Christ. Whose sacrifice, as it was prefigured by all the legal sacrifices (for the paschal lamb itself was a type of himself for us, I Cor. v. 7), so by this more especially on the day of expiation. Which was of greater and more universal efficacy than all the rest, and therefore represented him more fully than the other did. Insomuch that these two goats joined in one sacrifice, may be thought to represent one Christ, consisting of two natures. For since it was not possible, ad Paulus, to admoderate both the το Σταυρον αυτου και το Εανθαμανον, "that which was mortal, and that which was immortal" in Christ; he commanded two to be brought, ἵνα μέν πνευματικός τῆς καρδίας το πάντων προτύπωσης, καὶ δι' ἁπαντοκράτους ἐφήγη το ἀπὸ τῆς ἡμέρας οὗ ἐξωτερικός "that the goat which was offered in sacrifices, might prefigure the possible nature of his flesh: and that which was let go, might show the impassible nature of his Divinity," Quest. xxiii. in Levit. And St. Cyril discourses to the same purpose, in his ninth book against Julian.

One ram for a burnt offering.] Which was no more than was appointed for Aaron himself (ver. 3), who herein is equalled with all the princes of the people; in whose name this ram seems to have been offered.

Ver. 6. Aaron shall offer his bullock—for himself.] Not by killing it, which was done afterwards (ver. 11), but only by presenting it before God to be sacrificed; which was done with a solemn prayer, where-in he besought God to be propitious unto him and mine.

The former God is here, and a new one is set down in Massachet Joma, cap. 3, sect. 8. He laid his hand upon the head of the bullock, and said, "I have done amiss, and been rebellious, and sinned before thee, and I and my house." &c. For himself, and for his house.] For his family,
7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. as I said (ver. 3), and for all the priests; who are called "the house of Aaron" (Ps. cvx. 10, 12, cxvv. 9). And I do not see why all the house of Levi should not also be understood; for they are not comprehended within the division of the children of Israel" (mentioned in the verse before), and therefore must be contained here under the name of the house of Aaron (see Num. i. 49).

Ver. 7. He shall take the two goats.] Mentioned ver. 5, which were to be of equal stature, of the same colour by ισχίος ίσος πάνω, (so the Hebrew a sacrifice, y in Joma, cap. 6), both designed to the same end, the expiation of their sins. Present them before the Lord, &c.] All the sin offerings which were made for the congregation, were presented either by the high-priest, or by the elders (iv. 15), and by them devoted to God, to be sacrificed of their own proper substance. For it is the same with his offering of the bullock in the verse foregoing; which was nothing else but his solemn consecration of them, as I said, to be sacrificed. According to which pattern, our blessed Lord and Saviour, a little before he suffered upon the cross, and made himself a sacrifice for us, voluntarily offered himself to die for our sins. Which is the meaning of those words of his, John xvii. 19, "where, praying for his apostles, he saith, "For their sakes I sanctify myself," that is, offer myself to die as an expiatory sacrifice for them. For that αὐθεντεῖν sometimes signifies as much as ποιεῖται, Dr. Outram hath demonstrated, lib. ii. de Sacrificiis, cap. 3. And so St. Chrysostom here expounds these words, "I sanctify myself, or offer myself as a sacrifice, and consecrate and devote myself to be sacrificed. And it is an unfavorable conjecture of another very learned friend of mine, now also with God (Dr. Spencer), that the appointing of two goats to be both presented to God at the same time, and with the same rites, was to preserve the Jews in a belief that there is no distinction of good things and evil, but that which is a sin, is an evil thing, and which is a good: which is the ancient belief of the Chaldeans, and other eastern people, and from them propagated to the Greeks and Romans. Most of whose sacrifices (as another very learned man of our own country hath observed) had respect to these two principles; to one of which they offered in the morning, and to the other at night. See Dr. Windet de Vita Functorum Statu, sect. 3, where he observes, that there are plain footsteps of this old error at this day, through all the east, as far as China: for there was an endeavour to infect Christianity with it, by Manes the Perpinian, in the reign of the Emperor Aurelian; nor was there any heresy that spread so far as this doctrine did.

Ver. 8. Aaron shall cast lots upon the two goats; one lot for the LORD, and the other for the scapegoat. Now from hence, perhaps, it was that some fancied Azazel signified the devil; as R. Menachem and R. Eliezer among the Jews; Julian among the heathen; and some great men lately among us. Who conceive, that as the other goat was offered to God at the altar, so this was sent among the demons, which delight to frequent desert places, and there appeared often in the shape of this creature. But this will not agree with the Hebrew text, which says, this goat was for Azazel, as the other was for the Lord. Now none, sure, will be so profane, as to imagine, that both these goats being set before the Lord, and presented to him, as equally consecrated to him, he would then order one of them to be for himself; and the other for the devil. Which is not possible, for he would not go according to his own pleasure, but according to his own will, which agrees well enough with the name of this goat, according as the ancient translators understood it; some of which, as Symmachus, render it αἰδηγοῦμαι, "the goat going away:" others, as Aquila, ἀκόλουθον, "the goat that goes," and the LXX. οἰκομένως. In which they had no thought of the notion of this word among the Greeks, who called these de-
9 And Aaron shall bring the goat upon which
the Lord's lot fell, and offer him for a sin of-
fering.
10 But the goat, on which the lot fell to be the
scapegoat, shall be presented alive before the
Lord, to make an atonement with him, and to
let him go for a scapegoat into the wilderness.
11 And Aaron shall bring the bullock of the
sin offering, which is for himself, and shall make
an atonement for himself, and for his house, and
shall kill the bullock of the sin offering which is
for himself:
12 And he shall take a censer full of burning
coals of fire off from the altar before the Lord,
and his hands full of sweet incense beaten small,
and bring it within the vail:

mon by this name, who were esteemed άλλος, άλλος,
and άλλος, as J. Pollux speaks, "averters of evil
things from them:" but simply meant, as Theodoret
interprets it, άλλος, άλλος, άλλος έποιμόνοισιν, which
is a term used by the Greeks to signify those
who went about among the Jews, as a kind of
scapegoat, to carry away the iniquity" which
would otherwise have fallen upon them. And so St.
Jerome expounds it, Hierus emissarius, which agrees
with the notion which Bochartus puts upon the word
out of the Arabic tongue. This goat being sent away
into remote places, there to remain separate from the
flock to which he belonged; and that upon a moun-
tain (as the Jews fancy) in the wilderness of Sinai,
which from this goat was called Azazel: but I see
nothing for ground of this.

Ver. 9. The goat upon which the Lord's lot fell,
] In the Hebrew the word is went up; for he first took it
up out of the urn, and then let it fall upon the goat.

Offer him.] Devote him to God to be a sacri fee for
their sins: beseech him to accept of this sacrifice for
that, and for these, and for all their sins, and for all
the iniquity (as the prophet speaks, Zech. iii. 2), by
virtue of this offering for them.

Make an atonement with him, ] For this was a sin
offering, though not slain, no less than the other: as
appears from verse 5, which shows these two goats
made but one sin-offering; which was partly slain at
the altar, and partly let go (as it here follows) to run
whither he would: the more perfectly to represent
the taking away of their sins, and "removing their
iniquity" (as the prophet speaks, Zech. iii. 2), by
virtue of this offering for them.

Some, indeed, have thought that this goat was not
sacrificed, but only presented alive before God, and so
let go; lest it should be thought God could not for-
give their sins, unless he was appeased by some slain
beast; which imagination was destroyed by letting
this sin-offering run away, and not killing it.

But I can see no ground for such a construc-
tion; because these were not two, but one sin-offer-
ing, as I said before: which being slain in part, estab-
lished that opinion in them, of the impossibility of
obtaining reconciliation without a bloody sacrifice.
Certain it is, that the whole law supposes this, that "without
shedding of blood there is no remission," as the apostle
observes (Heb. ix. 22). And therefore it will be
more agreeable to the Holy Scriptures, if we think,
as some do, that the first goat represented our Lord
in his sufferings, and this other in his resurrection;
whereby he was freed from the bands of death; both
his death and his resurrection being for our deliver-
ance, as the apostle shows, Rom. iv. ult.

Let him go.] Whither he pleased. For so the
Hebrew world skaloc (send him away, or dismiss him),
signifies, in Scripture, entire liberty, such as God
demanded for the Israelites from Pharaoh (Exod. iv. 23,
v. 1).

For a scapegoat] Into remote places.
In token their sins were quite carried away, to be found no more; for the goat was

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not merely sent into the wilderness, but into the most
desert places of it, as appears from ver. 22.

Ver. 11.] This former part of the verse is word for
word the same with ver. 6, which shows that offering
there (as we translate it) was nothing else but bring-
ing it to be offered; or presenting it before the Lord,
to be a sacrifice for himself, and for his family. But
now his bringing it was, that it might be killed imme-
diately, as it follows in the latter part of this verse.

Shall make an atonement.] By killing it, as the next
words tell us.

Kill the bullock—for himself.] He was first to offer
for himself, before he could acceptably offer for the
people, as the apostle observes, Heb. v. 3, ix. 7. And
as the Jews tell us (in Massachet Joma, cap. 4, sect.
2), he again put his hand upon the head of the bul-
lock, and made the confession and supplication before
mentioned upon ver. 6. And when he had done, then
he killed the bullock with his own hands: but though
all other sacrifices might be killed by any persons,
yet the high-priest himself was bound to kill this; as
they say in the same place of the Misna (sect. 3).
And having received the blood of the bullock in a
basin, he delivered it to another priest, to keep it in
continual agitation, till he had offered incense in the
holiest place, then the bullock might not grow thick and
be elected; but he kept liquid and thin, fit to be sprinkled
before the mercy-seat.

Ver. 12. He shall take a censer ] Which he held
in his right hand.

From off the altar.] From the brazen altar where
the bullock was slain; for coals were burning before God
nowhere else but there.

His hands full of sweet incense.] With his left hand
he took as much of the incense, mentioned Exod.
xxx. 33, 36, as his hand would hold (besides the incense
which he burnt every morning and evening, which
was a whole pound), and put it into a cup.

Bring it within the vail?] With both these, the cen-
ser of coals, and the cup of incense (the former in his
right hand, the other in his left), he went in. Yet though
all other sacrifices might be killed by any persons,
yet the high-priest himself was bound to kill this; as
they say in the same place of the Misna (sect. 3).
And having received the blood of the bullock in a
basin, he delivered it to another priest, to keep it in
continual agitation, till he had offered incense in the
holiest place, then the bullock might not grow thick and
be elected; but he kept liquid and thin, fit to be sprinkled
before the mercy-seat.

This the Hebrew doctors take to have been so difficult a work, that, in the Gemara upon
Joma (cap. 1), they say some of the elder priests
were sent to, and they had to show him how he
should fill his hand with the incense. And the Misna
there says, that they adjured him in these words:
"We are the legates of the great Sanhedrin, and
thou art our legate and theirs; we adjure thee, we
adjure thee by Him whose name dwells in this
house, that thou change not any thing of all that we
have said unto thee." And so they parted with tears
on both sides. The reason of which solemn adjura-
tion, they say, was, that the Sadducees affirmed,
he might burn the incense without the vail, and so enter
into the most holy place; directly contrary to this
text, which required him to do it within; where
nobody could see what the high-priest did, and conse-
quently could not tell whether he performed the ser-
sives there aright. Therefore, they took this oath of

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18 And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:
14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle the blood with his finger seven times.

Ver. 13. He shall put the incense upon the fire] He entered (as the Misna saith in Joma, cap. 5) with his face towards the south; and so went sideways (for he might not look upon the ark, where the Divine glory was) till he came to the staves of the ark; where he set down the censer, and put on the incense. And then he filled the house with a cloud of smoke, he went out backward (out of reverence to the Divine Majesty), into the holy place without the veil. Where, when he was come, he made this short prayer, "May it please thee, O Lord God, that this year may be hot and also wet; that the sçerate may not depart from the family of Judah, nor thy people Israel want food, and that the prayer of the sickened may be heard." And then he presently went out of the sanctuary, and showed himself to the people; that they might not suspect he had done amiss, and miscarried in his office. For so they say it sometimes happened, that the high-priest, having violated these holy rites appointed by God, was struck dead in the holy place.

The incense which was burnt every day in the holy place, at the golden altar, representing the prayers of the saints, as St. John teaches us (Rev. viii. 3, 4), this incense, which was burnt in the holy of holies, may well be thought to represent the prayers of the high-priest himself, which he made upon this occasion; as our blessed Saviour did before he offered the great sacrifice. For these verses (xxv., of which more hereafter), with the blood of which he now appears in the heavens before God for us.

That the cloud of the incense may cover the mercy seat!] So that nothing of it might be seen; it being the place of the residence of the Divine Majesty (Exod. xxv. 21, 22), whose glory was inaccessible.

Ver. 14. He shall take of the blood of the bullock.] Having done what is commanded in the foregoing verses, he came out of the sanctuary, and went to the priest whom he left at the altar of burnt-offering, stirring the blood in the basin, which he delivered to him (as I observed, ver. 11), and taking it from the well, and sprinkling it with it (the second time) within the veil; and standing where he did before, when he burnt the incense, sprinkled it as is directed in the words following.

Sprinkle it] "The very root or essence of a sacrifice (as the maxim of the Jews is) lies in the sprinkling of the blood."

Upon the mercy seat] One would think, by this translation, that he sprinkled the mercy seat itself, with some of the blood. But all the Jews understand it quite otherwise: and indeed the Hebrew words are al pene, "over against the face," i. e. as they interpret it (in the Misna before mentioned, cap. 5), towards the mercy-seat. And so it follows in the next words, "and before the mercy-seat shall be sprinkled." Only this difference there was in the sprinkling: that this particle ad, they think, imported that he was to make the first sprinkling, here mentioned, towards the top of the mercy-seat. The Vulgar Latin wholly omits this part of the verse, and only mentions the latter sprinkling, seven times, contrary to the commentator, "over against the mercy-seat eastward."

Eastward.] I should have thought the observation of our learned countryman (Mr. J. Gregory) very remarkable, if he had been commanded only to sprinkle the blood eastward. For then there might have been room for his conjecture, that though Aaron at all other times went his face towards the west (where the most holy place was), and at the very killing of the goat and the bullock, not only looked that way himself, but turned their faces towards the west (as the Jews say in Joma), yet, when he came to perform the chief part of this mystery, "he turned his back upon the hecagratly elements of the world," sprinkled this blood eastward, as an heir male, whose name is the East, i. e. Christ. But I do not see how this agrees with the sprinkling the blood before the mercy-seat; which could not be done without looking towards the west. And therefore it must be confessed that he did not sprinkle it eastward: but standing eastward of the mercy-seat, with his face towards the west, he performed this second sprinkling, as two of our very learned countrymen have observed, Mr. Sheringham upon Joma, and Dr. Outram, lib. i. De Sacrificiis, cap. 16, n. 4.

Seven times.] Concerning this number seven, see before, iv. 6. This was the second time of going into the holy of holies upon this day. Ver. 15. Kill the goat.] The blood of which was received in a basin, as that of the bullock was (see ver. 11), and he carried it within the veil (as here follows), and did just as he had done before, (ver. 14). But whether he first burnt incense, as he had done before he brought in the blood of the bullock, is uncertain: it is likely the same that had been then made still remained; so that there was no need to renew it.

Sprinkle.] For he stood in the same place (as the Misna observes), and there sprinkled once towards the top of the mercy-seat; and then seven times before the bottom of it. Which is not here expressly said, but is to be understood from what goes before: which orders him to do with this blood as he had done with the first.

This now was the third time of his going into the most holy place upon this day (see ver. 2).
CHAPTER XVI.

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it, when our blessed Saviour consecrated himself to be a sacrifice for us (as I noted upon ver. 7), he first commended himself to God, in that solemn prayer before his death, John xvii. ver. 1, 2, &c., and then to his apostles, who were his household, ver. 9, 10, and so forward to the twentieth verse; and then prayed for all that should believe on him; i.e. the whole congregation of Christian people, from ver. 20 to the end. Immediately after which, he went to the place where he was apprehended, and led to be condemned and crucified, John xix. 1 (see Dr. Outram, De Sacrificiis, lib. ii. cap. 3, n. 3).

Ver. 18. And he shall go out unto the altar that is before the Lord.] These words, before the Lord, seem to restrain this to the golden altar, where incense was offered in the sanctuary: and so I find it generally interpreted, even by the Jews themselves (in Joma, cap. 8, sect. 5), as well as Christians. But the words, he shall go out, plainly signify his coming from the sanctuary, where the golden altar was (and had been cleansed, we may well suppose, together with it, ver. 16), in the outward court, to the altar of burnt-offering, which was also before the Lord (Exod. xxix. 11), though at a greater distance from him: and the altar of incense, which, as we have said, stood in need to be cleansed, as much as the altar of incense. Now, unless it was ordered to be cleansed in these words, I can see no care taken about it at all. In Exod. xxx. 10, there is express mention, indeed, made of making an atonement upon the altar of incense once a year; and nothing said of the other: and if we will so understand it here, then the words, he shall go out, must have respect to his going into the holy place, mentioned in the verse before.

Make an atonement for it.] This is generally understood, as I said, of the golden altar, because such express mention is made of its purification yearly, in the place now mentioned (Exod. xxx. 10). And, no doubt, there was some sort of expiation done when he made atonement for the table, where it stood: but there being the same need, as I said, to expiate the other altar (where no fewer errors had been committed than here, and which stood nearer to an unclean people, who encompassed it), I cannot but think that it is here included.

Shall take of the blood of the bullock, and of— the goat.] He put the blood of the bullock and of the goat together; and then poured them into another vessel, that they might be well mingled. For here is no command in this place, that he should go round the altar twice; and tip the horns of it, first with the blood of the bullock, and then of the goat, separate one from the other; as the Misna in Joma observes, cap. 5, sect. 4.

Put it upon the horns of the altar, round about.] He began at the north-east corner, and so went to the north-west; and from thence to the south-west, and lastly to the south-east: and as he came near to each corner, he put the blood upon it. So the Jews describe this matter in the same place, sect. 4.

Ver. 19. He shall sprinkle of the blood. Not upon the middle of the altar, but nigh the corners; viz. in
with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the place where he ended, when he put the blood upon the horns of the altar. So the Jews say in the place above mentioned (sect. 6). And I do not see why the particle upon should not be expounded here, as in ver. 15 (if their interpretation be true), to signify, that he sprinkled the blood before the altar; which he did not touch.

21 And the two goats, these refer this cleansing to his taking the coals and the ashes from the altar, that he might sprinkle the blood in a clean place. And then the words are to be translated, ‘He shall sprinkle the blood, &c., having cleansed and hallowed it.’ But the conclusion of the verse determines us to another sense, which is, that by sprinkling the blood he cleansed and sanctified it, from the uncleanness of the children of Israel,” whereby it had been defiled; the priests having either come in their uncleanness thither, or not performed their service as they ought there; and the people thereby remaining in their impurities.

Now, when the high-priest had done all this, the Jews say (in the Misna before named) he poured the rest of the blood of the bullock and goat at the bottom of the altar of burnt-offerings (where, I conceive, he concluded this atonement), for there was a conveyance to carry it away, as I observed upon iv. 17. And they make account, also, that if every thing was not done in this order it was ineffectual, and was to be done over again. For example; if the blood of the bullock was sprinkled before the blood of the bullock (contrary to the directions, ver. 14, 15), he returned, and sprinkled the blood of the goat after that of the bullock, &c.

Ver. 20. Made an end of reconciling the holy place.] Making it fit to continue God’s dwelling-place (ver. 16).

Tabernacle of the congregation.] By this, I think, is meant the sanctuary, and every thing in it; particularly the golden altar.

The altar.] Of burnt-offerings, where he ended his atonement for the whole house of God.

Bring the live goat:] Two had been presented to the Lord (ver. 7, 10), that is, solemnly consecrated and devoted to be expiatory sacrifices; one of which having been slain, the other was now brought to be made an expiation for sin, after another manner. And he was brought, no doubt, to the door of the tabernacle of the congregation, where they were wont to lay their hands upon other sacrifices (1. 3, 4).

21. Aaron shall lay both his hands upon the head] Laying of the hand upon the head of the beast, was a rite used in all sorts of sacrifices, whether burnt-offerings, peace-offerings, or sin-offerings, see i. 4, iii. 2, iv. 4, 33. In which places, mention is made only of laying on his hand: but here the high-priest is commanded to lay on both hands, as he and his sons did in the sacrifice of the bullock and the ram at their consecration (viii. 14, 15). The meaning of which was, the more solemnly and entirely to devote the sacrifice to the use for which it was designed; which, in this sacrifice, was to bear all their sins. For they were all laid upon this sacrifice, unto which the punishment of them was transferred; this rite signifies as much as if they had said, whatsoever we have done amiss, let it be upon us, but this sacrifice be charged with it: that is, let the punishment which we deserve. Such phrases there are, 2 Sam. 1. 16; Esther ix. 25; Ps. vii. 16, and other places.

Confess over him.] This must have been understood, if it had not been expressed; for imposition of hands was always accompanied with prayer, of one sort or other, according to the occasion of it. Inasmuch, that the Jews say, “where there is no confession of sin, there is no imposition of hands; for imposition of hands belongs to confession” (see Dr. Outram, De Sacrif. lib. i. cap. 15, n. 8). And it is observable, that the high-priest made confession three times on this day. First for himself, and then for his brethren the priests, and now for the whole congregation; saying this prayer (as they tell us in Joma, cap. 6, sect. 2).

I beseech thee, O Lord, this people, the house of Israel, hath sinned against thee, and I my soul: thou mayest be cleansed from all the sins of Israel. And the word Lord, as soon as all the priests and the people that were in the court heard pronounced by the high-priest, they bowed and fell down flat upon their faces, and worshipped, saying, “Blessed be the Lord; let the glory of his kingdom be for ever.”

All the iniquities—all their transgressions in all their sins.] These three words, iniquities, transgressions, and sins, are the very words used by the high-priest in his confession before mentioned; which comprehend all manner of offences, whether committed deliberately or not against negative or affirmative precepts (as they call them). Grotsch, in his notes on this place, hath thus distinguished them, but whether exactly or not cannot be determined. But it is probable that sins signify offences committed by error, not deliberately; iniquities, such as were deliberately committed against the prohibiting precepts; and transgressions, those that were deliberately committed against commanding precepts. All, except those to which cutting off was threatened, which were not expired by any sacrifice.

Putting them upon the head of the goat.] By putting his hand on the head of the goat, and confessing their sins over him (with prayer to God to remit them), they were all charged upon the goat, and the punishment of them transferred from the Israelites unto it. Just as the sins of all mankind were afterwards laid upon our Saviour Christ (as the prophet speaks, Isa. lii. 6), “Who his ownself bare our sins in his own body” (saith St. Peter, 1 Ep. ii. 21), the punishment passing from us to him, “who was made sin for us” (2 Cor. v. 21). Which expressions are manifest allusions unto this sacrifice on the great day of expiation, which was the most illustrious figure of the sacrifice of Christ, and shows, beyond all reasonable contradiction, that Christ suffered in our stead, and not merely for our benefit. For it is very evident, the sacrifice offered on this day was put in the place of the people; and all their sins, that is, the punishment of them, laid upon its head. And it appears by the form of all other sacrifices, when we are speaking generally of the times, that the high priest brought them off the guilt
their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

which he had contracted, from himself, and laid it on the sacrifice which was to die for him. Which he did by laying his hand on the head of it at the door of the tabernacle while it was alive. Then he took the goat which he had so placed, he made a confession of his sins, for which he desired forgiveness by the offering of this sacrifice; that is, he prayed by these rites, that the beast being offered and slain, he might be spared from punishment, which was a plain transferring the guilt from himself unto his sacrifice. Which being yet alive, and thus laden with his guilt, was sent into the wilderness, and set there as a pledge for the guilty person: that is, died in his stead; for there was no other reason of its being put to death there in that manner.

I have insisted the longer on this, because nothing can better explain the true meaning of Christ's dying for us: which was by transferring the suffering due to our sins, to Christ himself, as that mannequin was in the legal sacrifices. Which was a thing, let me add, so notorious in the world, that other nations from hence derived the like custom to that here mentioned by Moses.

Particularly the Egyptians, as David Chytreus hath long ago observed, and since him many others out of Herodotus: who tells us (lib. ii. cap. 39), that their priests had the custom of laying on the head of the beast which they sacrificed, 

Εύσταθος κατά Σάμουλον, εἰς κεφαλήν τρισάπτωσιν "that if any evil was to fall, either on themselves who sacrificed, or upon the whole country of Egypt, it might be turned upon the head of that beast." And this, he saith, was the custom over all the land of Egypt; and the reason why no Egyptians would offer a sacrifice to Neptune; and thus the Mussilenses did, this the notion of the Egyptians only, but of other countries also; who called those sacrifices which were offered for them θρεπτικὰ, being sacrificed in their stead; and the life of the beast given for theirs. Thus the Greeks sometimes sacrificed men, when some very heavy calamity was fallen upon them, whom they called ἐπιθερμοσια. And their not being able to pardon them out of their sins," by suffering in their room. For they prayed thus over him, who was devoted every year for the averting evils from them, 

Παρακλησία ἤκουσε, εἰς τό σπέρμα τοῦ κατάστασιν ἢ σφοδρότερόν ἐσσε ἢ χρήσθω ἡ εὐδοκία, εἰς τόν ἱεράτημα τοῦ κατάστασιν "be thou our cleansing; that is, our preservative and redemption, or ransom." And with these words they threw him into the sea as a sacrifice to the Abyssinian gods. And thus, as Servius tells us (upon the third Aeneid), in time of a plague, praying, ut in ipsum recidenter malia totius civitatis, "that on him might fall the evils of the whole city."

Send him away] As soon as the confession was over, the goat was sent away. By a man prepared beforehand (as the ancients interpret it), or that stood ready for this purpose. Jonathan saith, he was designed for it the year before; others say only the day before; and that the high-priest appointed him: who might appoint anybody whom he thought fit; but did not usually appoint an Israelite, as they say in Joma, cap. 6, n. 3.

Into the wilderness:] It is not certainly known what wilderness this was; but the Hebrews call it the wilderness of Tzuk, which they say, was ten miles from Jerusalem. And they say, that at the end of each mile there was a tabernacle erected, where men stood ready with meat and drink, which they offered to him that went with the goat, lest he should faint by the way. And the nobles of Jerusalem, they add, accompanied him the first mile; farther than which they might not go, because this day was a Sabbath. After which, they that were in the first tabernacle accompanied him to the next; and they that were there to the third; and so forward to the last; that they might be sure to have this great work done of carrying their sins quite away from them. So we read in the treatise on this subject, called Joma, cap. 6, sect. 4, 5, which Malmonides hath explained, as I have now done.

Ver. 22. The goat shall bear upon him all their iniquities. This shows more fully still the nature of this sacrifice, in which all their iniquities, i.e. the punishment of them was laid, that he might carry them away. For this goat was not capable to bear their sins, but only their punishment; as Christ also did, who knew not sin, but was made sin for us, in order to the punishment of our sins laid on him. For, that this scape-goat, which was loaded with their sins, was a sin-offering, is plainly said before in this chapter; and consequently represented Christ (who is our sin-offering), as well as the other part of this sin-offering did, whose blood was carried into the holy place. And in some regard this scape-goat was a very notable presentation of him; if it be true, that our Saviour entered upon his office, of being the Mediator of our reconciliation with God, upon this great day of atonement, which was the day on which he was baptized, as our Dr. Jackson, together with some good chronologers think. For though the tradition of the western church be, that his baptism was a very notable presentation of him; yet, as Jansenius, and some others of the Romish communion, do not think fit to follow it, so he judges it more probable to have been on the tenth of September. In the beginning of which month, when the feast of blowing of trumpets was celebrated (as we read, xxii. of this book, 24), John Baptist began to lift up his voice saying, a trumpet, and thus he said, certainly docked to him, and, confessing their sins, were baptized by him in Jordan; where our Saviour also being baptized on the tenth day, which was the day of atonement, and being declared the Son of God by a voice from heaven, was "immediately driven by the Spirit into the wilderness," as St. Mark tells us, i. 12. Which was a manifest prediction (he thinks) to John Baptist, that this was the Redeemer of the world prefugured by the scape-goat; who, going into the wilderness on the day of atonement, immediately after the people had made confession of their sins, gave him to understand (who was well acquainted with the meaning of their legal rites) that he was sent by God to take upon himself the sins of the world, and then by him to take them for his entering into the holy season offered to God, and slain as a sacrifice to God for them. And this he did at that very time, when the paschal lamb was killed (as I have shown upon Exod. xii. 6), to the end that they might take notice he was the Lamb of God, whose sacrifice that lamb prefugured: as by being led into the wilderness on the same day as the scape-goat was carried forth, the Jews to show that the mystery represented by that ceremony was exactly fulfilled in him.

This notion of his I thought good to mention (though, as far as I know, he is singular in it), because it carries some probability in it, if what the apostle saith (Col. ii. 17) be well considered, that the law contained 'shadows of things to come, the body of
of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: 

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

which was Christ." Who was a body consisting of so many different parts, and so complete (as he observes), that no one, nor a few legal ceremonies, could perfectly foreshadow it: but as the ceremonies were many, and almost infinite, so every one did foreshadow some part or piece of this complete body: that is, no remarkable part of it, no special event or action, which concerned our Saviour Christ, but was foreshadowed by some of his legal ceremonies; see Christ's Answer to John's question, numb. 62—64, and in his ninth book upon the Creed, concerning the Consecration of the Son of God (which was printed several years after), sect. 4, ch. 24, n. 5—8, where he resumes this argument, and endeavours to answer this question: Why, since Christ was to accomplish the legal priesthood, and himself by his bloody sacrifice upon the cross, he did not offer himself, and die upon this very day of atonement. To which he gives full satisfaction: but it is too long here to be inserted.

Unto a land not uninhabited. So the LXX. translate the Hebrew word γεζερα, γην ἀκατορ, "a land into which nobody came," or "desolate country." The Hebrew word properly imports a land cut off from commerce, that is, from habitable countries; not which cuts off what is sent into it, by its rugged and sharp stones, as the Jews expound it. This still sets out the design of this sacrifice, which was to free men so perfectly from the punishment of their sins, that they should not fear the return of them any more. For this goat was not made to return, nor to do any service but to be slain, according to the most uninhabitable and inaccessible part of it (as the Greek word properly signifies), where none were likely ever to see it again.

He shall let go the goat in the wilderness.] When he came to the last stage, nobody accompanied him that led the goat any further; but he went the tenth mile alone; by himself, by his bloody sacrifice upon the cross, he did not offer himself, and die upon this very day of atonement. To which he gives full satisfaction: but it is too long here to be inserted. And the Misna saith (in the place before named), that he threw it headlong down the rock Tzuk; where they say, it was broke in pieces before it came to the middle of it; or, as Jonathan said, God raised a storm which blew the goat down with a mighty force. But this is contrary to the very words; see chap. xvi. 18, verse 21, where he speaks, not of letting the goat go, but of dismissing him, in the wilderness, to run whither he would. And it seems contrary also to the intention of this law, which was, that only one of the goats should be killed, the other let go alive. Whereby was represented, that their sins, which were expiated by the blood of the sacrifice, should not return again to be charged upon them. Or, that their souls were free from their sins as the leprosous person was from his confinement, when the bird was let fly into the fields. Which perfect freedom from the punishment of their sins, was further signified by the burning of the flesh, the skin, and the dung of the sin-offering, without the camp: which denoted that all memory of the sins for which this expiation was appointed, was cleansed removed and abolished.

The Jews will have it, that a piece of scarlet cloth being tied upon the horns of this scape-goat (as another was about the neck of the goat which was sacrificed), when the man had brought it to the top of the rock Tzuk, he divided the cloth into two pieces, and let the goat go away with one, and tied the other to a tree, which may be seen sometimes when it changed colour and became white, as they say it did when the goat was thrown down headlong. Anciently, indeed, they say this scarlet cloth was tied to the gate of the temple, and if it turned white when the goat was sent away (as they pretend it usually did), there was great joy among the people, because it was a sign their sins were forgiven, according to that of the prophet, Isa. i. 18, "though your sins be as scarlet, they shall be white as snow." But if it did not change its colour into white, they hung down their heads, and were full of sorrow: they looking upon it as a token of God's anger. Which I relate only for this purpose, that I may take notice how the same authors, who tell this story, confess, that for forty years before the destruction of the second temple, that is, from the time of our Saviour's death, this third piece, whichever it was at all, which, if it be true, was a notable token of the wrath of God coming upon them, for their crucifying the Lord Christ.

Ver. 23. Aaron shall come into the tabernacle.] All that the high-priest did about the scape-goat was performed at the door of the tabernacle of the congregation; which was the place wherein he lay dressed over him all their sins (see ver. 20, 21), which, being done, and he having sent the goat away, he is now ordered to come into the sanctuary itself.

Shall put off the linen garments.] See ver. 4. The Jews say there were two sorts of white garments which he wore on this day: one in the morning, which were laid upon him, and then removed, and dressed over him all their sins; see ver. 20, 21, which, being done, and he having sent the goat away, he is now ordered to come into the sanctuary itself.

Shall leave them there.] Never to be used more, either by him, or by anybody else. But they were laid up where they were left; and new ones made against the next year, as the Gemara upon the third chapter of Joma relates. And the same is affirmed by Braunus, li. ii. de Vest. Sacerd. cap. 25, n. 9.

Ver. 24. He shall wash his flesh. Either in the laver which stood in the outward court, or in a room in the house of the priests, which in aftertimes was called happehret, where the priest, they say, washed himself upon this day ever time he changed his garments. And this agrees well enough with the words of Moses, which here follow, that when he had put on his garments, he should come forth; that is, from this chamber, to perform such offices as are after mentioned. The end of this washing, in this place, seems to have been, that he might purify himself after he had touched the goat, which bare all their iniquities (ver. 21), as the man that carried him into the wilderness was to wash after he had done that business (ver. 26). Though others will have it, that it was in token he had now finished the expiation. Certain it is, here is another washing, distinct from that mentioned verse 21, that he might wash himself, after he had put on the white garments. Which in part justifies what the Misna saith in Joma, cap. iii. sect. 3.
25 And the fat of the sin offering shall he burn upon the altar. 26 And he that let go the goat for the scape-
goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. 27 And the bullock for the sin offering, and

that the high-priest washed five times upon this day; all in the house kapporeth, except the first; which could not be in the court of the tabernacle, because he was to wash before he entered into it. For there were five ministries to be performed upon this day, at each of which he changed his garments; and between every ministry, when he changed his garments, he washed himself. There is a long discourse about this, and about washing his hands and his feet, in Toraḥ Cohanim, quoted by our learned countryman, John Sherringham, in his annotations upon Codex Jona, p. 57, &c., which they endeavoured to ground upon the very words of this verse.

Now as the leading of Christ Into the wilderness, upon the day of atonement, was foreshadowed by the ceremony of the scape-goat; so his baptism on the same day was as expressly foreshadowed, or prefigured, as that ceremony of Aaron, which was, or could be, by the legal ceremony here mentioned, ofAaron’s washing his body in the holy place. They are the words of Dr. Jackson, in Christ’s Answer to John’s Question, sect. 64, where he endeavours to make out this,

Put on his garments.] viz. His other garments, which he had officiated upon other days; which the Jews call his golden garments, to distinguish them from the white garments; which alone he wore when he went into the most holy place. And the Jews call by this name of golden garments, all the eight garments of the high-priest; four of which were common to him with the lower priests, and were made of linens; and the other four, by them made for him, appear as if he were all clothed in gold. For they either consisted of solid gold, as the plate on his forehead; or had solid gold appendant, as the robe had; or had gold interwoven, as the ephod and the breastplate. Now he put on these, after he had put off the linen garments, mentioned ver. 4, 25, which were never worn but when he ministered in the holy of holies; where he did not appear with the breastplate of urim and thummim, and the rest of the golden garments, as some learned men have imagined; particularly Corn. Bertram, in his book de Republ. Hebr. cap. vii., where he saith, Hujus sacerdotis erat semel in anno adytum sanctuarii adire, indutus ipso ephod, “It belonged to the high-priest to go once every year into the most secret place of the sanctuary clothed with the ephod.” Which is directly contrary to ver. 4, of this chapter. But many other great men have fallen into the same mistake (see J. Brunnius de Vestitu Sacerdot. Heb. lib. ii. cap. 20, n. 25, and cap. 25, n. 3, 10).

Come forth.] From the place where he put on his golden garments unto the altar of burnt-offerings. Offer his burnt offering.] I take this for the daily evening sacrifice, which usually was one lamb; but on this day was two rams, one for himself, and another for the people; unto which there was an additional offering of seven lambs of the first year; as they were in Jona, cap. 7, sect. 3. But before this, they say, he went any where to the people as a judge, and read the book of the law, which was with great ceremony delivered to him. And he might read either in his pontifical habit, or in his own robes (which he pleaded), for reading was no ministry, but that summit where there was this reading began at Num. xxix, 7, &c., where the sacrifice of seven lambs is ordered upon this day. Make an atonement] Rather, “having made an atonement;” which was already done by other sacrifices, not by these.

Ver. 25. This fat of the sin offering shall he burn] This also, I think, should be translated in the same manner, “having burnt the fat of the sin-offering,” which was done, I suppose, in the morning, when both the bullock and the goat were offered for sin (ver. 11, 14), but was not mentioned till now, to show that their sacrifices were not perfected till both Aaron and the people were reconciled; after which their burnt-sacrifices were acceptable to him. This burning of the fat was ordered in all sin-offerings (iv. 8, 10, 26), and therefore, was not now to be omitted. And, perhaps, it was reserved to be burnt, when the flesh of the bullock and the goat was burnt without the camp (ver. 27), which was in the conclusion of all the sacrifices, or in the close of the day.

Ver. 26. He that let go the goat for the scapegoat] After the man had dismissed the goat, it was not lawful for him to return farther back than one mile to the last tabernacle, where he was permitted to rest himself after his labour, and not remain all night in the wilderness. So they tell us in Jona, cap. 6, ver. 6.

Shall wash his clothes.] This goat being a public xaiphon, or “purification” (upon whom all their sins were thrown, was extremely impure; and therefore could not be touched, without rendering the person who led him away unclean in the highest degree: which was the reason that he was bound to wash both his clothes and also his whole body in water, before he could go so much as come into the city, or to go to his own house, μη πιστεύειν εἰρήνην καὶ σῶμα πυκνότητος εἰς τῇ πυκνότητι. “who had not first washed his clothes, and his body in running water, or in spring-water (lib. ii. cap. 109, sect. 41). For nothing is more known than that such a kind of purification for washing themselves, was a custom all the world over; and continues to this day in the eastern, or other hot countries, not only among the Mahometans, but the pagans, who plunge themselves three times, one after another, into their rivers, rising up with their faces to the east, as all travellers into those parts tell us.

Afterward come into the camp.] Have free conversation with his brethren, and, I suppose, without any farther ceremony, be admitted to the sanctuary.

Ver. 27. Bullcok [Mentioned ver. 11, 15. Whose blood was brought] Of which we read in the same place, ver. 11, 15.

Shall one carry forth?] But first they were ripped up, and the inurium, as they call them (mentioned in iv. 8, 9), taken out, to be burnt upon the altar. And then the priest dissected them (as the Misna saith in Jona, cap. 6, sect. 7), not to pieces, as was wont to be done in burnt-offerings, but made only deep incisions, letting the parts hang still together; which being done, four men saith R. Solomon, carried them
the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward shall he come into the camp.

29 ¶ And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own

LEVITICUS.
people the remission of their great sin, in worshipping the golden calf; in memory of which it was ordered to be entirely a day of repentance and of Divine worship, called the Day of Atonement.

Ye shall afflict your souls] By fasting and abstinence, not only from all meat and drink, but from all other pleasure whatsoever: insomuch, that they might not wash their faces, much less anoint their heads, nor wear their shoes, nor use the marriage bed, nor read (if their doctors say true) any portion of the law, which would give them delight: for example, the story of the young man sacrificed, and leading them through the Red Sea, &c., so far is the Mahometan story from having any colour of truth. It is likely, also, that to increase their grief they rent their clothes (as they did in other fasts in aftertimes), put on sackcloth, girded it close to their flesh, sprinkled ashes on their heads, &c., which were all intended, no doubt, to increase in outward sorrow for all their sins, with a hearty abhorrence of them, and resolution to mortify and abstain from them. For though the word soul be generally expounded the sensitive part of us, which is afflicted by fasting (as the prophet Isaiah expounds this phrase, lix. 3, 5), yet it is absurd to think that God was pleased with this alone, which made them break off their sins by righteousness; which the prophet there declares was the only acceptable fast to the Lord.

The Hebrew doctors here observe, that they did not afflict little children on this day, by making them fast from all food, till they were of the age of eleven years; but only taught them what they were to do when they came to age, that they might be accustomed to the precept (see Joma, cap. 8, sect. 4).

Do no work at all] Not only abstain from all pleasure, but from all labour whatsoever: nothing being to be done upon this day but confession of sins and repentance, as Maimonides expresses it in the place before mentioned.

You of every one your country, or a stranger that sojourneth] The Hebrew word ezrach is extant only here and xxiii. 12, which signifies as much as one that had his original among them, being born an Israelite, as it is there expressed. The opposite to which is gher (a stranger, we translate it), one that was of another nation, but had embraced the Jewish religion, and lived among the Jews; who in the New Testament is called a proselyte.

Ver. 30. On that day shall the priest make an atonement] If upon this day they afflicted and humbled their souls (as Conr. Pellicanus glosses), with "fasting and prayer and anguish for their sins, with alms also, beseeching God's mercy with tears and sighs in sackcloth and ashes, resting from all servile works, and devoted wholly to the Lord."

To cleanse you] From all the transgressions and sins mentioned ver. 16, from which both the high-priest, and his family, and all the people were to be purged on this day. For which reason the greatest care was to be used to see it rightly observed, because all their happiness depended upon it. For the land of Canaan was promised them upon condition that they kept the law; offering all the sacrifices therein prescribed; especially this great sacrifice, which was to cleanse them from the guilt of all their neglects or breaches of this law. Which should teach us Christians to conclude, that as the inheritance of that good land was assigned the Jews in consideration of those sacrifices, as the condition of that covenant, by which they were prescribed; so the inheritance of the kingdom of heaven is made over to us by the covenant of grace, in consideration of the obedience and sufferings of Christ Jesus, of which they were a figure. For it is his blood "that cleanseth us from all unrighteousness" (as St. John speaks), and secures our claim to the heavenly inheritance.

That ye may be clean] If a man was bound to offer sacrifice for any sin that was certain, he was not excused from it by this sacrifice on the day of expiation; but was bound to make that other sacrifice also. But the day of expiation freed those who were bound to offer sacrifices for no sins (as St. John speaks), and indemniseth (in his treatise of Offences committed through Error, chap. 3, sect. 9), that those sins which were known to none but God, were taken away by this solemn day of expiation, without any other sacrifice. But the Misna, in the last section of Joma, acknowledges very honestly, that the day of expiation did not purge away sin; guilt of the offences they had committed against their neighbour, unless they first gave him satisfaction.

Before the Lord] Who dwelt among them, and would continue to do so, if they observed his laws, and took care to be thus cleansed from all their sins. But, lest any man should mistake this matter, it may be here fit to observe, that there were no sacrifices at all appointed for any uncleanness of body or spirit, and therefore when he speaks here of making them clean from all their sins upon this day, such as these (for instance, murder, adultery, idolatry, &c.) are not included: for this great sacrifice could not obtain a pardon for them, but only for offences committed against the ritual laws contained in this book; and these also when committed through error or ignorance: for if they were done purposely, or cutting off was threatened to them (see Numb. xv. from ver. 29 to 32). And this appears plainly from the sacrifices themselves that are here appointed; which had no virtue in them from their own worth and value, but only from God's institution, to make expiation for their sin. For the death of a bullock or a goat was not of such a nature as to expiate for the taking away of guilt, unless he had given it such a power. And that power which he was pleased to allow unto them, was neither infinite, nor could it be so. For the guilt that they were principally designed to abolish, was not of such a nature as to require such an expiation: it arising from thence which were neither good nor evil in themselves; and therefore could not create such a guilt. Such were all the uncleannesses from certain natural fluxes, from touching a dead body, and innumerable other such-like impurities: which depending wholly upon the will of God, who by a positive law made such things to bring men under a guilt; by the same will be appointed a proportionable expiation of it by these sacrifices, whose power to cleanse depended also purely upon his pleasure. And if they had any virtue to purge men from the real guilt of sins committed against the eternal laws of God; this they had not of themselves, but from the most gracious will of God, who was pleased to apply to this purpose the future satisfaction of the immaculate Lamb of God, of which these sacrifices were a shadow and type. For a body being prepared for the Son of God, and he offering himself for us, that was a sacrifice of such infinite value in its own nature, that it expiated all manner of sins of all men. To this effect, that excellent person Job. Wagenheim discourses, in his confutation of R. Lipman's Carmen Memoriale, p. 488.
may be clean from all your sins before the Lord.

31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

Ver. 31. It shall be a sabbath of rest unto you.] In the Hebrew the words are a Sabbath of Sabbaths, i.e. a great or perfect Sabbath, like that of the seventh day in every week; on which they might do no manner of work. And so the seventh day is called, just as this is, a Sabbath of rest, or Sabbath of Sabbaths (see Exod. xxxi. 15, xxxv. 2); which gave occasion to these Jews we meet withal in Martial and other, at the Jews' fasting on their Sabbath-days: for reading Moses's books carelessly, they fancied the Jews observed as strict a fast upon every Sabbath-day, as they did on this, which was but once a year.

Ye shall afflict your souls.] See ver. 29.

Ver. 32.] The high-priest, who should be anointed and consecrated in his father's stead (when he was dead), is here ordered to make this atonement yearly. That is, what was now done by Aaron, was to be done by every high-priest successively, when he was legally put into his office; by vesting him with the priestly garments, anointing him and offering the sacrifices of consecration (viii. 7, 10, 32).

This statute confined the sacred work of this day to the high-priest, who alone could perform it: but it shows withal, as the apostle observes, the great imperfection of this legal priesthood, which could not, by reason of death, continue always in one person: but there were many priests, succeeding one another in the office, which became often vacant. Whereas our great High-priest, "because he continued for ever," i.e. never dies, "hath an unchangeable priesthood; and therefore is able to save to the uttermost, and evenmore, those that come to God by him" (Heb. vii. 23—25).

Put on the linen clothes.] He was to take a special care not to officiate on this day in any other garments but those mentioned ver. 4, which were peculiarly appropriated to this service, and called the white garments; which were a figure, perhaps, of the perfect purity of our great High-priest, who, as it there immediately follows (Heb. vii. 26), "is holy, harmless, undefiled, separate from sinners."

Ver. 33.] In this verse he only sums up the whole duty of the day: in which a general atonement was made, for all things, and for all persons. The only thing to be observed is, that the expiation of the sanctuary, the tabernacle, and the altar, preceded the expiation of the priests and of the people, who were to be expiated by the sacrifices offered there. But the expiation of the high-priest himself, who was to make the expiation of the sanctuary, preceded all the rest; as is apparent from ver. 1.

Ver. 34. An everlasting statute.] The repetition of this the third time (see ver. 29, 31), shows of how great importance it was, that this annual solemnity should be observed.

Unto you.] The high-priests (before mentioned), of whom he speaks in the plural number, because none of them could continue always (as I have observed, ver. 32), but enjoyed the office successively, upon the death of their predecessors.

To make an atonement] This is only a repetition of what was said, ver. 30, that it should be incumbent on the high-priest, by a perpetual obligation, to make an atonement for the people's sins on this day; as it was incumbent on the people (ver. 29) to afflict their souls upon this day.

He did as the Lord commanded Moses.] The service of this day was immediately performed by Aaron, according to the forenamed order.

CHAPTER XVII.

The blood of all slain beasts must be offered to the Lord at the door of the tabernacle. 7 They must not offer to devils. 10 All eating of blood is forbidden. 15 And all that dieth alone, or is torn.

1 And the Lord spake unto Moses saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the Lord hath commanded,

3 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

4 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.

And he did as the Lord commanded Moses.

1 The blood of all slain beasts must be offered to the Lord at the door of the tabernacle. 7 They must not offer to devils. 10 All eating of blood is forbidden. 15 And all that dieth alone, or is torn.

1 And the Lord spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto

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Ver. 1.] After he had ordered the great annual sacrifice, in the foregoing chapter, he gives some directions about other sacrifices, for which there would be occasion every day.

Ver. 2. Speak unto Aaron, &c.] Who were all concerned in what follows; and therefore this command is directed to the whole "house of Israel" (ver. 3), to whom this was delivered, it is likely, by their elders: or else Moses himself went from tribe to tribe, and spake to their several families.

This is the thing which the Lord hath commanded.] Enjoined by a special law.

Ver. 3. What man soever—killeth an ox, &c.] viz. For a sacrifice or offering (as it follows, ver. 4) these being the only creatures of the herd and the flock that were permitted to be brought to God's altar. There are these, indeed, who think Moses speaks of killing these creatures for common use; which it was lawful for them to do anywhere, after they came to the land of Canaan (Deut. xii. 15), but now they were not to kill them for their food, unless they brought them to the door of the tabernacle, and there first sacrificed some part of them to the Lord, before they tasted of them themselves. By which their sacrificing to demons was prevented (to which they were prone, ver. 7), and they also constantly feasted with God
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Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man;

while they dwell in the wilderness. But this is better founded upon Deut. xii. 20, 21, where it is supposed that they had thus done, while they remained in the wilderness; and were so near to the house of God, that they might easily bring thither every beast they killed for ordinary use. But they were dispensed with; and the sacrifice may be offered to God, but not in the tabernacle, and could not possibly, when they had a mind to eat flesh, go so far as to the tabernacle or temple, which was many miles from some of them. Instead whereof, they were bound to come at the three great festivals, and appear before God at his house, wheresoever they dwelt.

[wharsever.] This seems to show that he doth not speak of killing these beasts, ab usum vesendui, as St. Austin's words are, "for the use of eating" (for that they did not do out of the camp, but in their tents), but de sacrificiis, he speaks "concerning sacrifices." For he prohibits (as he goes on) private sacrifices, lest every man should take upon himself to be a priest, &c. [v. 4. Bringeth it not unto the door, &c.] In ancient times every man had performed the office of a priest in his own family: but now that liberty is taken away, because they had abused it to idolatry: and every man was bound to bring his sacrifice to the house of God, where none but the sons of Aaron could officiate, and had the most sacred obligations on him. But every man, even the Laodiceans themselves, in future times, found it necessary to exact the very same; as appears by Plato in the latter end of his tenth book of Laws, where he hath these memorable words: "Esto nemo unde te, quemque suae aetatis quosque idolum, idumque muta, idemque in idibus omissus eumtenant. Let this be a law imposed absolutely upon all, that no man should have a sacred place in private houses:" but when he hath a mind to offer sacrifice, let him go to the public temples, and deliver his sacrifice to the priests; whether men or women, of agnus taen. tamimico, "whose business it is to take care that these things be performed in a holy manner." By which it appears, that these were two established principles of religion in wise men's minds, to sacrifice publicly, and to bring their sacrifices to the priests, who were to take care to offer them purely. Unto which Moses adds one thing more, that their public sacrifices should be offered only at one place: which was a most efficacious preservative from all strange worship: nothing being done but under the eye of the ministers of religion, and the governors of the people. Insomuch that the Vulgar Latin translates it (regarding the sense more than the words), Ideo sacerdoti offerre debetur, &c. "Therefore they ought to bring to the priest their sacrifices," &c.

Before the tabernacle] Before the Divine Majesty, which dwelt in the tabernacle; round about which they all inhabited, and were so near it while they travelled in the wilderness, that, as there was no trouble in bringing all their sacrifices thither, so they knew certainly whither to go. And thus the Hebrew doctors observe it was when they came into Canaan; where, while the tabernacle was fixed in Shiloh, none might sacrifice anywhere else; but when it wandered uncertainly (after Shiloh was destroyed), being some-

he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the times in Mispeh, sometimes at Gilgal, and at Nob, and Gibeon, and the house of Obed Edom, they fancy it was lawful to sacrifice in other places. For so we find Samuel did, 1 Sam. vii. 9, ix. 13 (where he sacrificed in a high place), xi. 13, xvi. 2, and David, 2 Sam. xxiv. 18, and Elias, 1 Kings xvii. 25. But the sacrifices offered without the tabernacle, must be done by an immediate warrant from God; for none of these persons were priests, but prophets guided by Divine inspirations (see Dr. Outram, lib. i. De Sacrificiis. cap. 2).

Blood shall be imputed unto that man, &c.] He was to be punished as a murderer; that is, die for it. For to have blood imputed to a man, in the Hebrew phrase, or to be guilty of blood, is, to be compelled to have his blood shed, or to lose his life. Which, as of old it was the punishment of every one who killed another man (Gen. ix. 6), so here he is condemned to die who sacrificeth anywhere but at the tabernacle.

And that man shall be cut off] This, not another punishment (unless we suppose it relates to his possessions), and not the man himself, which was done, but the priest should be cut off. Every one who sacrificed without the tabernacle, not only, 1. was to lose his life, 2. (whether he died or not) it was a sign of his death; but, as in other places of this book, cutting off is so evidently joined with death, that so little cannot be meant by it, as depriving such persons of the privileges of God's people (for instance, when any offered his children to Moloch, xx. 2—5, or did not affict his soul on the day of atonement, xxiii. 29, 30), those who were in this place it most certainly signifies that cutting him off is to be applied to death; because he was to be punished as a murderer. Which severe penalty was enacted in this case, to preserve the Israelites from idolatry. For if they had been permitted to offer sacrifice where they pleased, they might easily have forsaken God by altering the rites which he had ordained; nay, by offering to strange gods: particularly to the demons which, in those days, frequented the fields, and endeavoured to persuade the ignorant that they were gods, as seems to be intimated in the next verse and ver. 7.

Var. 5. To the end] Or, for this cause; i. e. to avoid that heavy punishment before mentioned.

[They shall bring] as the Vulgar Latin translates it (regarding the sense more than the words), Ideo sacerdoti offerre debetur, &c. "Therefore they ought to bring to the priest their sacrifices," &c.

[Which they offer in the open field,] Where the pagans erected their altars, to procure fruitfulness to their fields. Insomuch that Libanius saith (in his oration τοις ἀντίων), that the temples, or holy places, were the very soul or life of the fields: οὐ εἰς ἄλλα ἀντίας, τοις ἀντίων ἔρισαν. And that "in them lay the hope of the husbandmen:" καὶ τοῖς γεμφρομένοις ἐν αὐξών αἱ ἀντίαι. How old this idolatry was, we cannot certainly tell; but it continued a long time among the Israelites, as we learn from the prophet Jeremiah, xiii. 27, and Hosea xv. 11, where he saith, "Their
congregation, unto the priest, and offer them for peace offerings unto the Lord.

6 And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a offering all their sacrifices at the tabernacle; that so the blood might be sprinkled upon the altar (and poured out at the bottom of it, as it is required in other places of this book), and not kept together in a vessel, or a hole in the ground, as the manner of the ancient beams were; and from the forenamed places in the field, and sat about this blood, and feasted upon the flesh of their sacrifice. So Maimonides saith the custom of the Zabirii was (More Nevochim, par. iii. cap. 46).

Burn the fat] So the manner was in all sacrifices: which is said also to be "for a sweet savour unto the Lord" (Gen. xv. 9, 10); that is, of the fat, heifer, goats, for sacred animals.

Ver. 7. They shall no more.] It seems by this they had been guilty of other idolatrous practices, besides that of worshipping the golden calf (Exod. xxxiii.). And so much is expressed Deut. xxxiii. 17. And it was a sin of which their fathers had been long guilty, especially in Egypt (Josh. xxiv. 14; Ezek. xx. 7, xxxii. 2, 3), which they had not left, but continued in a wretched manner. (More Nevochim, par. i. cap. 46, 25.)

Offer their sacrifices unto devils.] These words show the reason why God commands them, under such a heavy penalty, to offer only in one place at the tabernacle; because, while they sacrificed in the open fields, they had been in danger to be seduced by demons, who were wont to frequent those places (especially in deserts), and present themselves to ignorant people as if they were gods, and entice their devotion towards them. Which demons, or evil spirits, appeared, it is likely, in the form of goats; and therefore are here called seirim, which properly signifies goats. And hath made some imagine, that they really sacrificed to these creatures, as some of the Egyptians did, (More Nevochim, par. i. cap. 46, 25.)
whoring. This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people.

10 ¶ And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood: and I have given it to you upon the altar for a most群enon for your souls: for it is the blood that maketh an atonement for the soul.

wilderness; as Mr. Selden observes in his Prolegomena to his book De Diis Syris. They that would see more of these seirim, may consult L. G. Vossius, lib. i. de Orig. et Progr. Idol. cap. 8, and Bochartus's Hierozoicon, par. ii. lib. vi. cap. 7.

There is one, indeed (Anton. Van Dale), who hath lately endeavoured to explode all these fancies, as he esteemeth them, of demons: which he would have to be that heathen precept, to which they had from them derived to other nations. But he will never be able to make any wise man believe, that the world was so sottish as to worship the images of goats (which he takes to be made by seirim), if there had not been an appearance of something in that shape which they accounted Divine.

After whom they have gone a whoring.] i. e. With whom they have committed idolatry. For this sin was justly called by the name of unlewdom, ever after they were solemnly contracted and espoused to God, to be his peculiar people (Exod. xix. 5). Which is the reason that he is said so often to be a Jealous God (particularly Exod. xx. 5), highly incensed, that is, at their worshiping other gods beside him. For this reason he enjoins, (as Ezekiel declares as the foulest whomedom (xvi. 22), and particularly mentions this whomedom with the Egyptians, ver. 26, and the Assyrians, ver. 29, &c. This shall be a statute for ever—throughout their generations.] These words seem to me to determine the sense of the foregoing precept, to which they had from them derived to other nations. But he will never be able to make any wise man believe, that the world was so sottish as to worship the images of goats (which he takes to be made by seirim), if there had not been an appearance of something in that shape which they accounted Divine.

Ver. 8. Whatsoever man there be of the house of Israel.] This provision also shows how he speaks in the foregoing of bringing all sacrifices whatsoever to the tabernacle; the same law which was given before to the Israelites, being now extended to all strangers that sojourned among them. By whom he means all such as were proselytes to the Jewish religion. So the LXX. here translate it; and they add the very same words to ver. 3, where the house of Israel is only mentioned in the original Hebrew. The only question is, what sort of proselytes are here intended? And I take it he speaks of the proselytes of righteousness (as the Jews call them), who were circumcised, and thereby embraced the whole religion of Moses. And this, I find, is the general opinion: though some few learned men contend, that any stranger, who had renounced idolatry (whom they called a prosylete of the gate), might bring his sacrifices to the altar. Which one can hardly allow (though asserted by so great a man as Grotius, lib. i. De Jure Belli et Pacis, cap. 16), because he speaks of the same strangers here, which are mentioned ver. 10, where all such strangers are forbidden to eat blood. Which will hardly admit of being interpreted as were become Jews by circumcision: for other strangers might eat it, as appears from Deut. xiv. 21, where the Israelites are allowed to sell what died of itself to a stranger, that he might eat it if he pleased: and such creatures had their blood in them.

That off'rath a burnt offering or sacrifice,] i. e. Any other sacrifice besides burnt-offerings, viz. sin-offerings, or trespass-offerings, or peace-offerings. None of which were accepted, but from such as were admitted into the Jewish religion: though the pious gentiles, the strangers before mentioned, might bring burnt-offerings.

Ver. 9. Bringeth it not unto the door.] As he ordered their peace-offerings to be, ver. 4. 5. Shall be cut off.] This demonstrates, that the foregoing precept and this belong to the same matter; being enforced with the same penalty (ver. 4). And it also shows, that the strangers before mentioned, signify such gentiles as were circumcised: for otherwise they were not the body of the people of Israel, from which they are threatened to be cut off, if they did not observe this law.

Ver. 10. Whosoever man, &c.] See ver. 8. That eateth any manner of blood.] This is forbidden before, ii. 17, and repeated again, vii. 26 (see both those places), where it is explained what blood he means; either of men or beasts. Nothing is said of fishes, because they were not offered at the altar, they have little blood in them: nor is there any direction given anywhere how they should be killed. It is said, indeed, in this place, that they should not eat any manner of blood; but the meaning seems to be, neither of blood offered at the altar, nor of beasts killed for their own use: or else it is to be limited as before, to the blood of beasts and birds: ‘(see ver. 13) for fishes were not at all considered. And here the reason is added why they should not eat blood (which was not mentioned in the forenamed places), because it was the life of the beast, and was therefore reserved to make atonement for their souls.

I will set my face against that soul, &c.] That is, be extremely angry at that soul, and severely punish him, by cutting him off (as it here follows) from the body of the nation. Maimonides observes in the forenamed place (Mere Nevoch, par. iii. cap. 46), that this is the same expression which is used against him that offered his children to Moloch, xx. 3, and that this phrase is never used in Scripture concerning eating meat of any other sort, but especially these two, idolatry and eating blood. For the eating of blood is mentioned by the shows (as well as the other shows) to one kind of idolatry, in the worshipping of demons: whose food the ancient idolaters imagined the blood was; by eating of which their worshippers had communion with them (see Psalm xvi. 4, and Grotius there).

Ver. 11.] Some think here are two distinct reasons against eating of blood: but the words, as they lie in the Hebrew, may well be translated, ‘Because the life of the flesh (of any beast, that is) is in the blood,’ therefore ‘I have given it to you (or, appointed it for you) upon the altar, to make an atonement,’ &c. Which is as much as to say, the life of the beast lying in the blood, was to be taken from it to expiate your sins, that by its death, in your stead, your life may be pre-
12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and
CHAPTER XVIII.

1 Unlawful marriages. 19 Unlawful lusts.

1 And the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, I am the Lord your God.
3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.

5 Ye shall therefore keep my statutes, and do them; that ye may be the people of the Lord.

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16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

(yi. 1, 2, &c.). And the Jewish doctors say, he who violated this law, was only to be beaten: for cutting off, either by the hand of God, or the court of judgment, was not threatened to sins of so light a nature as this. So Maimonides observes in his More Noevoch, par. iii. cap. 41.

Ver. 16. But if he wash them not—he shall bear his iniquity. Be liable to be punished by God, for the neglect of the means of his purification. And if while he continued thus unclean, he ventured to eat of the peace-offerings, he was in danger to be "cut off from his people" (vii. 90).
my judgments: which if a man do, he shall live in them: I am the Lord.

6 ¶ None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt

exposed to any one, but these to whom they were espoused and joined in marriage.

I am the Lord.] By my authority, who am your sovereign, and the sovereign of the world, these laws are enacted: and I will punish those that break them.

Ver. 7.] It is commonly thought by interpreters, that the particle we translate or, is here as much as that is (for so it signifies in some places, particularly in Gen. xxvi. 25; xxviii. 22, etc.); but it is only an explication of the former, and makes them but one prohibition, against a man's marrying his mother. And this, indeed, the next words seem to imply, she is thy mother; who bare thee, and therefore not to be taken to be thy wife, much less to be otherwise known by thee. But we may, as well think, that the meaning of the particle of the text was not which were unlawful before the law of Moses was given (see Selden, lib. v. De Jure Nat. et Gent. cap. 1, and cap. 11, p. 596, &c.). But the ancient Hebrews give a good reason for all these laws, as Grotius observes, lib. ii. De Jure Belli et Pactis, cap. 5, sect. 13, n. 2.

She is thy mother; this is the very first prohibition; being a going back in nature for a man to marry his mother. Which, though it was practised in those days by the Canaanites, and Egyptians, and by the Persians also, in aftertimes, and some other eastern countries, yet in the western part of the world (as Mr. Selden observes) such marriages were uncommon. Grotius, De Jure Belli et Pactis, lib. ii. cap. 5, sect. 2. For the law of nature was against such marriages, notwithstanding the practice of persons, nay, whole nations, whom God gave up to παραπόνησις. (See St Paul shows), "dishonourable affections," for their other sins: especially for their forsaking him, and falling to idolatry.

Maimonides gives this as the general reason of prohibiting this, and all the following marriages: because to persons so forbidden to join together, are all, in a manner, such as are wont to live together in the same house (for so fathers, mothers, children, brothers, and sisters do), who might easily be tempted to lewdness one with another, if even marrying together were not severely forbidden. And thus the LXX. translate the words of the foregoing verse; none of you shall approach to any that is near of kin to you, παραπόνησις. The, κοινωνίας καταχράσθη. "to those that are so near of kin, that they usually dwell in the same house:" as parents and children; brothers and sisters; and the brothers and sisters of our parents. Mahomet, as lewd and impudent as he was, had not the boldness to control these laws; but, in the fourth chapter of his Alcoran, he expressly forbids his followers to marry their mothers, their mothers in law, &c., and a great many of the rest which here follow.

Ver. 8. Thy father's wife shalt thou not uncover:] That is, of a step-mother. Such was the incest of Reuben with Bilhah (Gen. xxxv. 22), and of Absalom with the wives of his father David (2 Sam. xvi.}

LEVITICUS.
thou not uncover: it is thy father's nakedness.
9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether 
she be born at home, or born abroad, even their nakedness thou shalt not uncover.
10 The nakedness of thy son's daughter, or

21, 22), and of Antiochus Soter with Stratonice; who, 
also being from such a connection, was taught 
that all things were honest that pleased the king. 
The thing itself is so hateful, that the very naming it 
is a condemnation; and therefore it is all one with the 
prime natural law, which prohibits the conjunction of 
parents and children. "For she that is one flesh with 
my father (as a great man speaks), is as near to me 
as my father; and that is as near as my own mother.
As near, not by his false estimation of law, though not 
in the accounts of nature; and, therefore, though it be 
a crime of a less turpitude, yet it is equally forbidden, 
and is against the law of nature, not directly, but by 
interpretation" (book ii. chap. 3, Ductor Dubitantium, 
rule iii. n. 29).

It is thy father's nakedness. He having known her, 
it is lawful to him to beget the son to have her also. 
Now the Jews, if the father had only espoused her, 
it was not lawful for the son to have her to wife; 
or if he had divorced her, it was not lawful for the 
son to have her, even after he was dead (see R. Levi 
p. 16, 17).

For the nakedness of thy sister. As the nearness of 
flesh (mentioned ver. 6) above a man, is his 
mother; and below him, is his daughter: so, on the side 
of him, is his sister.

Daughter of thy father. Though she were begotten 
by his father of another wife, not of his mother; yet 
he might not marry her.

Or daughter of thy mother. Born of her by another 
husband.

Whether she be born at home, or born abroad. Be 
legitimately born in wedlock; or illegitimately, out 
of wedlock; as the Talmudists expound it: see Sel- 
den, lib. v. De Jure N. et G. cap. 10, p. 591, where he 
observeres, that though the Egyptians (as Philo and 
other reports), with such like nations, thought the 
mother was to have the right of the sister, which 
was practised also in Greece; yet the greatest men 
in the western countries condemned such marriages; 
which some of the Greek philosophers also disallowed: 
and Euripides himself called barbarous, even when it 
was practised. Insomuch, that in after ages this 
 wicked custom was quite abolished; and that before 
Christianity was well settled among them. For Sex- 
tus Empiricus saith, that in his time it was utterly 
unlawful: see there, cap. xi. p. 603, 605, &c., where 
he shows the Romans always abhorred such mar- 
rriages; nay, it was late before the Persians took up 
this abominable custom, after the example of Cam- 
byses: who being in love with his own sister, as He- 
rodotus relates (in his Thal. axe. xxvii.), and having 
married her, he commanded she should not marry 
before that country; he commanded the royal judges 
(as he calls them), who were the interpreters of the 
laws, to advise whether he might lawfully do it, or 
not: who, to please him, and yet not seem to give an 
illegal opinion, answered, ομοι αυτη αυτην ουδε 
αρρητη ουκ ουδε κοινωνη ανθρωπων ανθρωπων, &c., 
"That they 
could find no law which permitted a brother to marry 
a sister; but there was a law, that the Persian 
kings might do even what he would" (see Grotius, lib. ii. 
De Jure Belli et Pacis, cap. 5, sect. 13).

Even their nakedness thou shalt not uncover. It shall 
be unlawful to thee to marry any of the forenamed 

of thy daughter's daughter, even their nakedness thou shalt not uncover: for their is thine 
own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy 
sister, thou shalt not uncover her nakedness.

For though the marriage of brother and sis- 
ter was never lawful in the heavens, where God created 
but one man and one woman, by whose children the 
world was peopled; yet, when it was so, there was 
great reason that it should be made utterly unlawful, 
as many have demonstrated; particularly Bishop Tay-
lor, in his Ductor Dubitantium, book ii. chap. 2, rule 
iii. n. 24, 25, &c. "For now it is next to an unnatural 
mixture (as he speaks), it hath something of 
corruption in it, and blending the very first partings 
of nature, which makes it intolerably scandalous and 
universally forbidden; for if it were not, the mischief 
would be horrible and infinite."

Ver. 10. Of thy son's daughter, or of thy daughter's 
dughter. This law concerns a man's granddaugh-
ter, by his son or his daughter, whether legitimately 
born, or spuriously. For though he custom or law, which God created 
was not farther off, as a hedge to this law. So R. Levi 
calls it, in the place forenamed. The ancient 
Romans also, as our Mr. Selden shows, were 
very strict in restraining the marriage of men with their 
nieces, either by their brothers or sisters, and 
with others mentioned in the following laws of Mo-
ses, lib. v. De Jure Nat. et Gentium, &c., cap. 11, 
p. 605, &c.

Ver. 11. Of thy father's wife's daughter. This pro-
hibition seeming to be the same with that, ver. 9, 
some of the Hebrews have expounded this concern-
ing the daughter of a mother-in-law begotten by an-
other father. For the words may be thus translated, 
as Mr. Selden observes the order of them will bear 
(lib. i. De Uxore Heb. cap. 4). "The nakedness of 
the daughter of thy father's wife (for she that is born 
of thy father is thy sister) thou shalt not uncover."

And with this the Greek and several other versions 
of the Bible agree, who make the prohibition of 
the wife's daughter to end before he speaks of his own 
sister. And it is the sense of the principal men 
among the Karaites, as he shows, cap. 6. But this 
is against the constant sense of the Hebrew doctors, 
who say it is lawful (as in the marriage of an in-law 
which she had by another husband; for there is no 
nearness of flesh at all between these two. And 
therefore, as in the ninth verse, the marriages of all 
brothers and sisters, in general, are forbidden; so here, 
more particularly, the marriage with a sister by the 
same father, though not by the same mother; which 
was not necessary to be expressly forbidden; because 
forewarned to the law, the sons of Noah thought it lawful 
to marry a half-sister (as we speak) by the father's side, 
though not by the mother's (see Buxtorf. De Spons. 
di Divort. p. 15, 16). And this was the ancient law 
of Solon among the Athenians, that they might marry 
ωμοστρατος, their sisters "by the same father," but 

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12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are near kinswomen: it is wicked.

not διαμεταφραστικως, their sisters "by the same mother;" as Joh. Meurinus shows in his Themis Attica, lib. i. cap. 11. And it is supposed by Selden, that one of these had not been in so many words prohibited, as well as the other, by reason which, Jewish might still have continued in that practice, which was usual before the law (see Sam. Petitus in Leges Atticas, p. 440).

Some are of the opinion, that, in the ninth verse, the son of a second venter is forbidden to marry the daughter of the first: and here, the son of the first venter, to marry the daughter of the second. And others fancy, that the sister here meant is one that was adopted by his father.

**Ver. 12. Of thy father's sister:** And it made no difference whether she was his father's sister legitimately or illegitimately begotten by his grandfather; as R. Levi Barzelonita represents the opinion of the Jewish doctors (Praecept, cxvi.), that marriages also were prohibited by the ancient Romans, as Mr. Selden observes in the place forenamed (lib. v. cap. 11, p. 605), though before the law of Moses they are supposed to be lawful; for it is commonly thought that his father Amram married his aunt Joseheba (Exod. vi. 20), and therefore no wonder it was practised in Egypt, which was accounted by the Ancients to be the birthplace of the Romans. Which Herodotus saith (in his Ératé, cap. lxix.), Archidamus their king married Lampus, who was sister to his father Zeuxidamus, δοτός αὐτῶν ἀπετέρως, Leitychides (who was father both to her and to Zeuxidamus) giving her to him in marriage.

**Ver. 13. Of thy mother's sister.** So near, that he could not as well be permitted to marry her, so his son also, who was not but a little farther removed from her, was forbidden to touch her. And by the same reason that a man might not marry his aunt, an uncle might not marry his niece. Which, though practised among the Romans after Claudius married Agrippina, till the time of Constantine; yet it was a new thing, as Claudius himself acknowledges in Tacitus (Novus Praecept, cap. xxv.), which he observes, particularly at Sparta, where Herodotus saith (in his Ératé, cap. xxxi.), Archidamus their king married Lampo, who was sister to his father Zeuxidamus, δοτός αὐτῶν ἀπετέρως, Leitychides (who was father both to her and to Zeuxidamus) giving her to him in marriage.

**Ver. 14. Of thy father's brother.** This is explained in the next words, "thou shalt not approach to his wife:" that is, not marry thy uncle's wife. And therefore such less might an uncle marry his brother's daughter: as Herodotus tells us Darius married Phra-tagana, the daughter of his brother Atarnes, who gave him all his estate with her; and Leonidas, king of bastets, married Gorgo the daughter of his brother Cleomenes. See lib. viii. (called Polymina) cap. 224, and 239.

She is thine aunt.] By such near affinity, that marriage is forbidden with her, as well as with an aunt by consanguinity (v. 12, 13). In which the ancient Romans also were very strict, as our Selden observes in the place above named. And it was disputed whether he was only espoused to her, or had after marriage divorced her, or was separated by death: or whether he was his father's brother legitimately, or spuriously, as R. Levi Barzelonita observes, Praecept. cxvii., and cxviii. Where he notes, that though the father's brother's wife be only mentioned, yet the mother's brother's wife is also prohibited. This is repeated xx. 20.

**Ver. 15. Of thy daughter in law, &c.** Though only espoused to him; and therefore much more when solemly married; as the same R. Levi explains it, Praecept. cxxx., where he hath the same observation as before; that if she was afterward divorced, he might not marry her, and that it is probable the wife of a bastard son is prohibited: for he is his son; though a child by a slave, or a stranger, is never called a man's son.

**Ver. 16. Of thy brother's wife, &c.** Unless he died childless; for in that case the next brother was bound to marry her (Deut. xxv. 5, see Buxtorf. De Spons., p. 82, and Grotius in Matt. xiv. 4). Much less a man marry his brother's daughter, as was before noted, who was nearer to him, and of his own flesh. Which was so much abhorred by the ancient Romans, that Claudius Caesar durst not celebrate his marriage with Agrippina, till he had got a decree of the senate for it, Quo justae, et patruos fratruncule filias, nuptiae etiam in posterum statuerentur: which made the marriage of uncles with their brother's daughters to be lawful for the future: which hitherto had been without example." So Tacitus relates in the forenamed book of his Annals (cap. 5), where he saith, notwithstanding this decree, there were none found, but only one man, who desired such matrimony; and most thought he did it to gain Agrippina's favour: "necque tandem est, nisi unus, tales matrimonii cupit, &c."

**Ver. 17. Of a woman and her daughter.** If a man married a widow that had a daughter, it was a wicked thing to marry that daughter, either while her mother lived, or after she was dead.

**Neither shalt thou take her son's daughter, or her daughter's daughter.** To preserve them from this, the Jews added, as a hedge to this law, a prohibition to marry the granddaughters of such daughters, as R. Levi Barzelonita tells us (Praecept. cxxv.).

For they are her near kinswomen.] Of such consanguinity with her (from whom they directly come), as makes it very criminal in him that is one with her to marry them.
18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

It is wickedness. The Hebrew word zimmah imports more than wickedness. The LXX translate it ἁσέβεια, "impurity," the Vulgar Latin, incoet, others, nefarior wickedness, which is the word in the civil law for those marriages that are contrary to nature. Such were these in some measure, though not in the highest degree.

Ver. 18. Neither shalt thou take a wife to her sister. There are a great many eminent writers, who, following our margin, translate [one wife to another], imagine that here plurality of wives is expressly forbidden by God. And they think there is an example to justify this translation in Exod. xxvi. 3, where Moses is commanded to take care the five curtains of the tabernacle were coupled together, one to its sister (as the Hebrew phrase is), i.e. one to another. And so, they reason, this man, having a beloved wife, should not take another while she lived. Which, if it were true, would solve several difficulties: but there are such strong reasons against it, that I cannot think it to be the meaning. For as many wives as one was indulged before the law, so they were after. And Moses himself supposes as much, when he says that a man should not take children he had by a beloved wife, before one by whom he hated, if he was the eldest son. Which plainly intimates an allowance in his law, of more wives than one. And so we find expressly their kings might have, though not a multitude (Dent. xvii. 17). And their best king, who read God's law day and night, and could not but understand it, took many wives, without any reproach: nay, God gave him more than he had before, by delivering his master's wives to him (2 Sam. xii. 8). And, besides all this, Moses speaking all along in this chapter of consanguinity, it is reasonable (as Schindlerus observes) to conclude he doth so here: not of one woman to another; but of one sister to another, who should not be taken also. Some have understood the word sister improperly in this place, as the words daughter and mother in others (ver. 17, and xx. 11), where he forbids a man to take a "woman and her daughter," or a "woman and her mother," as Theodoric Hackans judiciously notes, Disput. 1. De Locutionibus Saecris, p. 29 (see Selden, lib. v., De Jure Nat. et Gent. cap. 6, and Buxtorf. De Synod. p. 28, 29). The meaning therefore is, that though two wives at a time, or more, were used in those days, no man should take two sisters (as Jacob had formerly done) begetten of the same father, or born of the same mother, whether legitimately or illegitimately, as the fornamed R. Levi expresses it (Praecept. cevii.). Who may seem to be prohibited before, by consequence and analogy (because the marriage of a brother's wife is forbidden, ver. 16), yet it is here directly prohibited, as other marriages are; which were implicitly forbidden before. For, ver. 7, the marriage of a son with his mother is forbidden; and ver. 10 the marriage of a father with his daughter.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through the fire to Moloch, neither shalt thou profane the name of thy God: I am the Lord.
22 Thou shalt not lie with mankind, as with womankind: it is abomination.

23 Neither shalt thou lie with any beast to

ing dominion. This appears by comparing Jer. xix. 5, with xxxii. 35. But more especially it signifies the sun, the prince of the heavenly bodies (see Vossius, De Orig. et Progr. Idolol. lib. ii. cap. 5), as the queen of heaven was the moon (Jer. vii. 15). Now it is evident, by several passages in Scripture, that the ancient priests, when forbidden to give them to Moloch, not only made their children pass through the fire, but also offered them in sacrifice unto Moloch. The former I take to be forbidden in this law; the latter in xx. 3, where giving their children to Moloch is prohibited under a severe penalty, of being put to death for that crime; whereas there is no penalty annexed here to their making them pass through the fire. Which I take therefore to have been a less crime than the other; though an idolatrous rite, practised by those who abhorred the cruelty of offering the very life of their dear children to Moloch. Instead of which, this rite was devised, of making them pass through the fire (for though the word fire be not here in the Hebrew text, yet it is understood by all, and expressed Deut. xx. 10), so as to keep from the practice of those who called it; and by this means to dedicate them to the worship and service of Moloch. And therefore, being a rite of initiation, whereby parents consecrated their sons and daughters to their deities; we never find it mentioned in Scripture, but only concerning children (not concerning men and women), whom the priests were forbidden to dedicate in this manner; which was, in truth, to alienate them from the Lord God of Israel.

Now, that thus was practised among the ancient pagans as a rite of initiation, appears particularly in the mysteries of Mithra (see Suidas upon that word); and continued long among the Persians, if we may believe Benjamin of Tudela, in his Itinerarium p. 214 (see G. Schickardi Tarich, p. 136, &c.). And this very phrase, make to pass unto {for the word fire, as I said, is not here mentioned}, signifies as much as ad partes ejus transire, "to be addicted to any one;" like that phrase προτετερωσαν τω θεω, "to come unto God" (Heb. xi. 6). And so this Hebrew phrase is used, Exod. xiii. 12, and may very well be thus understood: therefore, on the contrary, that their children unto Moloch. For the heathen thought their children uncLean, and obnoxious to the anger of their gods, and consequently in danger to be taken away from them, if they were not thus expiated, as Maimonides tells us (More Nevoch. par. ii. cap. 37). And on the contrary, they fancied (as R. Levi Barzelonita observes, Preecept. civiii.), that if only one of their children were thus consecrated to Moloch, all the rest were blessed, and should be prosperous. For he very nicely takes notice that the Israelites are forbidden to make any of their seed to pass through the fire: it not being the manner, he saith, to make them all pass. But the idolatrous priests (to make the people more willing to this service) cunningly persuaded them, that if any one child was offered to Moloch, it procured a blessing upon all; and if there was only one child in a family, they laid no obligation on the parents to do this.

The manner of doing it, at this distance of time, cannot certainly be known. Some say their parents carried them through two fires upon their shoulders. Others, that they were led between them by their priests: and so R. Levi in the place before named: "The father delivered the child to the priest, in the name of the idol; just as it is said concerning legal sacrifices (xx. 14, "he shall give them to the priest." Others think that the priest, or somebody else, waved the child about in the very flame, while men and women danced round the fire; or, leaped through the flame. And Joh. Coeh. observes, upon the title Sanhedrin, cap. 7, n. 7, that some are of opinion, the children were burned, thus doing them the utmost torments; whereby the fire: which being an emblem and representative of the sun, plainly signified such children were consecrated to that deity. And this comes nearer to the Hebrew phrase, as we translate it, that they did not pass between fires, but through the fire. But which way soever it was done, whether they waved the child through the very fire, and presented it to Moloch, before whom the fire was kindled, or led it between two fires; when they had so done, the priest restored the child to the father again. And in some such way Ahaz made his son "to pass through the fire, according to the abomination of the heathen" (2 Kings xvi. 3), which cannot be meant of his burning him: for Hezekiah's son outlived him, and succeed in his throne (see Theodor. King. quest. 47, Maimon. De Idolol. cap. 6, sect. 14, n. 4—7, and Vossius's notes; with Simeon De Mois in Ps. cxi. 37). Neither shalt thou profane the name of thy God. By offering their children to Moloch, they in effect rejected and disowned (as I before observed) the Lord God of Israel: for they consecrated their children to another god: for he gave them children; who were therefore to be devoted to none but him. I am the Lord. The only sovereign of the world; who will severely punished the transgressors of this law.

Ver. 29. Thou shalt not lie with mankind: A detestable wickedness; condemned by all nations, though practised by some few persons among them. Inso- much that the apostles of Christ make mention of it with the greatest abhorrence (Rom. i. 27; 1 Cor. vi. 9; 1 Tim. i. 10). For not only several of the Roman emperors were infamous upon this account, but some also of the Greek philosophers.

This prohibition is repeated, according to Maimonides, in Deut. xxiii. 17, whom our translation follows; there shall not be a "Sodomite of the sons of Israel." But Onkelos interprets that place otherwise.

Ver. 23. Neither shalt thou lie with any beast, &c.] i.e. Of any kind whatsoever. Some are apt to say, What need was there of such prohibitions? when it is so monstrously unnatural, to mix with creatures of a different species from us, as all beasts are. But such persons do not understand, that this was not only practised in Egypt (against whose doings he cautions them, ver. 3), but was also made a piece of religion: women devoted to the worship there used, most filthyly submitting to the lust of their sacred goats. So Strabo tells us, lib. vii. p. 802, that at Mendes, where they worshipped Pan, γαϊα ἵνα κατάντησις "goats (which were there worshiped) lay with women." For which he quotes Pindar: as do also Priscianus and Ælian, lib. vii. De Animal. cap. 19, as Cassaubon there notes. And Herodotus recounts this to pollute his name, by giving them they did openly (so ἀφετέρου signifies) when he was in Egypt. His words are these, in his second book called Ἐντερπε, cap. 46, "Εν νοθεσί δ' εν τω νομῷ καταντήσαντο ἵνα μετά τοῦ παρασκευής γυναικὸς τράγος ἢ μοιχοῦ ἢ μοιχαὶ ἢ μοιχοὶ
24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore do I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God.
LEVITICUS.

CHAPTER XIX.

A repetition of sundry laws.

I And the Lord spake unto Moses, saying,
2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy,
3 ¶ Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God.
4 ¶ Turn ye not unto idols, nor make to your-

Ver. 1.] The following precepts, which contain in a
manner all their duty, seem to have been delivered to
Moses immediately after the former; being in a great
part a repetition of some principal things which had
been already commanded.

Ver. 2. Speak unto all the congregation] It is uncer-
tain whether he delivered these precepts only to their
elders and heads of their tribes, to be communicated
by them to the people; or at several times he called
every family of every tribe, and spoke these words to
them himself.

Ye shall be holy.] This very thing was said to them
before, with respect to several meats which are forbid-
den them, xi. 44 (see there). And now is repeated
with a peculiar respect (as Maimonides thinks, More
Nevoch. par. iii. cap. 47) to the filthy marriages and
abominable idolatries mentioned in the foregoing chap-
ter; as it is repeated again in the next chapter (xx. 7,
82), with respect to some other things. It being a
general reason, why they should be separated from all
other people, by the observation of peculiar laws
(which is the meaning of being holy), because they
were the worshippers of Him, whose most excellent
nature transcended all other beings, not only in purity,
but in all other perfections.

Ver. 3. Ye shall fear every man his mother, and his
father.] This duty is called honour in the fifth com-
mmandment (Exod. xx. 12), and the father there put
before the mother; which being here called fear, and
the mother put before the father, it shows, saith Mai-
monides, that “honour and fear are equally due to
both,” without any difference. And the proper ex-
pressions of fear and reverence are (according to those
doctors), not to sit in their seat, nor to contradict them
in any thing they say; much less to cavil against them;
nor to call them by their proper names, but to add the
title of Sir, &c. (as we speak), or the like. And the
expressions of honour, are not to sit down in their
presence; and to provide them with necessaries, if
they fall into poverty, &c. (see Selden, lib. ii. De
Sacred Alms, 13, 557, &c. and R. Levi Barzelonita,
Precept. xxviii.).

Keep my sabbaths.] Obedience, as well as reverence,
is included in the word fear; but if parents com-
manded them to break the Sabbath-day, or to profane
any other day consecrated to God’s service, they were
not to be obeyed.

Ver. 4. Turn ye not unto idols.] Not so much as
to look upon them; no, nor to think of them (as R. Levi
selves molten gods: I am the Lord your God.

5 ¶ And if ye offer a sacrifice of peace offerings
unto the Lord, ye shall offer it at your own will.
6 It shall be eaten the same day ye offer it,
and on the morrow: and if ought remain until
the third day, it shall be burnt in the fire.
7 And if it be eaten at all on the third day, it
is abominable; it shall not be accepted.

Barzelonita expounds it, Precept. cxxxv.), much less
to inquire after what manner the gentiles worshipped
them (which is expressly forbidden, Deut. xii. 30), for
by this means they might be allured to idolatry. The
word we here translate idols is a word of contempt,
signifying a thing of nought. Or, as some of the Jews
will have it, intended as a preservative from the
particle al, signifying not; and El, i.e. God. As
much as to say, which are not gods; and therefore
called in Scripture vanities, which can do neither good
nor hurt.

Nor make ye to yourselves molten gods:] This seems
to have respect to the golden calf, which they made to
worship, and is called a molten calf (Exod. xxxii. 4).
But all great images are no less forbidden; for if to
look towards an idol was a sin, much more was it to
make an image of any sort to worship it. The Jews
are something curious in their observations upon this
precept. For, in the book Siphra, they say that they
might not make molten gods for others, much less for
themselves. Whence that saying, “He that makes to
himself an idol, violates a double precept: first in
making it, and then in making it to himself” (see R.
Levi before mentioned, Precept. cxxxvi.).

I am the Lord your God.] The same reason is given
in the foregoing verse for the observation of their Sab-
baths: and that of the seventh day every week, was
ordained in memory of the creation of the world; and
consequently held as a preservative from the calumnies
(as I observed upon Exod. xx. 8), which, perhaps,
makes these two precepts be here put together. But
it is evident Moses doth not observe the order wherein
these precepts were first delivered; but rather inverts
it, beginning with the fifth commandment, and so
going back to the fourth; and here to the first two.

Ver. 5. If ye offer a sacrifice of peace offerings.] As
they were to avoid all idolatry, so they were to be
careful to perform the service due to the true God in
a right manner. Peace-offerings are only mentioned,
because they were the most common sacrifices, being
of three sorts (see ch. vii. 11, &c. and xvii. 5).

Ye shall offer it at your own will.] Either of the
beef, or of the kid, or of the fat of the ox, or of the
fat of the sheep, or of the fat of the goat (ch. iv. 1, 6).
Or rather (as the Vulgar Latin and the LXX. under-
stand it) they were to offer it so, that it might be ac-
ceptable to the Lord; according to the rules prescribed
in the seventh chapter.

Ver. 6. It shall be eaten the same day—and on the
morrow.] This shows he speaks particularly of those
peace-offerings which were a new, or a voluntary of-
fering (ch. vii. 16), for sacrifices of thanksgiving might
not be kept till the morrow, but were to be eaten on
the same day, ver. 15 of that chapter (see the reason
of this, Exod. xxvii. 18, the latter end).

If ought remain?] See ch. vii. 17.
Ver. 7. On the third day.] See ch. vii. 18.
It shall not be accepted.] See there. This seems to
8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people.

9 ¶ And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, 

CHAPTER XIX.

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justify the sense which the Vulgar puts upon those words, ver. 5, which we translate, "according to thy will and thy commandments".

Ver. 8. [Dear his iniquity.] See ch. vi. 18. Because he hath profaned] By keeping them till they were in danger to stink, or to be corrupted. That soul shall be cut off] By the judges, if the thing was known: otherwise by the hand of God.

Ver. 9. [When ye reap the harvest] Which was a time of great joy, while it was rare. It is, likely, many precepts of that sort before mentioned. Thou shalt not wholly reap the corners of thy field: But leave a sixtieth part (as their wise men have determined it), and that in the extreme part of the field rather than in any other place, that the poor might know where to come for it; as R. Levi Barzelonita explains it, Precept, ccxxvii. And this, whether they were at the sowing, or at the reaping (as Mr. Selden observes out of the Talmudist, lib. vi. De Jure Nat. et Gent. cap. 6, p. 692, where he shows it was the custom to add something to the sixtieth part, proportionable to the largeness of the field, or the multitude of the poor, or the greatness of the crop. Neither shalt thou gather the gleanings] That is, if any fell to the ground as they gathered them, they were not to take them up. That is, if one or two clusters fell; but not if three, much less if more: for they construe this as they do the precept about ears of corn (ver. 9). They also say, they were bound to leave the corners of the vineyard untinct, as well as the corners of the field. (R. Levi Barzelonita, Precept, ccxxx. and ccxxxii. and Mr. Selden, lib. vi. De Jure Nat. et Gent. cap. 6, in the place before named.) And these precepts obliged such strangers as sojourned among them, as Gen. xxxiv. 18. And before they were admitted to embrace the Jewish religion, were examined whether they understood that they must observe such and such precepts, particularly those here mentioned, which were profound to them plainly and distinctly; and after they had promised to keep them, they were circumcised, &c. As G. Schickard observes out of the Talmudists. The Talmudic custom was, after the destruction of Jerusalem, in Mishpat Hamelekh, cap. 5, Theorem xvii.

Leave them for the poor and stranger.] Though by strangers the Jews think it understood a prosody of righteousness (as they call him who had embraced their religion, by receiving circumcision), yet they do not hinder from putting it paralinguistic of this charity; as the same R. Levi says. And if any one neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

11 ¶ Ye shall not steal, neither deal falsely, neither lie one to another.

12 ¶ And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

13 ¶ Thou shalt not defraud thy neighbour,
neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

14 ¶ Thou shalt not curse the deaf, nor put desire them to avenge him from his oath, of which he truly repented. Which they did, when they found him truly penitent; saying, “Be thou loosed.” or, “It is remitted to thee,” or the like. So Mr. Selden observes out of Maimonides, lib. ii. De Synedr. cap. 11. n. 3.

Plato hath said some remarkable things concerning forum avenger, and also of lying, and deceit, for which I refer the learned reader to his eleventh book of Laws, p. 216, 217, edit. Serrani.

I am the Lord.] And therefore expect the greatest reverence to my name; and that you should deal honestly one with another.

Ver. 13. Thou shalt not defraud thy neighbour, &c. Here are several precepts, almost in vain, in their sense, but have some peculiar national applications belonging to them. For (as R. Levi Barzelonita observes), “in all things from which God would have them carefully abstain, he multiplies admonitions” (Praecpt. cxxxvi.). Accordingly here to defraud is to keep in one’s hand that which belongs to another; and such a person, he saith, is called an oppressor in Scripture. The Vulgar Latin refers it to that which remains from others by calumny; as the next words relate to that which is wrested from them by open violence.

Neither rob him.] The same R. Levi expounds this of that which is taken from another by manifest force, and doth not belong to him that takes it (Praecpt. cxxxvii.). For so the Hebrew word gazilah signifies, that he does not one hand of another against his will (1 Chron. ii. 23).

The wages of him that is hired, &c. For this was a kind of force and robbery, to detain what was owing to him against his will. In Deut. xxiv. 15, the words are, “Thou shalt give him his hire, neither shall the sun go down upon it.” From whence the Hebrew doctors conclude there were two sorts of people that wrought for hire; one were day-labouers, whom Moses speaks of in this verse; another, labourers by night, of whom he speaks in Deuteronomy. Neither of which were to stay for their wages beyond the time appointed; but the one were to have it before sunset, the other before morning; for it was due as soon as the day or the night was done. So the Masora, “The day-labourer receiveth his wages all night, and the night-labourer all day.” See the forenamed R. Levi (Praecpt. cxxviii.), who gives this reason for it, that “the merciful God would have his creatures subsist; which poor labourers cannot do if they want their wages to buy them victuals.” Upon which account, the detaining of their wages is said to be a new sin, in that Deut. xxiv. 14, and in St. James v. 4.

Ver. 14. Thou shalt not curse the deaf. No Israelite, whether man or woman, was to be cursed, though he could not hear the curse, and so was insensitive of the injury, as R. Levi explains it (Praecpt. cxxix.). For there was the addition of barbarous baseness in it to curse or revile him who was not capable to answer for himself, nor do himself right: and the case of the sick, and the infirm, or the absent, was the same with the deaf. As for others, who were not deaf, it was forbidden to curse them, saith Maimonides, because it provoked to anger and rage, which stirred men up to take revenge. “A word before the blind.” This is as inhuman as the former; proceeding from so great a dience, that the Hebrew doctors seem to think men incapable of it; and therefore expound it of giving ill counsel to simple people, and advising them to their damage. So R. Levi (Praecpt. cxxxii.). which is no less contrary to nature than laying a stumbling-block in the way of those that cannot see to avoid it; and a far greater sin, because it abused their minds, and might tend to the hurt of their souls.

But shall fear thy God.] Believing he sees and hears, and will avenge the cause of those who cannot right themselves, because they know not who injured them. If any man was convicted of either of these crimes, he was beaten.

I am the Lord.] And am therefore to be feared and obeyed.

Ver. 15. Ye shall do no unrighteousness in judgment: The Jews take this to be an admonition to their judges, that they should have an equal regard to the plaintiff and defendant, and not prefer one before the other. Whence these words are thus explained in Siphra: “Thou shalt judge thy neighbours justly; not letting one party stand, and bidding the other sit; nor suffering one to speak as much as he pleaseth, nor let him change the cause of truth;” (see Selden, De Synedr. lib. ii. cap. 13, n. 10). But some hath explained this so largely as Maimonides, in the whole twenty-first chapter of Sanhedrin, where he, in general, defines the just administration of justice to consist in an equal respect to both parties in the suit; so that one of them have not the liberty to say what he will, and let the other be bound to do according to particular s, wherein equal respect to both parties is to be observed; some of which, it will be fit to mention, because they illustrate the words of St. James, in the second chapter of his Epistle, ver. 2—4, “If two parties appear in a cause, one of which is clothed in precious garments, the other is ragged, or in a poor habit, let it be said to him that is the more honourable. Either do you bestow upon your adversary as good apparel as you have on yourself, or else put on such as he wears, that you may be both alike, and then appear before the court of judgment. By no means let the one sit, and the other stand; but let them both be commanded to stand: or if it please the judges to give them both leave to sit, then do one of them sit in a high place, the other in a low, but both on the same bench, one by the side of the other.” See R. Levi Barzelonita (Praecpt. cxxvii.), who observes, that mankind are preserved by a righteous judgment; and therefore, if a judge was found to have given an unjust sentence, he was condemned to make restitution to him, whose cause he had perjured (Praecpt. cxxvii.)

 Thou shalt not respect.] See Exod. xxiii. 3.

Nor honour the person of the mighty:] This R. Levi explains (Praecpt. cxxiii.), as he did the first clause: “The judge shall not bid the great man sit down while the meaner stands; but both shall stand before the judge, as if they were in the presence of the Divine Majesty, who standeth in the midst of the judges” (Ps. lixxii. 1). If, by the favour of the judges, both were permitted to sit, yet, when sentence came to be pronounced, both rose up and stood; according to Exod. xviii. 13.

But in righteousness shall thou judge thy neighbour.] The observation of Maimonides is drawn directly from this place; but he also observes, from this place, that though the lowest court of judgment ordinarily consisted of no less than three judges, yet, by the law, one of
poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

them might sit alone as judge in matters not capital; because it is said here, in the singular number, "in righteousness shalt thou judge thy neighbour:" for, at the same time, he acknowledges their wise men require that he should take some assessors to him, when they say, "Do not judge by thyself alone, for there is no sole judge, but one only," viz. Geon (see Selden, lib. ii. De Synod. cap. 11, n. 3, and Guili. Schickardi. Mishpat Hamelech, cap. 4, Theor. xiv.).

Ver. 16. Thou shalt not go up and down as a talebearer The vulgar Latin takes the Hebrew word rachit to signify one that goes about with calumnies. But it may simply signify, as we translate it, a talebearer; whom Aben Ezra compares to a merchant or pedlar (as the Hebrew word means), yet it was not one what he sells to another, and goes about the country as a talebearer does from house to house, carrying to one what he hath heard at another, saying, Such a one hath said so and so of you; whereby peace and concord are destroyed among men. For commonly such men carry false stories to the neighbours, or add to the true, and secretly backbite others; which hath moved many to think a detractor is meant by this word, who hopes by his tales of others to get some advantage to himself, as every trader doth by his merchandise. Whence the Jews say, "An evil tongue kills three; him that speaks; him that hears; and him of whom he speaks." R. Levi, Precept. ceixi.

Neither shalt thou stand against the blood of thy neighbour.] Much less be a false witness against him, to the endangering of his life. So it is commonly interpreted, because the accusers and witnesses stood before judges who sat in the courts of judgment. But R. Levi Barzelonita, and the rest of the Hebrew doctors, generally understand it otherwise; that no man should suffer his neighbour to perish in judgment, or other ways, when he could free him by his testimony or assistance (Precept. ceixiv.). So it is said in Siphra, in so many words; "Whence do we gather that he who can clear another by his testimony, must not suppress it in silence!" Because it is said, "Thou shalt not stand against the blood of thy neighbour." Whence it follows, that if a man saw his neighbour any way in danger, he was bound, if he could, to deliver him; not only when his life was in hazard, but that which is as dear as life, one's honour and chastity. Thus, if any one went about to force a woman espoused to another, &c., he saw that it was done to a person, though with the death of him that made the attempt, and so ill-natured a piece of justice which they committed to private men, as Mr. Selden shows out of the Jewish authors (lib. iv. De Jure N. et G. cap. iii. p. 481, &c.). But then, they restrain this charity only to themselves; and from the word neighbour argue, that they are bound to do thus only to an Israelite. Nay (which is strange), some of these rabbins, and others, do likewise say, that they fancy they are forbidden to do such kindness to a gentile (see there, p. 485.)

Ver. 17. Thou shalt not hate thy brother] When thy brother hath done thee any wrong, do not conceal a secret hatred against him in thy breast, but tell him plainly of his fault; as the next words seem to direct. It appears by this, they were ill interpreters of the law, who thought it forbade only external acts of sin, but not evil affections which were not executed. Rebuke thy neighbour.] Time after time (if he will not be sensible of it at first) argue the case with him, and reprove him for his fault. And if he will not amend, do it publicly (as the Vulgar Latin interprets it), and bring him before the judge, and reprove him. But he extends this to all sins, whether against God, or against themselves; which, he thinks, they were bound to reprehend privately, and then publicly, if the offenders did not grow better.

Not suffer sin upon him.] He interprets it, "But not put him to confusion." For nothing is more grievous to a man to be accused of sins, and so reproved, that the reproving ought to be mild and gentle, especially when the offence is against one's self; but in those against God, greater sharpness is allowable. So he discourses, Precept. cexiv. The words in the original being, "Thou shalt not bear sin upon him;" charge him with his guilt too severely; or, as others take it, "Thou shalt not accuse him of any crime whereas he is not guilty." Our translation, in the margin of our Bibles, takes it as if, by not reproving their neighbour, they brought the guilt of his sin upon themselves; for so the words there are, "That thou bear not sin for him;" which is an excellent sense, if the Hebrew word also did not signify upon him, not for him. And the sense of the Targum of the Talmud is, as he stood it; this saying of Rabbi Chama being famous among them, "Jerusalem had not been destroyed, but because one neighbour did not reprove another;" see Selden, lib. i. De Synod. cap. 9, p. 250. Where he observes, the doctrine of the ancient Jews was (drawn from this text), that when one man offended another in things concerning themselves, relating to their civil affairs, he was to be reproved by his neighbour, once, or twice, or thrice, if the matter required; but without sharpness, and so that he was not exposed to public shame: but if the offence was against God, in matters of religion, they say private reproof was first to be given; and if that did not work amendment, then public before all. And they admitted public re-procription upon no other score: but said, "He that publicly puts his brother to shame, shall have no part in the other world."

Ver. 18. Thou shalt not avenge.] Not deny to do their brethren a kindness, out of a remembrance of any injury received from them; as R. Levi interprets it (Precept. cexivii.). By which means, as he observes, strife and contempts, and this most necessary of the laws, and all the peace and concord established among men. It may be thought, also, that as they are forbidden to take revenge themselves for the wrongs any one did them; so likewise to seek for redress from the public, merely to satisfy their wrath and desire to have the injurious person suffer, and not to prevent the like or greater injury to himself.

Nor bear any grudge.] When thou dost thy neighbour a kindness, do not spoil by upbraiding him with all his faults. For the Hebrew word natar signifies having something in reserve in one's mind, particularly anger or wrath; which our translation frequently supplies to make out the sense (Jer. iii. 13; Ps. cit. 9; Nahum i. 2). And so the LXX. under-
Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed:

stand it here, xai ou' πιστεύεις, &c., "and thou shalt not be angry with the children of thy people.'

But thou shalt love thy neighbour as thyself.] In not doing to him what thou wouldst not have done to thine own, and taking not what is thine, is the bond of love to God, as against Moses's command, ver. 34. And certain it is, the word neighbour comprehends more than Israelites, as appears by the last commandment, which forbids them to covet the wife of another, a neighbour, therefore, is every other man, as in Deut. xxii. 26, and more plainly in Exod. xix. 2, where the Egyptians are called their neighbour. And therefore D. Kimchi saith very honestly upon Ps. xv. 3, "A neighbour is every one with whom we have any dealing or conversation." Which justifies our blessed Saviour, in making this command, of "loving their neighbours as themselves," to teach all men who might do so, to covet the wife of a neighbour. I am the Lord.] Unto whom you are all equally subject; and upon that account ought to love one another (see ver. 34).

Ver. 19. Ye shall keep my statutes.] This may be thought to be promised to what follows; lest such commands as are contained in this verse, seeming small, should be neglected by them. Thou shalt not let thy cattle (or rather make them) gender with a diverse kind.] As horses with ass, goats with sheep, &c., whose mixture one with another they were by no means to procure. But if they did of themselves come together, it was lawful to use such heterogeneous creatures as were so produced. For they did not abhor the use of mules, which were either begot by accident among them, or brought from other countries to them.

The reason the Jews commonly give for this precept is, because God having made all things perfect in their kind, it was a presumptuous attempt to go about to miscarry his creation, and add to his works. By this means also men were deterred from tampering with different mixtures, which they saw to be abominable in brutes. So R. Levi Barzelonita (Praecept. cxxiii.) and Philo, whose words are very ingenuous (lib. De Creatione Princip.), "Things of the same kind were made for society one with another;" but things heterogeneous (as we call them), were not intended to be mixed and associated; and therefore, he who attempts to mingle them, shall be neglected by those who would "wickedly destroy the law of nature." To the same purpose Josephus (see Selden, lib. vi. de Jure N. et G. sec. Heb. cap. 3, p. 798). Maimonides also himself gives an account of this reason of this precept, More Nevoch, par. iii. cap. 49, where he saith, "No creature hath a desire commonly to mix with a creature of another kind; and therefore men ought not to promote such a desire." But after all, there might possibly be a respect in this precept to some idolatrous customs which Moses intended to prevent or abolish: for there is good ground to think the following precepts in this verse were so intended; and in aftertimes, some gentiles did procure such mixtures of creatures as are here forbidden (mules, for instance), in honour of their gods: see our learned Dr. Spence, lib. ii. de Leg. Heb. Ritualibus, cap. 20, where he endeavours to prove, that by cattle in this place is peculiarly meant oxen and asses, which were used in husbandry; and are of such different natures, that none would ever have thought to procure their conjunction, unless he had been moved to it by the devil.

Thou shalt not sow thy field with mingled seed.] The reasons of this, according to the Jews, are the same with the former; and R. Levi extends it to trees; which, he saith, they were not to engrat of different kinds one upon another. But it concerns them, says he, only such seeds and plants as are for men's food; not those which are for medicine (Praecept. clix.). But Maimonides found a particular reason for this precept, from the idolatrous customs of the old Zabii; who not only sowed different seeds, and grafted trees of a diverse kind one upon another, in such or such aspect of the plants and with a certain form of words and fumigations; but also with abominable filthiness, at the very moment of the incision. Which he proves out of a book, concerning the incision of an olive into a citron: and doubts not, that God forbade his people to sow with mingled seed, that he might root out that detestable idolatry, and those preternatural lusts, which abounded in those days (More Nevoch, par. iii. cap. 37).

Neither shall a garment mingled of linen and woollen come upon thee.] In the Hebrew the words are, "A garment of mixtures of schantaaz shall not come upon thee." But, that they might certainly know what schantaaz was, it is explained in Deut. xxii. 11, to signify (as saith the Targum) "to make an abomination by mixing linen and wool together." The Jews have taken abundance of pains to find out the original of this word; which Bochartus derives from the Arabic word sore, which signifies to mingle, and nes, which signifies to weave (Hierozoicon, par. i. lib. ii. cap. 45). But Joh. Draemius, I think, hath demonstrated, that it doth not import the weaving of any different things together, but only of linen and woollen; and that by woollen is to be understood only what is made of the wood of sheep, not of camels or goats, which they called by the same name (lib. i. De Vestitu Sacerd. Heb. cap. 4, n. 2, 3, 6). Where he observes out of Maimonides, in his Halach. Kelaim, that if a man saw an Israelite wear such a garment, it was lawful for him to fall upon him, and tear his garment in pieces; although he were his master, who taught him wisdom. And the reasons for this abhorrence are commonly such as are given of the former precepts: to preserve them from the horrid confusion which was among the gentiles, by incestuous and unnatural mixtures. But Maimonides takes it to have been principally intended as a preservative against the imitation of the actions of the gentiles in those times wearing such mixed garments, of the product of plants and animals, with a ring on their fingers, made of some metal; as, he says, he found in their books (More Nevoch, par. iii. cap. 37). By which mixture, it is likely, they hoped to have the beneficial influence of some lucky conjunc-
woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.

21 And he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of the congregation, even a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram of the trespass offering:

tion of the planets or stars, to bring a blessing upon their sheep and their flocks.

Ver. 20.] The Jews had some servants that were gentiles; who, if they embraced the Jewish religion, were baptized; sometimes with their servitude, and sometimes with the full grant of liberty. But some there were in a middle condition, partly free and partly servile; viz. when part of their redemption-money had been paid, and part was still behind. Now, as, while a woman was a perfect slave, no Israelite might marry her; so, when she was partly free, though he might espouse her, and the espousals were valid, yet they could not be of full force till her liberty was perfected. And of such a maiden the Hebrew doctors understood Moses to speak in this place, that it was in part free, but not wholly, as the next words interpret it.

Not at all redeemed.] Not entirely, but in part redeemed; and, consequently, her freedom not absolutely granted to her.

She shall be scourged.] If she had been perfectly free, both he that lay with her, and she herself; should have been put to death (Deut. xxii. 23, 24). But being not fully free, and consequently not fully his wife who had espoused her, it was reckoned adultery; and therefore punished only with scourging (see Sed- den, lib. v. de Jure N. et G. cap. 12, p. 613). And Maimonides, I observe, thus expounds it, of a woman that was not a mere servant, and yet not completely free, but between both (More Noevoch. par. iii. cap. 41). But whereas we mention here in the text the scourging only of the woman; in the margin it is rightly noted, that the Hebrew words are there shall be scourged, viz. of them both, as the Vulgar Latini, and with great reason understands it. And the Hebrew word bikkoroth properly signifies scourging with thongs made of a bull's or ox's hide; as Barchatus observes in his Hierozoicon (par. i. lib. ii. cap. 29, and cap. 33, n. 8).

They shall not be put to death.] Her master not having set her quite at liberty, her marriage was not complete; which freed her from suffering death, though some punishment she deserved, because it was begun.

Ver. 21. He shall bring his trespass offering.] Which was not enjoined her, because she had not where- withal to offer for her expiation; all she had being her master's and not her own.

A ram.] Which was the proper sacrifice in such a case (ch. v. 17, 18).

Ver. 22.] She needed an atonement as well as he, being equally guilty in consenting to the fact; and being espoused to another, seems to have had a greater guilt upon her; and therefore was left in a lamentable condition, without any public assurance of God's pardon.

For his sin which he hath done:] Which had so much guilt in it, that besides the punishment he suffered in being scourged, this satisfaction was to be made to God.

The sin—shall be forgiven him.] By virtue of the before the Lord for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be holy to praise the Lord withal.
25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God.

And they observe many benefits which the Israelites received by this means; not only in exciting their thankfulness to God, but their love to that holy place: unto which some of their family might conceive such an affection, as to settle there, and learn the law.

Ver. 25. In the fifth year, &c.] He would not have them think that they should lose any thing, by staying till the year of jubilee; but it being the year of increase, he promises them there, that, by forbearing so long, their trees should be the more exceeding fruitful.

I am the Lord] Who bestowed this land upon them to hold of him by what tenure he pleased; by whose blessing they might expect to receive the increase thereof abundantly; without the help of such wicked arts as are not eat, i.e. they are not offered in the temple, certain things lie till they were purified, and, when the sun was in such or such a degree, sprinkling them about the trees which they had planted, with certain magical ceremonies, they fancied flowers and fruits would be produced sooner than they could have been without these practices.

26 ¶ Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

Law, upon the account of the heathens' performing their superstitious worship in this manner, by gathering together blood for their demons, and then coming themselves and eating of it with them, whereby they were their demons' guests; and by this kind of communion with them, were enabled to prophesy and foretell things to come. And this interpretation is the more probable, in reference to the law. Then, also, sacrifices, or the flesh, or both, to have such familiarity with them, as to receive revelations from them, and be inspired with the knowledge of secret things; if we consider the two other prohibitions in this verse, that is joined with this of "not eating upon blood," which shows that it was a rite of divination.

With the Hebrew words are lo tenachashu which, all agree, signify some superstitious observation or other, whereby they made omens, and guessed what would happen to them; either from men's sneezing, or the breaking of a shoe-latchet; or the name of a man they met withal; or some creatures' crossing their way, or passing over a dead body, or the like. It was very much in use among the gentiles in old time, as appears from Homer (in his seventh Iliad.), where Chalchas seeing a serpent devour eight sparrows with their dam, divined how long the Trojan war would last: and many such instances he heap up together in his Hierozoicon, par. i. lib. i. cap. 3. R. Levi Barzelonitis (Praecept. cellii.) says there is not any kind of divination: by their stuff falling out of their hand: by a serpent creeping on their right hand, or a fox going by their left, &c., which made them forebode any work they were about; but he thinks, withal, it may signify, as we translate it, enchantment: to cure wounds (for instance) by reading a verse of the law: or laying the book of the law on a child's head, or on the earth; or to procure sleep, which are such superstitions as are now in use among some Christians, who hang the first verse of St. John's Gospel about people's necks to cure an ague. But such things could not be meant by Moses, who had not yet delivered them a copy of his laws: nor can we certainly fix upon any other in particular which were then in use; see 1. Coch upon the title Sunhedrin, chap. 7, p. 18, and Maimonides de Idololatria, cap. 11, sect. 4–6, &c., where he gives a great number of instances of such superstitious observations as were in use among the heathen: some of which are mentioned by Theophrastus in his characters of Superstition; and by Plutarch, in his book on the same subject; and are derided by Terence in his Phormio, act. iv. scen. 4, with which superstitions the gentiles were so inclined that when they became Christians, they could not presently shake them off; as appears by the frequent reprobations which St. Chrysostom (and others) gives to these who continued to be governed by them; particularly in his eighth homily upon the fourth of this most excellent Epistle. But I must explain, that he confesses (as Dr. Cudworth hath observed, in his treatise of the Right Notion of the Lord's Supper, ch. ult.) that blood itself was forbidden in the
especially in his sixth homily against the Jews, he sharply rebukes those that used ηγερεται και ποιοωσα, "charms, and things hung about the neck," to cure aches; whereby they got a worse disease in their souls, and wounded their consciences, &c. And in other places he reprehends their observing of omens, good and bad; some of which were very strange (see tom. vi. p. 610, 611, edit. Savil.).

Nor observe times.] Take no notice of days, according to the precepts of astrologers, who made some to be lucky, others unlucky. For the Jews generally think, something of this nature is holy in the Hebrew word temenōν being derived, they imagine, from ανάθ, which signifies time (as R. Levi, before mentioned, saith, Preecept. ecliv.), such an hour being thought, by superstitious people, to be fit for business; but another very cross to it. Which opinion God seems to have intended to extingush, by appointing the sabbath as the only day of rest. With this error, they should rest from their labours, leaving all the other six days to be employed in their business, without any difference of days or hours. But there being no such signification, as many think, of that word in the Hebrew language, they rather derive temenōν from ανασ, a cloud, imagining Moses to forbid them to mark the cloud as their guide, or to fix their eyes on their motions; which was a thing common among the gentiles. But Maimonides, who, in the eleventh chapter of Avoda Zara, interprets it, as we do, of observing times, by esteeming one day fortunate and another unfortunate, mentions another notion of this word of ανασ, an eye; and saith, in the same treatise, that jugglers are the deluders, in playing their theatre, that are comprehended under the name of motenī. And there are those also, who, deriving this word from ανασ, to answer, think it intends such as pretended to tell their fortunes.

I shall not determine which of these is most likely; but only observe that there was no supersition of this sort more ancient than that of astrology, which was in use among the old Chaldæans, whereas the prophets banished from east men's nativities (as we speak), and threaten to tell their fortunes. But this sort of men were rejected, as Strabo tells us, lib. xv., by the astronomers of that country; and so they were by the best philosophers in other nations, as Tully tells us, who calls their pretences, Chaldæarum magiae, lib. ii. De Divin. And therefore, no wonder God cautions his own people against them, as he doth not only here, but by his prophets, especially Jeremiah x. 2, 3, "Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them," &c. But then this caution was most necessary when they were going captive into that country, which at that time was the only day of rest, and their observing of omens, derived from την, which signifies an eye; which they deluded by the sleight of their hand, or other means.

Some of the Jews confess that their nation is at this day extremely addicted to these things. See Wagensell's Annot. on Sota, p. 529, &c., where he recites a long passage to this purpose, out of propheticus Franciscus Ollingensis, a converted Jew; whom one of his own nation undertaking to confute, he confirmed the charge.

Ver. 27. Ye shall not round the corners of your heads.] Or, "The ends of the hair of your head." For the Hebrew word pehon, which we translate corners, signifies also the ends or extremities of any thing; and the meaning is, they were not to cut their hair equal, behind and before; as the worshippers of the stars and the planets, particularly the Arabians, did (as R. Levi Barzaloni interprets it, Preecept. ecliv.). For this made their head have the form of a hemisphere.

The LXX. translate it, ου ροτητες σαφην εις τα ταρεπαύς. Where σαφην is the same with the Hebrew sixth, which signifies that lock which was left in the hinder part of the head, the rest of the hair being cut in a circle. And thus the ancient Arabians cut their hair, as Herodotus tells us, in imitation of the Hebrews, and were simple people (Joseph. xvi. cap. 6), the Idumeans, Ammonites, Moabites, and the rest of the inhabitants of Arabia Deserta, are called "circumcised in the corners," i. e. of the head (Jer. ix. 26). And the Greek scholarist on that place saith, that in his time the Saracens were so cut.

But there are those who think this refers to a superstitious custom of shaving the head in their mourning for the dead. For they cut it off, or shave it, and that round about, and threw it into the sepulchre with the bodies of their relations and friends; and sometimes laid it upon the face or the breast of the dead, as an offering to the infernal gods, whereby they thought to appease them and make them kind to the deceased.

But that this relation to the dead, is probable from the like law, repeated Deut. xiv. 1, and from the next verse to this see Maimonides, De Idol. cap. 12, 1, 2, 5.

Neither—mar the corners of thy beard.] There were five corners (as the phrase is) of their beards; one on either cheek, and one on either lip, and one below the chin; none of which, much less all, they might remove, or cut off, as the ancient Arabians are said, if we may believe Maimonides, par. iii. More Nevoch, cap. 37. But if the former have respect to their mourning for the dead, I do not see why this should not also be so interpreted; the gentiles being wont (as Theodoret observes) to shave their beards and snite their cheeks, at the funerals of their friends.

Ver. 28. Ye shall not make any cuttings in your flesh.] Either with their nails, or with knives, or other sharp instruments; as the manner of the heathen was.

For the dead.] To pacify the infernal spirits, and make them propitious to the dead; which was the end at which the gentiles aimed in sacrificing themselves and their hairs. Others think, that this was a flesh, out of great grief and anguish of spirit, doth not seem to be prohibited, no more than tearing off their hair; which were in use among the Jews, without any offence against this law, Jer. xvi. 6, 7, xli. 5, and other places (see Malmon. De Idol. cap. 13, sect. 10—13; I. Gerard Vossius, De Idol. p. 369, edit. 1; and Gierus, De hebet Hebræorum, cap. 10, sect. 2, 3). Huetius thinks that law of Solon's, which was transcribed by the Romans into the twelve tables, "that women in mourning should not scratch their cheeks," had its original from this law of Moses (Demonstr. Evangel. prop. iv. cap. 12. n. 2).

Nor printf any marks upon you.] If this refer to the dead (as the foregoing prohibition doth), then
these marks were made by the gentiles in their flesh, at the funeral of their friends; that, by the compunction and pain they felt in their bodies, they might appease the infernal powers. And so Aben Ezra understands it: though there be no footsteps, that I can find, and as any other footstep (but it is probable only from what goes before. There is far greater reason for another exposition, that these prints were made in the flesh, that they who had them might be known to belong to such or such a god. For it was the custom of idolaters, saith the often named R. Levi (Praecept. coeli.,) to devote themselves to their gods by these diptichs, as signifying to the servants (for every one knows, in future times, slaves had marks set upon them to certify to whom they belonged,) redeemed with their price, and stamped with their marks. And these marks were made with a hot iron, in their hands, foreheads, or necks; or they were pricked with a needle dipped in glastum, as they say, and made bloody spots in their skin; the manner was among the Arabians, especially the Scenites. And they expressed either the very name of the god to whose service they were consecrated, or else, by a proper character, denoted whom they honoured: as a thunderbolt signified they were devoted to Jupiter; a spear or helmet to Mars; a trident to Neptune, &c. And these were signs (or sacraments, as we may call them) whereby they were solemnly addicted to their worship.

It is possible there might be some nations then that made some marks in their flesh as an ornament to them: for at this day the women in Greenland do not paint their faces, which are very swarthy, but stigmatize them in several places, by drawing a needle and thread diptichs, as signifying to their purposes, for they have not used any such marks (Anatom. Histor. Cent. iv. Hist. 90). But if any such thing were in use in ancient times, it easily might degenerate, of those before mentioned: for nothing more certain than that they made such marks in honour of Mars, the god of battle; and that he who devoted himself to Hercules, received σταματα ιερα, ιεων διδοις τας δεος, "sacred marks, giving up himself to that god," as Herodotus speaks (lib. ii. cap. 13) of one that fled to his temple in Egypt. And Lucret., "sait of the priests of the Syrian goddess, σεζαυουα δα επητο, &c.," they were all marked; some in their wrists, others in their necks; from whence all the Assyrians σεζαυαρφονα, carry such brands or marks in their flesh." And so are the Jews, that were initiated in the Egyptian rites, said (by the author of the third book of Maccabees) to be stigmatized with the leaves of ivy, which were the insignia of Bacchus. From which ancient practice, it is probable, Christians have derived the custom of printing the Jerusalem cross upon the arms of those who go to visit our Saviour's sepulchre (see Pollius, in Carmina inedita Gregor. Nazianz. p. 160). I shall add no more, but that the Jews themselves were so inclined to receive such a badge, as that they made no scruple to print the name of their own God in their flesh; as appears by that saying mentioned by Schickard out of the title Sopherim: "If any man write the name of God upon his flesh, let him neither wash nor anoint in that place" (see his Mishpat Hamelek, cap. ii. Theor. 5, and Carpozovius's Annotations upon it).

I am the Lord. For this reason such marks were forbidden, because the Israelites were peculiarly devoted to him as their sovereign Lord and Benefactor for the Sabbath adds, your God; and therefore were not to own any other but him, whose mark they had received in circumcision; which made all other absolutely unlawful.

Ver. 29. Do not prostitute thy daughter. It is scarce to be imagined that any man would prostitute his daughter to be a common strumpet; though he might possibly, if he had observed something of this in his discourse to Succoth-Benoth (see Symb. De Diis Syris, ii. cap. 7).

Those are fanciful interpretations which R. Eliezer and R. Akiba make of these words; who say, a man prostitutes his daughter who did not get her a husband when she was marriageable; or married her to an old man (Tose. Bari. 49.) Lest the land fall to whoredom. Unto which nothing could contribute so much as to make whoredom a piece of religion.

The land become full of wickedness. By such "abominable idolatries" (as St. Peter calls them), and many other foul sins, particularly murders, which flowed from hence; as Maimonides observes in his Tose. Bevil. 49. &c. 27.

Ver. 30. Ye shall keep my sabbaths. Not the days consecrated by the gentiles to the service of their gods; but the solemn days which I have appointed for the remembrance of my benefits (see ver. 2).

Reverence my sanctuary. This reverence consisted principally in coming to it so prepared as the law required, and then entering in a state prescribed: and then behaving themselves there with an awful humility. But the better to secure this reverence, the masters in Israel ordained, that no man should come into the mountain of the house with a staff, or a sword, or a girdle with a purse, or with shoes on his feet; and that no man should spit there, nor make it a thoroughfare; nor go out of it with his back towards the sanctuary, but go backward leisurely, with his face towards it till he was out of the gate, &c. So Maimonides, in his Beth Habbecheira, cap. 7; R. Levi Barzelonita, Praecept. cxxxi.; and see Petrus Cunaeus, lib. ii. cap. 12, De Republ. Hebr.

But the great thing which secured the reverence due to the sanctuary, was that which I mentioned at first—the strict purity from all legal defilements with which they were to be prepared; which made it very difficult in a condition to approach it. For when there were so many ways of being defiled, and so much time required to make men clean again, and so many things in many cases to be done for that purpose, it was not possible that they should be at to come thither very often, without exceeding great care and diligence; as I observed before out of Maimonides (par. iii. More Nevoch, cap. 47), which very much tended to preserve their reverence to the sanctuary: for men led by sense, as they were, make
rites, neither seek after wizards, to be defiled by them: I am the Lord your God.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.

nothing of those places to which they may go when they please; but those to which they cannot be ad

mitted, who sit in pride, and vanity, and only at certain times, and after great pains to fit themselves for it, they are apt to have in great esteem.

I am the Lord] whose majesty dwelt in that house; unto which therefore nobody might approach either for prayer or for sacrifice, without an awful sense of him. For so Maimonides explains it in the place now named: the sanctuary itself was not to be reveredence, but He who commanded that reverence.

Nor did this reverence belong only to the tabernacle or temple, instituted by God's express command for that ceremonial service which was unlawful to be performed anywhere else (for then it might seem proper only to that ceremonial dispensation, and to be performed only at the place and in the manner of the actual practice of the Jewish nation shows that they thought themselves obliged by this precept to use reverence in their synagogues, which were neither instituted by any written precept of the law, nor for any ceremonial service, which was confined to the temple, but for public assemblies, to bear the law read, and expounded, and to offer the prayers of the people to God; for in the Psalms of Asaph (where there is the only mention we find of synagogues in the Old Testament), they are called, not only houses and assemblies of God, but also sanctuaries (as the word is here in Moses), Ps. Lxxiii. 17, Lxiv. 4, 7, 8, Lxxviii. 12. See Mr. Thornlike, in his Rights of Religion, p. 913.

Ver. 31. Regard not them] do not go to consult them; nor follow their directions.

That have familiar spirits.] it is uncertain what is here meant by oboth, which we translate "familiar spirits." But the word oboth signifying a bottle, or hollow vessel (Job xxxii. 19), the Jews think it probable that it is the same as the Greek ἱγγαστρικὰς φάτνες, "who had a spirit or demon speaking out of the belly," or chest, with a hollow voice, as if it came out of a bottle. So the woman whom Saul went to consult, is called "bealath oh," a "mistress of such a spirit;" where it is plain, oboth signifies the spirit, or demon (see ch. xx. 27), and he or she that had familiarity with such a spirit, was properly called bealoth, or bealath oh, the master or mistress who possessed it, and gave answers by it, with a voice that seemed to come out of the lower parts of the body. In one place, indeed, the LXX. translate it, οἱ ἐκ τῆς γῆς φανταστικοί (Isa. xix. 3), "They that speak out of the earth; because the voice coming from the lower parts of her that was possessed, seemed to come out of the earth; and if it came from under the arm-holes, still it was so low and hollow, as if it had been out of the bottom of the belly, or the cavities of the earth. Others imagine such persons had the name of oboth, because they were swelled with the spirit, as a bladder is when it is blown. However it was, this continued till the times of the gospel, as appears from Acts xvi. 16, for she that had the spirit of Python was the same with Priscilla, whom, as Plutarch informs us (see Epitomes, &c., on this place), and Le De Dieu on that place). The famous Pythia, who delivered the oracles of Apollo, sat over a hole, and by her secret parts received the spirit which swelled her, and made her utter oracles; as Origen observes, lib. vii. contra Celsus; and St. Chrysostom, Hom. xxix. in 1 Epist. ad Corinth. (see Beyerus in loc. Annot., upon Selden De Dies Syris, p. 226, &c.:

There are these that look upon all that these authors say as old stories, to which no credit is to be given. But Aug. Eugabius affirms, that he himself had seen such women, called neurofisques (which is the same with the Greek ἱγγαστρικὰς φάτνες, from whom, as they sat, a voice came out of their secret parts, and gave answers to inquiries. And Callius Rhodiginus of Trier, in his De Bapt., cap. viii. Andychaudim, said they were entertained with laughter; for not only he saw such a woman, and heard a very small voice coming out of her belly, but innumerable other people, not only at Rhodigium, but in a manner through all Italy; among whom there were many great persons (who had her stripped naked, that they might be sure there was no fraud), to whom the Pythia answered, and not by a spirit, as they inquired. Hieron. Olenaster also, upon Is. xxi. 4, saith, he saw such a one at Lisbon, from under whose arm-holes, and other parts of her, a small voice was heard, which readily answered to whatever was asked.

Neither seek after wizards.] The Hebrew word jiddeinim, importing knowledge, as all confess, signifies such as we call cunning men; who pretended to tell what was lost, or what fortune people should have; and these were men (as far as I can judge), as the other were mostly women, who held intelligence with some demon; for this word seems to have the same signification in Hebrew which the other hath in Greek, for this reason, because, knowers; and jiddeinim are as much as ἱγγαστρικὰς φάτνες, which is the very same, futurorum consilii, as Mr. Selden observes; and so the LXX. translate it, γηγαστρικοὶ (2 Kings xxii. 7), though here and chap. xx. ult. they render it ἱγγαστρικοῖ, and elsewhere τίποτον ἱγγαστρικὸν. This knowledge they pretended to obtain (as some think) by looking into the entrails of their sacrifices; or as Maimonides will have it, by putting the bone of a certain bird, called jadua, into their mouths, with certain fumes and adjurations, which made them fall into an ecstacy, and foretell things to come (R. Levi Barzelonita, Preecept. celix.). And there are those who think that these jiddeinim were such as pretended by charms to cure diseases, &c., of which we can have no certainty, as being only on the LXX. in this place, who, as I observed, translate it by a more general word in another.

To be defiled by them.] With the foulest sins. For seeking to these was a forsaking of God, and one peculiar kind of idolatry; and therefore they that were guilty of it were to be stoned (as the same R. Levi observes) if they committed this sin knowingly, and there were witnesses of it. If there were no witnesses, then they were left to God to be cut off by his hand (ch. xx. 6).

I am the Lord.] Unto whom you are to seek for all that you desire.

Ver. 32. Thou shalt rise up before the hoary head,]
gers in the land of Egypt: I am the Lord your God.

That they might accustom themselves to modesty and humility (as Maimonides glosses upon this law, More Nevoch. par. iii. cap. 36), for the maintenance of which the usage was, they say, to rise up to them, when they were at the distance of four cubits; and as soon as they were gone by, to sit down again; that it might appear they rose up purely in respect to them. To this nature directed all civilized people: who anciently, as Juvenal says (Sat. xiii.), believed this a great wickedness, to be punished with death, if a young man did not rise up to an old.

"Credebam hoc grande nefas, et morte plandam, Si juvenis veuino non asseruxerem."  

And such a law there was established among the Lacedemonians, τοις γίνεσθαι ανενεργως ανέδεικτον ήτοι και πατίρα, "that aged persons should be reverence no less than if they were their fathers." And so Plato, πάς ανελέξας των λατως πρεσβυτηρος ἐτη και εἴστης, "let every one reverence him that is elder than himself, in deed and in word" (lib. ix. De Legibus, p. 875), where he requires that a youth should honour a stranger that was his ancient; and hath this memorable saying, καλλωπιζομαι χρι τω καλω δοκιμαζω, &c., "that youth should glory more in obeying well, than in ruling well: and first of all in obeying the laws; for this is all the greater service, and next in giving honour to old men; and to those especially, who have passed their days honourably and with glory" (see more to this purpose in Henricus Stephanus De Juris Civile Font. et Rivi). And there was the greater reason for this reverence towards old men in this nation, there being nothing else among them but age and experience that could qualify them for service; and they were all equally noble, and equally rich; of the same profession, all brought up in the same manner.

Honour the face of the old men.] Or, of the elder; that is, or those who are skilful in the law, as the Jews interpret it; and I see no reason to contradict it (as some have done), since he speaks of aged persons before. See Mr. Selden, lib. i. De Synod. cap. 14, where he deduces this at large: and another excellent writer of our own, Mr. Throntdike, in his Rights of the Church in a Christian State, p. 314, &c. "For if such as taught the law had not been honoured before men, nobody would have minded their words, nor received what they propounded, about things to be known or to be done," and much more as Mr. Selden, in his More Nevoch. par. iii. cap. 36. And it made no difference of what age he was, whether an old man or a young (for some elders, it appears by Daniel, were not aged); but the same honour was given to him, even by wise men, as R. Levi Barzelonita shows (Precept. cxxii).

Fair day God.] This is the fountain of all virtue; particularly of the forementioned; God having imprinted a venerable character upon those who are grown aged, especially on such as are wise, and instruct others in virtue. But some of the Hebrews think that in this verse there are three degrees of honour enjoined to three ranks of men; one to the aged; and next to the wise and learned; and the third to the judges, who they imagine are here meant by Elohim (God) whom they are commanded to fear or reverence.

I am the Lord.] Most high above all; and therefore greatly to be feared.

Ver. 33. If a stranger sojourn with thee—ye shall not see him.] Not so much as by upbraiding him with this being a stranger, or his having worshiped idols heretofore; for of such a stranger they under-stand this, as was become a proselyte to their religion (see ch. xviii. 8, 12, 13; and Exod. xxii. 21). But common humanity teaches everybody to be kind to all manner of strangers, and not merely to refrain from oppressing them, or giving them vexation. For they had most excellent discourses about this in several places; particularly lib. v. De Legibus, where he shows, that God is the avenger of all wrongs done to strangers, more than of those that are done to our fellow-citizens; ιςος γὰρ ὁ θεὸς τῆς ἀθανασίας, &c., "for a stranger being destitute of friends and kindred, is the greater object of pity, both of men and of God; and therefore, he that can hurt most, should be most ready to help him," &c. (see p. 739, 730, edit. Saraii). Upon which account he makes it lawful for a stranger to pluck any of the best fruit, as he is upon his way, whether grapes, figs, or apples, &c. (lib. viii. p. 845). And the corn being divided, as he would have it, into twelve parts; and a twelfth part divided into three; he orders one of those parts to be given to strangers, p. 847, 818. Τὸ γὰρ ἡμών ἀποφέρεσθαι, &c., "for a stranger or sojourner ought to be comforted in a most friendly manner," &c. (see lib. xii. p. 953, 953).

Ver. 34. As one born among you.] They understand this only of such a stranger, who by circumcision with some show of profession: whom they were to be so far from oppressing, that they were to treat him as if he had been a native Jew, and love him as a brother.

Love him as thyself.] He had commanded them (ver. 18), "to love their neighbour," i. e. an Israelite (they expound it, as themselves; and now he commands them as strangers, whom they had admitted as members of the nation; which demonstrates, they think, he was become an Israelite; and therefore was to have the same privileges with themselves, both in all civil and sacred things. And this, no doubt, was true, that they were bound to treat such a proselyte with a tender affection, and to make no difference between him and an Israelite. For he was to be admitted to eat of the paschal lamb, and of the peace-offering, and he might marry with an Israelite; insomuch, that Moses saith, "one ordinance shall be for both" (Numb. xv. 15). All the difference I can find was, that they never admitted any stranger to be a member of the great Sanhedrim. But notwithstanding all this, I cannot think it reasonable, or just, that the Israelites should have rejected strangers, and the Gentiles, whom they had renounced idolatry; and so they understand the word stranger in the twenty-fifth chapter of this book (ver. 47), and I see no reason why such a stranger should not be admitted here to have a share in their affliction, who was become a worshipper of the true God, though he had not taken upon him to observe the whole law.

Ye were strangers.] This reason is little less than a demonstration, that such strangers as I now mentioned are comprehended in the foregoing precept. For the remembrance of what their condition was in Egypt, is that whereby they are moved to have pity on those whom they found among themselves in the same; and they and the Egyptians were not of the same religion, but they found such kind entertainment among them, that they were ready to give to those who were of their religion.
36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt.

This argument indeed became stronger, when any persons were incorporated with them, and became more one with them, than they were with the Egyptians; but was of great force to procure kindness to those who did not live by their laws.

I am the Lord: Who have done so much for you when you were mere strangers, that you should not stick to be kind to those who are in the like condition.

Ver. 35. Ye shall do no unrighteousness in judgment, in measurement, or weight, or any manner of work. The Hebrews refer this word judgment to all the following particulars; and think that Moses uses it here to show of what moment this law is, which he calls doing judgment; so that he who measures or weighs hath the office of a judge; and if he commit any fraud in his measures or weights, he is a corrupter of judgment, and is called wicked, abominable, accursed. They are the words of R. Levi Barzelonita, Precept. cxx., where he adds, that such men are the cause of five mischiefs, which are imputed to unjust judges; "who defile the land; profane the name of God; remove the presence of the Divine Majesty; bring a sword upon the people; and at last carry them captive out of their own country." And therefore, every one is called a judge of all matters: and if he commit any injuries against this crime, as destructive to human society; particularly Justinian ordained that such offenders should be beaten 15 times, C 10 times, "sorily, as impious people."

In meteyard: By which they measured lands, cloths, and such like things; for middath (as Posterus observes) is the measure of continued quantity, viz. in things dry.

In weight: By which they paid and received money in those days; and sold brass and iron, and things of like nature.

In measure: The Hebrew word masreuh (from which seems to come the Latin mensura, and our English word measure) denotes the measure of discrete quantity (as we speak), as of corn; and of all continued fluid quantity, as of wine and oil. And the forenamed R. Levi will have it to signify the very least of such measures; about which, saith he, the law concerns itself, that men should be exact in them, as well as in the greatest. And so Hesychius here notes, that Moses provides against all injustice in small things, as well as in great; for what the possession of a field or a house is to a wealthy man, that the measure of wine or corn, or the weight of bread, is to the poor, who have daily need of such things for the support of their life.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.

Ver. 36. Just balances, just weights.] This verse only positively requires strict justice in those things, wherein the former verse forbade all iniquity. And these two words refer to things sold by weight.

Just ephah, and a just hin: These two words, ephah and hin, comprehend all sorts of measures of things, whether wet or dry. And, that they might have such just weights and measures among them, the standard of them was kept in the sanctuary, by which all were to be governed; as appears from 1 Chron. xxiii. 29 (see Exod. xxx. 13). The Jewish doctors also say, that it was a constitution of their wise men, for the preventing all fraud in these matters, that no weights, balances, or measures should be made of any metal, as of iron, lead, tin, &c. (which were obnoxious to rust, or might be bent, or easily impaired), but of marble, stone, or glass, which were less liable to be abused.

For these constitutions Moses was so famous, that his name was celebrated on the account of them in other nations. Nay, Lucius Ampelius (a rude kind of writer, but who had collected much out of better authors), saith, that Mochus was the inventor of such weights and measures, and thenMS. &c. (which are written in the constellation called Libra. Now if for Mochus we read Moschos, it is the very name of Moses in Hebrew (viz. Mosheh), who is called so by other authors, as the learned Huetius observes in his Demonstr. Evangel. Propos. iv. cap. 7, p. 16.

I am the Lord, &c.] This is the general reason for their obedience; which is repeated in this chapter above a dozen times. Sometimes more briefly, "I am the Lord;" and sometimes a little larger, "I am the Lord your God;" and here with this addition, "which brought you out of the land of Egypt." Whereby he in a special manner demonstrates himself both to be their Lord (faithful to his promise, Exod. vi. 2) and their God, who obliged them to his service, by the most singular benefit.

Ver. 37. My statutes, and all my judgments.] These words, statutes and judgments, comprehend all the laws of God: some of which were prohibitions, which they were to mark and observe diligently, so as to abstain from such things; and other precepts, or commands, which they were to practise, and do according to them.

I am the Lord:] No more need be said to engage your obedience in every thing than this, that I am your sovereign, and the sovereign of the whole world.

CHAPTER XX.

1 Of him that giveth of his seed to Molech. 4 Of him that favoureth such an one. 6 Of going to wizards. 7 Of sanctification. 9 Of him that curseth his parents. 10 Of adultery. 11, 14, 17, 19 Of incest. 13 Of sodomy. 15 Of beastiality. 18 Of uncleanness. must be put to death.

1 And the Lord spake unto Moses, saying, 2 Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that before (ch. xviii. 21), and add this which follows unto it.

Or of the strangers] The proselytes, who had embraced their religion, were no less concerned in this law than the native Israelites (see ch. xvii. 8, 10, &c.).

That giveth any of his seed unto Molech:] This

2 U
giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, who burneth their children in the fire to Adramelech, and describeth the fire of God, and the fire of heaven, as the fire of the earth: he that sacrificeth his children, shall not escape.

4 And thou shalt take addedly of his seed, which have sinned against him: thou shalt surely set all his substance for the fire, for blood pollutes thee, and thou shalt destroy all his substance when he hath sinned.

5 If thy brother, or thy brother's wife, come out of a foreign country, and come unto thee, and say, I will serve thee: thou shalt take of their seed, which are born in thy house, and thou shalt set them on foot, and make them serve thee.

6 And it shall come to pass, when thou hast children male, that thou shalt instruct them to serve God: and thou shalt teach the daughter of thy son, and thy daughter, to be obedient to all the commandments of the Lord, and to do them.

7 And it shall come to pass, when ye be multiplied, and the land is subdued before the Lord your God, ye shall not make with thedaughters of the land, the daughters of the land, as ye, for they will turn away your sons, and your daughters, and cause you to serve other gods: so would the Lord angry against you, and destroy you.

8 But thou shalt not take for thee any wife of a foreign nation, of the daughters of the Ammonites, or of the Moabites, or of the Philistines, or of the Egyptians, or of the Hittites.

9 For they offered their sons and their daughters unto the gods of the nations, whither they went to be among them; and they caused their sons and their daughters to prostitute themselves with the gods of other nations: wherefore the Lord was angry with the children of Israel.

10 Now therefore, if it come to thy knowledge, and thou hear that they have done all these abominations, what is written in this book of the law, shall ye not be afraid? and thou shalt shew thee strong against all thy enemies, all those that persecute thee.

11 For the Lord thy God is among thee, as a mighty very great god, and terrible,merciful, and forgiving, long-suffering, and abundant in goodness and truth.

12 For he will not clear him that sinneth against him: but all whose transgressions are unrepentant, and hardeneth himself against all the commandments of the Lord, even those will he bring upon all the families of the earth, by all the plagues which he hath brought upon them, until that all they which are against him are destroyed.

13 Thou shalt keep every commandment which I command thee this day, that ye may be strong, and go in to possess the land which the Lord sware unto your fathers, to give them.

14 All their kings whom ye shall meet, and all their nations, ye shall smite, and break their chariots, and burn their stoves, and take their land, and dwell in it.

15 And the Lord shall inherit unto himself the nations which ye destroy, as the Lord your God hath said unto you, in the day that ye came out of Egypt.

16 Only be strong and very brave: be not afraid, neither be thou dismayed before them; for the Lord thy God is among thee, he will not fail thee, nor forsook thee.
The second is, the excision of the soul only; which is threatened by Moses six-and-twenty times, and particularly to incestuous marriages. The third is, excision both of soul and body; which is threatened to fifteen sins; among which they reckon this, of giving their children to Molech (see Selden, lib. vii. De Jure N. et G. sec. Heb. cap. 9, p. 828, 829, &c.).

To defile my sanctuary,] By this sin God's sanctuary was defiled, as well as his holy name profaned, because they sacrificed to Molech in other places, despising the tabernacle, which was the only place appointed by God where Divine service was to be performed. And therein consisted part of the honour and reverence which God required to his sanctuary (ch. xix. 30), that it should be looked upon as the only place where acceptable sacrifices could be offered to him. And therefore, then it was dishonoured and defiled, when they offered sacrifice in any other place, as they did, in aftertimes, to Molech in the valley of Hinnom, as I observed before, 2 Kings xxiii. 16. Where they built high places to Baal (which is another name for the sun), on purpose that they might offer their children upon them (Jer. xx. 5, 6, xxxii. 35). This was a plain contempt of God, and of his sanctuary, which they forsook, as if it had not been a holy, but a defiled place. Otherwise they would have kept to it, and offered nowhere else, nor after any other manner than according to the rites thereof.

To profane my holy name,] By giving the name of God and his honour to such an abominable idol.

Ver. 4. [If the people of the land.] In that part of the country where the sanctuary was, there was usually a temple of their idol, as the priest of Baal was at Samaria, and the priest of Dagon at Ashdod, the Israelites were very apt to fall into idolatry, and therefore did this snarespring, as it were, every way to allure them thereto.

Do any ways hide their eyes.] If they connived at what he did, and assembled their knowledge of it: or would not speak the whole truth, and endeavour to convict him of this foul crime, that he might be stoned.

Ver. 5. I will set my face against that man.] As the idoler was liable to this punishment from the hand of Heaven (see ver. 3), so they that favoured him, and would not testify against him when they knew him guilty, fell under God's high displeasure (which is meant by "setting his face against them"), and so did all their children, whom God threatens to destroy. He speaks, indeed, in the singular number, because commonly in such cases, there was some one person by whose authority others were persuaded to wink at such offences, and not to discover what they knew of them. But all such men are threatened with the Divine vengeance in the next words.

And will cut him off, and all that go a whoring after him. &c.] That is, all others, who, following his example, favour such idolaters, and protect them from punishment. For every one knows that idolatry is called by the name of whoredom in Scripture; because God having espoused the Israelites to himself, as his peculiar people, their forsaking him, to serve other gods, was a spiritual adultery.

To commit whoredom with Molech,] i.e. To worship him as their god.

against that soul, and will cut him off from among his people.

7 ¶ Sanctify yourselves therefore, and be ye holy: for I am the Lord your God.

8 And ye shall keep my statutes, and do them: I am the Lord which sanctify you.

9 ¶ For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother: his blood shall be upon him.

Ver. 6. And the soul.] i.e. The person.

That turneth after such as have familiar spirits, and after wizards,] Who they were that pretended to have true acquaintance with spirits, as was extraordinary: such as were wizards, where they are commanded "not to regard them," and here, if any did consult them (which is called turning after them), cutting off is threatened to them; that is, shortening their days: for such persons are reckoned by the Jews as the chief of those six sorts of sinners, who were liable to the first kind of exaction, which I mentioned, ver. 5. As for the man himself who had a familiar spirit, or was a wizard, he was to be stoned, if he was discovered and convicted (ver. 27). And so they observe in Sanhedrin, cap. 7, n. 7.

To go a whoring.] It was a kind of idolatry to seek to such people for advice or relief; being a forsaking of God, and putting confidence in them. Though sometimes "to go a whoring," signifies the commission of any grievous sin, which idolatry usually led men into; as Mr. Selden hath noted, lib. iii. De Uxore Hebr. cap. 23.

There is some reason to think, there was something magical in the obligation of their children to Molech; and that thereby they consulted with demons about things future or secret: because such spirits are often violently forbidden, after the prohibition of giving their children to Molech; and because they are frequently joined together in other places, as in Deut. xviii. 10, 11; 2 Kings xvii. 19, and xxii. 6. Certain it is, that in aftertimes they did sacrifice children, and cast them into their bowels; as Joh. Geusius hath shown out of Porphyrius, Philostratus, Herodotus, and others. Lib. De Veteribus Humannis, par. i. cap. 17. I will even set my face, &c.] See ver. 3, 5.

Ver. 7. Sanctify yourselves therefore.] Worship therefore God alone; to whose service you are set apart.

Be ye holy.] Keep yourselves free from all idolatry (see ch. xi. 14).

I am the Lord.] See ch. xix. 2, 3, 10, &c.

Ver. 8. Ye shall keep my statutes and do them.] Be governed by these laws, and not by the customs of other people.

I am the Lord which sanctify you.] Separated you to myself from other people, by peculiar laws which I have given you.

Ver. 9. For every one.] Or, if any one; the particle we translate for signifying frequently with, or if.

That curseth his father or his mother.] Reprocheth them with imprecations.

Shall be surely put to death.] i.e. Be stoned. And it made no difference, whether he cursed them when they were alive, or after their death, as R. Levi Barzelonita says, the rule of their doctors was; yet they resolve, that, unless he cursed them by some proper name of God, he was not liable to be put to death, but only to be scourged (Praecept. cclxi.). See Exod. xxii. 17.

His blood shall be upon him.] When the law only
10 And the man that committed adultery with another man's wife, even he that committed adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.
11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.
12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.
13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.
14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

The greatest thing that can be objected against this account of the punishment of adultery, is that which St. John tells us the Jews said concerning the woman taken in the very act of it, "Moses in the law commanded us, that such should be stoned" (John viii. 5). But it may be answered, that this woman was espoused only, and not yet married; and so, by the law, as I observed before, was to be stoned (Deut. xxii. 23, 24). If this seem absurd, that the adultery of one espoused should be accounted a greater crime than of one married (for stoning was a heavier punishment than strangling), it ought to be considered, that the love of those who were newly espoused, was commonly more fervent than theirs who were married, especially among the Jews, who for light causes were wont to be separated from their wives; and therefore no wonder if the adultery of the former was judged a greater crime than of the latter.

Ver. 10. The man that committed adultery, &c.] By the ancient law of Draco and Solon, the husband of the adulteress, if he found them in the fact, might kill them both, or put out their eyes, or stigmatize them; or make the adulterer pay a fine, if he had a mind to spare his life. See Meursius in his Themis Attica, i. exp. 4, 5, and the Leges Attica, set forth by Petitius, lib. vi. tit. 4, where it appears, that it was infamous for the husband to live with his wife after she had committed adultery; and that it was unlawful for her to enter into the public temples, or go dressed in the streets. If she did, anybody might tear off her clothes, and beat her, only not kill her (see S. Petri Comment. p. 440, &c.).

"Shall surely be put to death." It is not left to the husband's liberty, by this law, whether he would spare their lives or not; but the fact being proved, they were both to die for it: only it is not said here what kind of death they should suffer; nor was the same kind of death inflicted upon all that were guilty of this crime; for, if the daughter of a priest played the same part, she was to be burnt (Deut. xxii. 23); and the adulterer to be strangled, as the Jews understand it. If a man lay with a virgin espoused to another man, but not yet married, they were both to be stoned, by the express words of the law (Deut. xxi. 23).

But adultery with a married woman, if we may credit the Jewish doctors, was punished with strangling (see Selden, lib. ii. Depr. of Heb. cap. 2). For when we meet with this phrase, "they shall surely die," it is always meant of death by the sentence of the house of judgment (as they speak), and if the law add no more, they resolved it to be by strangling. If these words be added, "their blood shall be upon them," then, they say, they were to be stoned. This, I observed before; and shall add now, that strangling, as they describe it, was not such a punishment as our hanging the men by the neck; but the criminal being stuck up to the knees in dung, they tied a napkin about his neck, and drawing it hard at both ends, choked him. There was such a thing as hanging men on a gallows (as we speak), but it was after they were dead, and only such as had been stoned; and not all of them neither, but such alone as had been stoned for blasphemy or idolatry (see J ohn. Carpusovius upon Schickard's Jus Regnum, exp. 4, Theor. xiv.).
15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood shall be upon them.

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

the Karaites formed this rule, "after the same manner that men were obliged by a precept in Scripture, the women were obliged also" (Selden, lib. Uxor. Hebr. cap. 5).

That there be no wickedness among you. That others may be deterred from the commissiion of such enormities: for the Hebrew word imports more than ordinary wickedness (see ch. xviii. 17).

Ver. 15. If a man lie with a beast.] See ch. xviii. 23. This death was by stoning, as appears from the next verse.

Ye slay the beast.] Just as they were to destroy, not only the inhabitants of an apostate city, but their cattle also, &c. (Deut. xiii. 15, 16,) to terrify others from committing the like sin; and, as the Talmudists observe, that there might be no memorial left of so foul a crime, by men's pointing at the beast, and saying, There goes the beast that such a man lay with. They might have added, to prevent monstrous births (see Selden, lib. i. De Jure Nat. et Gent. cap. 4). Maimonides gives a good reason, why a beast that killed a man should be slain; as a punishment to the owner, for looking no better after it; but his application of it to this matter seems impertinent (More Nevoch. par. iii. cap. 40). Bochartus's gloss is far better; the beast was killed as an instrument in the crime, just as a forger of deeds is hanged with his pen and counterfeit seals; and a conjurer with his magical books and characters. And this also is useful for an example, though not to other beasts, yet to men: whose concern it is to consider, that if beasts were not spared, who were not capable of sinning, what would become of them who committed such crimes against the known law of God, and the impressions of nature itself? ([Hierozolion. par. i. lib. ii. cap. 16].

Ver. 16. Their blood shall be upon them.] This relates to the man and the woman (mentioned in these two verses), who committed this foul crime; for a beast is not capable of punishment. But, as the canon law speaks, Pecora inde credendum est jussa inerisci, quia nulli flagittio contaminat reipublicam factum memoriam: "it is to be believed, that the beasts which were polluted with such a flagitious wickedness, were therefore commanded to be slain, because they rubbed up the memory of the fact:" which is the very reason given of it in the Mishna, Tit. Sanhedrin, cap. 7. n. 4. And so R. Solomon: "the beast was killed, lest it should be said, There is the beast for which such a woman was put to death."

Ver. 17. If a man shall take his sister, &c.] Whether she was his sister by the whole blood (as we speak), or by half blood only, by the father's side or mother's, he was not permitted to marry her by the law mentioned, ch. xviii. 9. For her nakedness.] It is the same with uncovering her nakedness to lie with her; as it is there expressed, and here in the end of the verse ("he hath uncovered his sister's nakedness"), the sense of seeing being put for that of touching, or any other, in this language.

It is a wicked thing.] A flagitious, or nefarious wickedness, as the Vulgar expresses it. But the Hebrew word chesed signifies sometimes in the prophetic and legal language, indulgence; the Talmudists take these words, as if they came in by a parenthesis, to obviate an objection which might be made, that Cain and Abel married their sisters. True, saith Moses, that was by an indulgence in the beginning, arising from the necessity of things, when there were none but brothers and sisters in the world. But now they shall be cut off in the sight of their people, who marry such near relations. So the Gemara Hierosol. ad Tit. Sanhedrin (see Selden, lib. v. De Jure Nat. et Gent., cap. 8, p. 581). And so the Chaldee paraphrase, ascribed to Jonathan, whose words are these: "it is a filthy thing; but I used an indulgence to the first men by whom the world was to be propagated, until mankind was sufficiently multiplied: after that, whosoever doth any such thing, let him be cut off, &c."

Cut off in the sight of their people.] Publicly put to death (see ver. 10).

He shall bear his iniquity.] i.e. The punishment of it (ch. v. 1). Ver. 18. If a man shall lie with a woman having her sickness, &c.] Here the sentence of death is pronounced upon them; whereas in ch. xv. 24, it is only said, the man should be uncircumcised seven days. Therefore many think in that place he speaks of doing this ignorantly, and here of doing it knowingly. But if the man might be ignorant of the condition she was in, the woman herself could scarce be so; and, therefore, others think, when the fact was altered not at once, they only incurred a legal impurity for a certain season; but when it was publicly known, and proof made of it before a judge, it was a capital crime, because it was done in contempt and despite of the law; otherwise it could not have been so publicly known as to be legally proved. Whether this law obliges in the state of Christian charity, at large discussed by Bishop Taylor (not to mention other writers abroad), in his Doctor. Dubitant. book ii. ch. 2, rule iii. n. 8, and book iii. ch. 2, rule ii. n. 3, &c. Ver. 19.] See ch. xviii. 12, 13. They shall bear their iniquity.] It not being said, they shall die, or be cut off (as in the former cases), it hath made some conclude this sin, being not of so high a nature as the foregoing, was punished only as those that follow (ver. 20, 21), where they that committed them are threatened to die childless.

Ver. 20.] See ch. xviii. 14. They shall die childless.] This is understood by some as if Moses meant they should be put to death, before they could have any fruit of such a conjunction. But most think he only means, that either they should...
21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess have no children; or that their children should not live, but die before their parents; or be looked upon as a spurious issue, and not inherit their estate; which is the sense St. Austin puts upon these words. And Procopius Gazaev also mentions it; and says this was the Roman law about all incestuous marriages. Senean or whom not receiveth the inter liberes, "such issue shall not be reckoned among their children."

Ver. 21.] See ch. xviii. 16.

Ver. 22. Keep all my statutes.] Particularly these concerning the foregoing matters (see ch. xviii. 4, &c.).

That the land—spue you not out.] As it did the former inhabitants (see ch. xviii. 25, 28).

Ver. 23. Ye shall not walk in the manners of the nation.] viz. Of the Amorites, as the Hebrews rightly expound it; for they were the principal nation in Canaan, and extremely given to idolatry. R. Levi Burlamonda extends this to all their customs, Trimming their hair, and such like (Preecept. cefuli), but it seems here particularly to relate to their marriages and idolatry (see ch. xviii. 3).

For they committed all these things.] These words show that the foregoing have particular respect to their abominable marriages and idolatry.

Therefore I abhorred them.] So as to cast them out of their country (ch. xviii. 25). Onkelos translates it, "my Word [Memri] abominated them." Which is a plain intimation of a notion they had in ancient times of more persons than one in the Deity; and particularly here denotes him whom St. John calls the Word. For Memri (Word) plainly signifies a person in this place; and a person of the same essence with Jehovah.

Ver. 24. I have said.] Made you a promise. Ye shall inherit their land, &c.] For he promised to expel the former inhabitants of that country, to make room for them (see Exod. iii. 8, 17, xxiii. 27, 28, xxxiii. 3).

Which have separated you] This may refer either to your fathers before, that they should not live like other nations, because he had, by peculiar laws, as well as by signal deliverances, distinguished them from all the people of the earth; or to what follows, that he had made such a difference between them, and other people, that in their very diet they should not agree with them, much less in the forenamed impurities. For, that the difference of meats was instituted, to keep them from familiar conversation with their idolatrous neighbours, is very evident (as I before observed), and the gentiles themselves took notice of it, and looked upon them as unsociable people upon this very account. Josephus often mentions this objection against them. And Euphrates complains (in Philostratus De Vita Apollon. Lib. cap. 2), "That of old they separated not only from the Romans, but it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people.

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine. From all mankind: for they had invented, Non obstante, "a manner of living that would not let them mix with other people," either at a common table or in their prayers or sacrifices.

Ver. 25.] According to the prescriptions in the eleventh chapter, which are here briefly repeated, to enforce the observation of the foregoing precepts against such incestuous marriages as other nations allowed; their law not permitting them so much as to eat such meat as those nations did; but to account many things, which they freely used, unclean and abominable.

Abominable, &c.] See ch. xi. 43.

Which I have separated from you as unclean.] Forbidden you to eat; and thereby severed you from all other people. Which had this intention in it (among others already mentioned), that this nation, from whom the Messiah was to spring, might be kept pure and sincere; free from all mixture with strange people; unto which nothing contributed more effectually [as an excellent person hath observed] than the difference of meats, which made it not easy for them to contract acquaintance, much less friendship, with other nations. And truly, unless the people from whom the Messiah was to come, had been kept separate from all other nations, either all hope of him would have been lest, or many in every country, to the great hurt and destruction of mankind, would have preferred the people whose they were, by keeping them a people distinct by themselves, it came to pass that all countries theraeabouts were filled with a report, that the Lord of the world should come out of Judea: see Joh. Wagenseil, Confut. Carm. Lipman, p. 364, &c.

Ver. 26. Ye shall be holy unto me.] See ch. xi. 44, xix. 2, and ver. 7 of this chapter.

And have severed you from other people.] The very difference of meats which they used, was a token that God had separated them from other people, to be subject to such rites and laws as he ordained: and hereby also they were so severed from others, as to be kept from the most familiar conversation with them which is injurious, and the more especially by keeping them a people distinct by themselves, it came to pass that all countries theraeabouts were filled with a report, that the Lord of the world should come out of Judea: see Joh. Wagenseil, Confut. Carm. Lipman, p. 364, &c.
27 1 A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

because of men's natural tenderness and clemency towards women." Thus he, More Nevovch, par. iii. cap. 37. Procopius Gazæus's gloss on these words is very pious, but something fanciful; "He that is hardened like a stone to virtue, deserves to be stoned. For magic commits murders, digs up sepulchres, disturbs the souls of men. For magicians are men who corrupt human nature."

CHAPTER XXI.

1 Of the priest's mourning. 6 Of their holiness. 8 Of their estimation. 7, 13 Of their marriages. 16 The priests that have blemishes must not minister in the sanctuary.

1 And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 But he shall not defile himself, being a chief man among his people, to profane himself.

care of his funeral, and see him buried, a priest might do it himself, rather than his body should lie above ground.

Ver. 2. But for his kin.] Here is an exception to the general rule; because it would have been very hard to restrain natural affection from carrying them to their parents, and children, and brethren, and sisters, when they died. Which cases would not often happen, as Maimonides observes in the place before alleged; and they are particularly named, that there might be no mistake, nor any colour to extend this indulgence to relations more remote.

For his mother, and for his father, &c.] If any have a mind to know the rabbinical reasons, why the mother is here put before the father, and, ver. 11, the father before the mother, with such-like things, he may consult Simeon De Muis in his Varia Sacra, p. 366, &c.

Ver. 3. For his sister a virgin,] I see no reason why it should be restrained to his whole sister, both by father's and mother's side (as some of the Hebrew doctors would have it); for, that his half-sister, by either of them, was nigh unto him (as it here follows), it appears by the law about incestuous marriages (ch. xviii. 9).

Which hath had no husband.] To take care of her funeral, which her brother therefore, though a priest, might. It is commonly observed, that there is no mention here of his wife. But Maimonides, with great reason, thinks it was lawful for him to mourn for her; but it was needless to mention her, who, by the law of God, was dearer to him than father or mother. And there is this argument for it: that Ezekiel, who was a priest, is forbidden, by a special command, to mourn for his wife, which otherwise he would have done (ch. xxiv. 16, &c.).

Ver. 4. He shall not defile himself, being a chief man.] But though he might defile himself for such very near relations, yet he might not for the greatest man in the nation, who was not so near of kin to him.

This seems to me to be the easiest and the most natural sense of this verse, by adding the particle lamed (which in the two foregoing verses is put before mother, father, son, daughter, brother, and sister) to bad, i. e. chief man (as we translate it); nothing being more usual than to omit such a particle, which yet must be understood when it hath been often before mentioned. And thus the Vulgar Latin under-
5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their stand it; and the sense is the same, if we take it as our Saxon. Ch. Ver. 5, vi.] Conr was good, (and, "But he shall not defile himself (for any other), being a chief man," &c. As for the marginal translation, I can see no ground for it; and there must be a greater supplement, by adding for his wife; which one cannot well think is here forbidden, as I observed on the foregoing verse. They also who translate it, "a chief ruler shall not defile himself," &c., have still less reason, the whole discourse in this place being concerning the priests.

To profane himself.] He himself, in sacred offices, being the greatest person, would have been profaned, i.e. rendered a common man, if he had annoyed for any but those whom nature had very closely linked to himself.

Ver. 5.] Though they were allowed to mourn for some persons, yet for none after this manner: that is, according to the custom of certain places in Chaldea, as Aben Ezra glosses upon these words. And he might have added also, of the Egyptians; among whose ceremonies we find this in aftertimes, and it is likely it had been very ancient. For Jul. Pinnicus tells us, in the beginning of his book, that in their annual lamentations of Osiris, they were wont to shave their heads, that they might bewail the miserable misfortune of their king, by depriving themselves of the ornament of hair," &c. And he adds, that they did tear their flesh, and cut open the scars of their old wounds, &c. where John, Woeber observes the same out of several other authors. And Plutarch, in his book of Superstition, saith, they generally used in mourning to be shaven; whereas the Hebrews let their hair grow (see ch. x. 6, xix. 27).

Ver. 6. They shall be holy.] Attend to their office, unto which they are peculiarly consecrated; and not, without great necessity, be at any time unfitted for it. For he fadeth not away as the common people do: or rendering themselves incapable to minister unto the Lord; as they were when they were any way defiled.

For the offerings] They attend upon his altar, where the burnt-offerings, peace-offerings, and all the rest were offered.

And the bread of their God, they do offer.] The word and is not in the Hebrew, and the sense will be clearer if it be left out: "the offering of the Lord made by fire," being called the "bread of their God," i.e. his meat, or food. For the altar was his table; and what was burnt thereon was in the nature of his provision; which in the Scripture language is comprised in one word, bread, as in 1 Sam. xiv. 28. And therefore no wonder the sacrifices are here called by that name, and by Malachi his meat or food (ch. iii. 11). Which phrase is used, as the author of Sepher Corei well observes, to keep up the notion that God dwelt gloriously, and kept house among them (par. ii. cap. 26).

Ver. 7. Not take a wife that is a whore.] All incestuous marriages were as much forbidden priests as any other men. But, besides, here are three sorts of persons whom it was unlawful for a common priest to marry, though there was no kindred between them.

God, they do offer: therefore they shall be holy.

7 They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

8 Thou shalt sanctify him therefore; for he is holy.

The fast is a whore; whereby the Hebrew doctors understand, not any one that was a common prostitute, but one that was not an Israelite, or an Israelitish woman, with whom a man had lain, whom it was unlawful for her to marry. Which comprehends not only all such as are forbidden in the eighteenth chapter of this book; but those also in Deut. xxiii. 2, 3 (see Selden, De Successionibus, lib. ii. cap. 2, et iii. cap. 29). Or profane.] A woman was accounted so (as he shows in the same place) who was either descended from such a person, as is before mentioned; or who was born of such a conjunction, as is here forbidden to a priest. And there are those who think it may be understood of one that had been consecrated to a priest's office and died, as she served her body, which she exposed to the worshippers of that deity; who, though she afterwards repented, and became good, yet a priest was not to marry her, no more than an ordinary whore. But the simplest meaning of these three seems to be, that they should not marry one that had prostituted her body, or that had been any way vitiated, though against her will; or was of suspected chastity; or (as it follows) was divorced from her husband.

Neither—a woman put away from her husband.] For commonly women were put away for some fault, as Abarbinel notes; and were presumed not to be such as a priest should desire. To the same purpose Procopius Gazeus. A priest, saith he, should not put away his wife, if she served the Lord, had steadfastly kept her chastity, and was undefiled. For he fadeth not away as the common people do: or rendering themselves incapable to minister unto the Lord; as they were when they were any way defiled.

For the offerings] They attend upon his altar, where the burnt-offerings, peace-offerings, and all the rest were offered.

And the bread of their God, they do offer.] The word and is not in the Hebrew, and the sense will be clearer if it be left out: "the offering of the Lord made by fire," being called the "bread of their God," i.e. his meat, or food. For the altar was his table; and what was burnt thereon was in the nature of his provision; which in the Scripture language is comprised in one word, bread, as in 1 Sam. xiv. 28. And therefore no wonder the sacrifices are here called by that name, and by Malachi his meat or food (ch. iii. 11). Which phrase is used, as the author of Sepher Corei well observes, to keep up the notion that God dwelt gloriously, and kept house among them (par. ii. cap. 26).

Ver. 7. Not take a wife that is a whore.] All incestuous marriages were as much forbidden priests as any other men. But, besides, here are three sorts of persons whom it was unlawful for a common priest to marry, though there was no kindred between them.
offereith the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy.

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes:

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God: for the crown of the anointing oil of his God is upon him: I am the Lord.

13 And he shall take a wife in her virginity.

For I the Lord, which sanctify you, am holy.] 1, who have taken you to be my peculiar people, excel in all perfections; and therefore require persons of extraordinary sanctity to minister unto me.

Ver. 9. The daughter of any priest, if she profane herself.] The Hebrew doctors understand this of one married, at least espoused. So Aben Ezra and R. Sol. Jarchi say expressly, "Our rabbins confess with one mouth, that one not espoused is not concerned in this law" (see Selden, lib. 1. Uxor. Hebr. cap. 6, and lib. iii. cap. 33, p. 488).

She shall be burnt.] Which was the sorest punishment among the Jews (see ch. xx. 14), and was not inflicted upon other persons, in this case (who were barely stoned, Deut. xxii. 14), but only upon the daughter of a priest, from whom greater virtue was expected. But if the witnesses of this fact were convicted of perjury by other credible witnesses, produced by the woman or her father, then both her husband and her, and these false witnesses, suffered the same punishment that she should have done (see Selden, lib. iii. Uxor. Heb. cap. 1, p. 321).

Ver. 10. He that is the high priest.] Hitherto the laws given in this case concern the common priest: now follow those by which the high-priest was to govern himself, who was under peculiar laws more strict than the rest.

Upon whose head the anointing oil was poured, &c.] He having a peculiar consecration different from the rest, by pouring the holy oil upon his head, and clothing him with the most glorious robes (see ch. viii. 7, 8, &c.), was in all reason to distinguish himself, more than his brother, and therefore was subject to these laws.

And that is consecrated.] In the Hebrew the words are, whose head is filled; as it was with the fat and the right shoulder of the ram of consecration, &c., by which he was hallowed to minister in the priest's office (Exod. xxix. 22—24).

To put on the garments.] To be high-priest.

Shall not uncover his head.] Rather, shall not let his hair grow neglectted without trimming; as the manner was, in token of mourning. So Onkelos and Jonathan, and a great many more (Selden, lib. ii. De Sucessione in Pontificatum, cap. 5, p. 335), and what I have noted upon the tenth chapter of this book, ver. 6.

Nor rend his clothes.] Another token of mourning which he was to forbear; though the Talmudists will have it, that he might rend his garments at the bottom, about his feet, but not at the top, down to his breast; as P. Cunaeus observes out of Mass. Horajoth, lib. ii. de Rep. Hebr. cap. 5. Before his anointing and consecration, and putting on the holy garments, it was not unlawful for him to attend the funeral of his father; and therefore Eleazar was present when Aaron died (Numb. xx.), being as yet in a lower ministry, and not completely advanced to the office of the high-priest, but only declared Aaron's successor by putting on his garments (see ch. x. 6).

Ver. 11.] He might not go into the house, where the body of his father or mother lay dead, which was permitted to the inferior priests, ver. 2, &c., and, consequently, he was not to make any external signs of mourning for son or daughter, brother or sister.

Ver. 12. Neither shall he go out of the sanctuary.] If he was there when he heard of the death of his father or mother, he was not to stir out from thence till he had finished his ministry (see ch. x. 7). For he had a little house (after the temple was built) within the precincts of it, where he commonly remained all the day-time, which was called lishcath Cohen gadoth, "the parlour of the high-priest:" as Cunaeus observes out of Mass. Middoth, lib. ii. De Repub. Hebr. cap. 3. At night he went to his own dwelling-house, which was in Jerusalem, and nowhere else; there he might perform all the offices of a mourner, except those which are here forbidden; and the people came to comfort him (as Maimonides relates in his treatise on this subject), and, sitting upon the ground, while he sat in his chair, at the funeral feast, they said, "Let us be thy expiation" (i.e. let all the grief that is on thee fall upon us) unto which, he answered, "Blessed be he that cometh in the name of the Lord," as their words are reported in Sanhedrin, cap. 2, n. 1.

Nor profane the sanctuary.] By preferring his affection to the dead, before the service of God in the sanctuary: or, by returning thither to his ministry, when he had been defiled by the dead; which had been a great profanation: for he that touched a dead body was unclean seven days (Numb. xix. 11, 12).

For the crown of the anointing oil—is upon him.] Some supply the word and between crown and anointing oil; and so make two reasons why he should distinguish himself from all other men: first, because the holy crown, as it is called (Exod. xxix. 9), which had the title of the high-priest in it (Exod. xxviii. 36), was set upon his head; and his head also was anointed with the holy oil (Exod. xxi. 23, 30), whereby he was, in a special manner, consecrated to the service of the Most High. But there is no need of this; for the anointing oil itself was that which sanctified him to his office, and was poured on him after the holy crown was set on his head (Lev. xii. 9, 12); and so these words may be translated, "the consecration (for so the Hebrew word nezer signifies) of the anointing oil of his God is upon him." That is, he must remember he is solemnly devoted unto my ministry by that anointing; and therefore must not leave it to attend any other.

I am the Lord.] Whose servant he is by a peculiar obligation.

Ver. 13. He shall take a wife.] From the word with, in the singular number, the Talmudists generally conclude that polygamy was not allowed to the high-priest, who was to have but one wife at a time, though other men were permitted to have more (see Selden, lib. iii. De Sucessione in Pontif., cap. 2, p. 297, and Uxor. Hebr. lib. i. cap. 8). If he did take another, he was to give a bill of divorce to one of them before the great day of expiation; or else he was incapecably
14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.  
15 Neither shall he profane his seed among his people: for I the Lord do sanctify him.  

to perform the offices of it; as P. Cunaeus observes in the plectra forenamed out of Ionia. But if his wife died, it was not unlawful for him to marry again, as Tertullian fancied from this very place (lib. de Monogam. cap. 7, and Exhort. ad Cast. cap. 7).  

In her virginity.] And not so much as espoused to any other person. Nor was any sort of virgin thought fit for his wife; but only one that was newly come out of her minority, and had not yet attained to her full puberty; as Maimonides explains the sense of their ancient doctors. See Selden, lib. i. Uxor. Hebr. 7; where he observes also, that this is to be understood of the high-priest after he was in his office; for if he had married a widow before he was high-priest, he was to keep her, and not put her away when he was advanced to his dignity. But this allots the high-priest. This law obliged all the common priests, who were to marry none but virgins; as they are persuaded from Ezek. xlv. 22. And no less a man than Hugo Grotius seems to be of this opinion, both here and in his book, De Jure Belli et Paeis (lib. ii. cap. 5, n. 9), in his Annotata to that section. But the Hebrew doctors are all of a contrary mind, and say, Josephus and Philo: as Mr. Selden observes, in his Addenda to the seventh chapter of his first book Uxor. Hebr.; and lib. ii. De Success. in Pontif. cap. 2, p. 208. And so Cunaeus also in the place forenamed, speaking of this very law, "Non enim Sacerdotibus positas eadem lex fuit; quippe viduum illi rite duxerunt." Keil. But argues, a later mode of interpretation, that Joh. Wagensberg hath more truly confuted this opinion. which he hath shown Grotius was singular; for, besides that Ezekiel there supposest thou might marry the widow of a priest, it is evident both from Jewish and Christian interpreters, that the state of things under the law is not to be measured by what the prophet Ezekiel saith concerning the future temple and priests family by such mixtures as have been mentioned; but I rather think it to be a new precept (as the Vulgar Latin takes it), that as he might marry none but of his own people, i.e. an Israelite; so among his people he should not match with a vulgar person, but with one nobly born; for that was the way to preserve the dignity of the priestly state; whereas those all these was his aim.  

I the Lord do sanctify him.] I have separated him to myself, for a special and most holy service; for which reason he was to distinguish himself from other men, even in his marriage, to make them the more reverence the Lord whom he served. Upon this account it was that many constitutions were made by the elders, forbidding him to marry any other people; whereas they intended to advance his honour. For instance, he was forbidden to go into the public baths, or to feasts. If he would visit any that mourned, he was to be attended by other priests. He was obliged to cut his hair every week, but never to shave with a razor; to be in the sanctuary every day, and to go home not above twice in a day; to have but one wife at a time; and going into the temple to have three other priests with him, &c. So Maimonides in Celi Mikkdash, cap. 8.  

Ver. 16.] Upon this occasion God gave some other precepts concerning the priests who were to wait upon him in his house and at his table.  

Ver. 17. Here beginning forthwith of marriages such as would have been a dishonour to the priesthood, had they been permitted, he now forbids any to serve at his altar, who had the least blemish in his body; for that would have disparaged his divine service. Whosoever he be of thy seed] Whether high-priest or the common priests.  

In their generations] In future ages as well as the present.  

That hath any blemish,] From these general words the Hebrew doctors conclude, that not only the particular blemishes afterwards mentioned made them incapable to minister, but all other whatsoever which appeared in the body; of which these here named are but a specimen or example. So Maimonides, in Biath Hamikdash, whose words are, "the blemishes expressed in the law are propounded for examples of the rest," which they reckon to be in all one hundred and forty-two, accounting only those which openly appeared, and not those which were inward, in the kidneys, bladder, or bowels; because there are no examples of such in the particulars which here follow. They are divided by the doctors into three classes: such as made beasts unfit to be offered (ch. 514 LEVITICUS.
For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous.

Or a man that is brokenfooted, or broken-handed,

20 Or crookback, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a

inequality of those members that are pairs: as when one of a man's eyes, or ears, or legs, was bigger than the other.

Ver. 10. Brokenfooted.] Though a man did not halt, yet, if his foot was so broken that it looked deformed, he was incapable to minister to the Divine Majesty; because it rendered him contemptible in the eyes of the people; at least not so graceful as the servants of the Most High were to be.

Brokenhanded.] Any fracture in the hand made a man more remarkably unfit than the foregoing blemish; because by this part all the Divine offices were to be performed.

Ver. 20. [Crookback.] The Hebrew word gibben properly signifies bent-backed; whether the bunch came from the luxurion of the back-bone, or from a swelling in the flesh.

A dwarf.] Who, besides that he looked despicably, was not able to reach up to the altar. The marginal translation may be justified from the Hebrew; for dok in that language signifies lean, or slender: but then the meaning must be, one whose flesh was wasted by a consumption. The Vulgar took it for one bleary-eyed; and the LXX. also thought it signified some disease in the eyes, if the Complutensian edition be right, where this word is translated ἵππος τοῖς ὀφθαλμοῖς. But other editions leave out the two last words; and it is uncertain what ἵππος signifies; but it might be, likely some ill-favoured spots or pustules in the face.

Blemish in his eye.] The Hebrew words tabaddul beeno signify one that hath a confused spot in the eye; which is called by the Chaldee paraphrasts, and by the Talmudists, chiliez and chaluzim, which is the very same with the Greek word σκαμνη, importing a concretion of a white humour (like to a hailstone), σκαμνη to σκαμνη, as Ephnean speaks, and Galen also (see Bochart, in his Hierozoineon, par. ii. lib. v. cap. 9). But this spot did not make a priest incapable to minister (as Selden observes, in the place above mentioned), unless it was a little prominent, which made the blemish more apparent.

A scurvy, or scabbed.] If of these words signifies a dry scurf or scab, the other a purulent.

His stones broken.] Is burnt, or hath a rupture, as some expound it. The LXX. translate it μωρόπως; which Procopius Gazeus understands an hernaphro-

A dwarf.] This general repetition is a farther confirmation, that all apparent blemishes of the same kind with these here particularly mentioned, made a man incapable to officiate at the altar. And, in the first place, the Hebrew doctors reckon five in the ears, besides the want of them: an example of which Josephus gives in the story of Hyrcanus the high-priest, whose ears Antigonus cut off, that, if he should return again, he might not resume his office (lib. i. De Bello Jud. cap. 11).

He hath a blemish.] This general repetition is a farther confirmation, that all apparent blemishes of the same kind with these here particularly named, excluded them from ministering at the altar. And there being some of them that were permanent, or perpetual (as the example of Barzilai, and others that were transient, which remained but for a time; no man that had a
blemish; he shall not come nigh to offer the bread of his 
God.
22 He shall eat the bread of his God, both 
of the most holy, and of the holy.
23 Only he shall not go in unto the vail, nor 

blemish, though only of the latter sort, was to minis-
trer at the altar till it was gone.

He shall not come nigh] 1. e. The offerings made by 
fire before mentioned, which are here plainly repre-
sented as the meat that was served up to his table (see 
ver. 6). If any of them did presume to offer at the 
altar, there were different effects of their contumacy, 
according to the different sorts of their blemishes, 
which the Hebrew doctors divide into three classes, 
as I observed ver. 17. If any man having a blemish 
of the first sort ministered, it profaned the very sacri-
fice which he offered, and he was to be scourged. 
The second sort did not vitiate the sacrifice, but the 

priest was to undergo the forenamed punishment. 
The third sort was so incon siderable, that neither of 
these effects followed, upon his ministering who was 
blemished by them; as Mr. Selden observes (lib. ii.
De Success. in Pontif. cap. v. p. 234).

Ver. 22. He shall eat the bread] But, though such a 

priest might not offer any sacrifice, yet he might 
eat with his brethren of that part of the sacrificers 
which was given to them for their portion, which no 
man in his uncleanliness might do. Therefore these 
natural infirmities were not legal impurities, but only 
incapacities (as we speak) which disabled them from 
the performance of service.

Here again the sacrificers are represented as 
the provision made for the Divine Majesty (see ver. 6, 21).

Both of the most holy.] Such were the meat-offer-
ings (ch. ii. 3, vi. 17), the sin-offerings (ch. vi.
25, 26), and the trespass-offerings (ch. vii. 1), see 
ch. xiv. 13. The shew-bread also was a most holy 
thing; and all such were to be eaten only by the 
male of the priest's family, in the holy place (Numb.
xviii. 9—11, &c.).

Of the holy.] Such were the wave-breast and the 

heave-shoulder of the peace-offerings (ch. vii. 33, and 
x. 14), and the first-fruits, and the tithes. But, though 
the peace-offerings of particular persons were among 
the less holy things, yet the peace-offerings of the 
whole congregation were most holy (see ch. xxviii. 20).
Ver. 23. Only he shall not go in unto the vail.] He 

was not to enter into the sanctuary to burn incense, 
or to trim the lamps, &c.

Nor come nigh unto the altar.] No, nor go to the 

altar of burnt-offering, which was in the court of the 

Lord's house; but he was to sit in the wood-room, 
where he was employed in picking out all the wood 
which had any worms in it, that it might be laid 
aside, and not carried to the altar, as Maimonides 
and others relate. He had also another employment (see 
ch. xiii. 9). If any man were so presumptuous, or so 
forgettable, as to minister notwithstanding the manifest 
blemish which was upon him, he fell under censure, 
and was punished according to the degree of his 
offence (as I observed before (ver. 21), out of Mr. Sel-
den, who hath, in the place there mentioned, handled 
this more accurately than I thought it needful for me 
to do.

That he profane not my sanctuaries:] That he might 
not make others think meanly of the service of God; 
and consequently of God himself; who would have 
men, in their greatest perfection, minister unto him, 
to preserve in people's minds a sense of his most 
excellent being, unto whom they ministered. For 
which reason all the foregoing prohibitions were 
given against marrying such persons as had been 
viti rated, &c., and against mourning for the dead, 
that they might not "profane the name of their God" 
(v. 6), by doing as vulgar people did, or making 
themselves incapable to minister unto God, as they 
were when they were defiled. And thus Maimonides 
discourses upon this subject (More Nevoch. par. iii.
cap. 45). "God commanded his ministers should 
wear precious apparel, and that none should be 
admitted to the ministry who had any defect in his 

body; nay, who were deformed and ill-favoured 
reserved; because the vulgar do not judge 
according to men's true worth or beauty (which lie in 
the soul), but according to their outward appearance, 
in the comeliness of their bodies, and the richness of 
their garments; and therefore the end of all these 

things, was that God's house might be had in due 

honour and reverence." 

My sanctuaries.] This word, in the plural number, 
relates to the two parts of the sanctuary; the court 
where the altar of burnt-offering stood (which was a 
holy place) and that which was properly called the 
sanctuary, wherein the altar of incense was; into 
neither of which a priest that had any blemish might 
enter; as was said before.

I the Lord do sanctify them.] I have set apart both 
those places for my service; and therefore, no man 
with a blemish shall be admitted into them, to per-
form any holy office there; yet they might come into 
the court, to eat with their brethren of holy things, 
but not in their priestly garments, which it was not 
lawful for them to use.

Ver. 24. Moses told it] They were all acquainted 
with these laws, because they were all concerned the 

service of God should be administered acceptably 
unto him.

CHAPTER XXII.

1 The priests in their uncleanness must abstain from the holy things. 6 How they shall be cleansed. 10 Who of 
the priest's house may eat of the holy things. 17 The sacrifices must be without blemish. 26 The age of 
the sacrifice. 29 The law of eating the sacrifice of thanksgiving.

1 And the Lord spake unto Moses, saying, 
2 Speak unto Aaron and to his sons, that they 

separate themselves from the holy things of the 
children of Israel, and that they profane not my 

have a blemish, might eat of the holy things, yet he 
would have them know, that neither they, nor such 
as were unblemished, should presume to do it in their 
uncleanliness.
holy name in those things which they hallow unto me: I am the Lord.

3 Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence: I am the Lord.

4 What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.

8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the Lord.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them.

10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

May take uncleanness] See ch. xv. 7. Whatever uncleanness he hath] Suppose the lespy (ch. xiii. 45). These are two such fountains of uncleanness, mentioned.

Ver. 6. Shall be unclean, &c.] So the law was in the forenamed cases; as appears by the places above mentioned.

Ver. 7. When the sun is down, he shall be clean.] Having washed his flesh with water.

Shall afterward eat of the holy things.] God was so gracious, as not to keep a priest any longer in a state wherein he should want his necessary or comfortable sustenance.

Ver. 8. That which dieth of itself, &c.] This was forbidden before to all the Israelites (ch. xxii. 15), but made a priest no longer unclean than an ordinary man, because of the foregoing reason.

I am the Lord.] Who will have my ministers pure from all such pollutions. The remainder of which were, the uncleanness of the water of separation, as Maimonides speaks, ch. xix. 21, and of the great sacrifice of expiation, ch. xvi. 28, and of a menstruous woman, ch. xix. 9, and of a woman in childbed, ch. xii. 2. But nothing made men so unclean as the dead body, which is not only that head that touched it for seven days, but all that came into the house, and every thing that was in the house, where he died (Numb. xix. 11, 14), which was the reason of the foregoing law, that the high-priest should not go in to the dead body of his father or mother; nor any inferior priest be defiled for any, but their near relations (ch. xxxi. 1, 2, 11).

Ver. 9. Keep mine ordinances.] Observe this constitution, because I, who am their Lord, make it.

Lest they bear sin.] Be punished if they break it. Die therefore.] As Nadab and Abihu did; who presumed to break another law about holy things.

If they profane it!] By eating of the holy things in their uncleanness. The Lord doth justify them.] Separate them to my service; and by such constitutions teach them carefully to avoid all pollutions.

Ver. 10. There shall no stranger eat of the holy thing.] The holy thing here mentioned is that before named (ch. x. 13); and by a stranger he doth not mean one of another nation, but one that is not of the seed of Aaron, nor is not one of his family; for the word in the Hebrew is not nechir, which properly signifies a stranger as is not an Israelite, but zor, which signifies any one to whom a thing doth not belong; as holy things did not to those who were not at least part of the priest's family, though not of his race. For, that such might eat of them who were 2 X
11 But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 ¶ And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

not of their race, provided they belonged to them as a part of their family, appears from the next verse.

Sojourner of the priest.] Who boards with him (as we now speak), or dwells in a part of his house (as some understand it), but hath a distinct family.

Hired servant.] Such were those who served by the hire of their service. Ch. xxi. 20, and after that they might dispose of themselves as they pleased.

Shall not eat] None of these might eat of the priest's portion (ch. x. 14; Numb. xviii. 11), because they were not members of his family.

Ver. 11. But if the priest buy any soul (i. e. person) with his money.] There were those of their own nation, who, by poverty, were compelled to sell themselves, or their children (ch. xxv. 20), and others they bought of other nations (ver. 44, 45, &c.), who, becoming proselytes to the Jews' religion, were permitted to eat of the priest's meat, because they became part of his family.

He that is born in his house.] They that were born of such purchased servants were their master's goods, and such a part of their family, that they left them to their children who succeeded them; and therefore, they also were allowed to eat of the meat of the priest.

Ver. 13. Married unto a stranger.] Unto one that is not of the family of the priests. She may not eat of an offering.] She lost her right to eat of any offering, when she did partake of while she remained a part of her father's family; for that entitled persons to this privilege; insomuch, that a priest taking a wife out of another family, she might eat of them, because she was one with him, and therefore had more right than a servant. But for the same reason, a priest's daughter, married to a stranger, might not eat of them, because she was gone out of his into another family.

Ver. 13. Be a widow, or divorced, and have no child.] If she had any children, they and she made another family; and they being begotten by a father who was not a priest, had no right to eat of the priest's meat. But if she was left without children, then she was accounted still one of her father's family, provided she returned (as it follows) to live with him.

And is returned unto her father's house.] To be a part of his family, as she was before she married (ch. x. 14).

She shall eat of her father's meat.] Have the same privilege she had when she was a virgin.

Newczas.] This seems, as I said, particularly to relate unto her children, if she had any; who, being begotten by one of another family, were looked upon as strangers (see ver. 10).

Ver. 11. If a man] Who hath no right to them.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the Lord.

16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the Lord do sanctify them.

17 ¶ And the Lord spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will offerings, which they will offer unto the Lord for a burnt offering;

Eat—unwittingly.] Not knowing it to be a holy thing.

He shall put the fifth part thereof unto it.] Besides his sacrifice which he was bound to offer for his trespass (see ver. 15).

Give it unto the priest with the holy thing.] He could not give the priest the holy thing which he had eaten; but the meaning is, that he should make satisfaction for the wrong he had done to him, by paying him the true worth of the thing, and the fifth part more of its value (see ver. 16).

Ver. 15.] This seems to refer to the persons before named, none of which should presume to profane sacred things, by eating them when they did not belong to them. The priests seem also to be concerned in it, who were not to suffer them to eat such holy things; as it follows in the next verse. Or, if it entirely relate to the priests, the meaning is, they should not profane holy things, by eating them in their uncleanness (ver. 9). And one reason was, because the children of Israel, whose offerings these were, might be discouraged from bringing them to the Lord, when they saw them so profaned.

Ver. 16. Or suffer them] i. e. The people.

To bear the iniquity of trespass, &c.] To fall under the punishment which God will inflict for their trespass, in eating things which do not appertain to them. The marginal translation refers this also wholly to the priests, in this manner, "Or lade themselves with the iniquity of eating things that are profaned, and have committed such things, viz. in their uncleanness, and with such persons (it may be added) as ought not to eat of them. I the Lord do sanctify them."

These words seem to justify this last inter pretation (see ver. 9).

Ver. 17.] The following laws, no doubt, were delivered at the same time with the former: because they still concern the same matter.

Ver. 18. Speak—unto all the children of Israel.] For they were all concerned in the perfection of the sacrifices, as they were in the perfection of the priests that offered them (see ch. xxi. 24).

Whatsoever he be] The Hebrew doctrors say, that the phrase ish, ish (man, man, i. e. any man), is here used as it was ch. xviii. 6, to show that gentiles are comprehended under this law as well as Jews; as Mr. Selden observes out of the Gemara Babylon, Tit. Cholin (see lib. iii. De Jure Nat. et Gent. cap. 4. p. 289).

Strangers in Israel.] They understand by strangers in Israel, such as they called "proselytes of the gate;" i. e. such as were recognised, and had renounced idolatry, and joined themselves to the God of Israel. R. Levi ben Gersam takes perfect proselytes to be here meant (whom they called "proselytes of righteousness"), yet not excluding the other.
19 Ye shall offer at your own will a male without blemish, of the beees, of the sheep, or of the goats.

20 But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish his vow, or a freewill offering in beees or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord.

Which he calls elsewhere eximii, singled out as most excellent (lib. iv. Georg. ver. 550).

"Quatuor eximios prestanti corporea tauros."

And, that they might be such, there was probatio victimarum, proof made of sacrifices, as Pliny speaks, following cap. viii. of this chapter. And Dr. Lightfoot gives a large account of it in his Temple Service, ch. 8, sect. 4.

Ver. 19. Ye shall offer at your own will] So these words are commonly understood; that the sacrifices both of the Jew and gentile, should be spontaneous, as well as without blemish; though they will bear another sense, as I observed, ch. i. 10.

A to male.] See ch. i. ver. 3, 10. All burnt-offerings were to be males; though peace-offerings might be females (ch. iii. 1, 6), and so might sin-offerings also (ch. iv. 32), but all without blemish. For, as God accepted only some kind of creatures (viz. beees, sheep, and goats, and no other of the herd), so he would have a choice to be made out of them, of the very best; as had been often before directed.

Ver. 20. Whosoever hath a blemish, that shall ye not offer.] This general rule is here repeated, because he is going to specify what creatures they should account blemished.

It shall not be acceptable] This seems to justify the exposition which I said might be given of that phrase in the foregoing verse, of your own will, or for your acceptance (see upon ch. i. 3).

Ver. 21. Whosoever offereth a sacrifice of peace offerings] Which were either to obtain blessings, or to give thanks for them when they were obtained.

To accomplish his vow.] It was usual to make such vows, for procuring from God what they desired, when they undertook a journey, or went to sea, or were sick, or in any danger, &c., an example of which we have in Jonah i. 16, where we read, the mariners in a storm offered a sacrifice to the Lord, and made vows; i. e. they vowed a sacrifice to God (for they could not sacrifice on ship-board), when he had brought them to a safe port. And so Cicero speaks of certain mariners, who being tossed in a tempest, vowed, if they gained their haven, Ei Dee, qui ibi esset, se vitulum immolaturas; "they would offer a calf to the god of that place." And Homer, in like manner, brings in the mother of Tlemachus, vowing perfect hecatombs unto all the gods, if she might obtain her desires (Odys. xvii. ver. 59).

Freewill offering.] This also was a peace-offering for obtaining blessings; not when they were in distress, I suppose, but in general to procure God's favour to them and theirs.

In beees, or sheep.] And likewise goats; for all these were allowed in peace-offerings (ch. iii. 1, 6, 12).

It shall be perfect to be accepted:] That was accounted perfect which wanted none of its parts, nor had any defect in any of them. The heathen themselves did not think any other would be accepted, and therefore made a careful choice of their sacrifices: as appears by those words of Virgil, lib. iv. Aeneid. ver. 57.

"Ec Mactani lectas de more bidentes."
23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

26 ¶ And the Lord spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under his altar (see Grotius, lib. i. De Jure Belli et Pacis, cap. 1, sect. 16, n. 3).

Ver. 25. Any thing superfluous] This word we had before (which we translate superfluous), ch. xxi. 18, but it properly signifies the inequality and disproportion that there is between these parts that are pairs, as the eyes or legs: and particularly when one of them exceeds its just bigness, e. g. when one leg is longer than it should be.

Lacking in his parts.] This word signifies just quite the contrary to the other; when one part is less, and more contracted than it should be; one leg supposed shorter than ordinary. So all the Hebrews understand their words, particularly Onkeles and Jonathan.

Ver. 26. The Lord spake unto Moses. A very learned person of our own takes these words for an exception to the foregoing general rule; that such defects as these two should not hinder the acceptance of a beast for a freewill offering, though not for a vow; and it must be acknowledged, that is the most plain and simple sense. But the Jews, as he observes, parted the foreleg from the carcase, supposed the otherwise, and will not have this offering to signify the sacrifice of such things at the altar, but the giving them to the priest for some sacred use; to be sold, for instance, for the reparation of the temple, for which they were accepted (see Dr. Ottram, lib. i. De Sacrificiis, cap. 9, n. 27).

Ver. 27. For a vow it shall not be accepted.] Freewill offerings were much different from vows, there being no obligation upon them to offer the former, as there was to offer the latter; and a less perfect creature would be accepted in the one case, though not in the other.

Ver. 28. Bruised, or crushed, or broken, or cut.] That is, as the Hebrews interpret it (and so do the LXX. and the Vulgar), any beast whose testicles were compressed or bruised, &c. for these four, they used to castrate a lamb (for instance) and make it wether; and so they did with kids and calves, as Bochart observes out of Aristotle and others, in his Hierozoicen, par. i. lib. ii. cap. 46.

Neither shall ye make any offering thereof in your land.] The word offering is not in the Hebrew, and this passage may be thus exactly translated, "neither in your land shall ye make, or do." So the LXX.: the sense of which the vulgar expresses by adding the word this, i.e. the forementioned castration, either by compression or contusion, or any way; for Josephus saith, it was unlawful among them to geld any creature; which was prohibited to keep them from doing so; and the beasts were absolutely male. And these words suggested as much, being thus translated, "Neither in your land shall it be done" (see Selden, lib. vii. De Jure Nat. et Gent. cap. 3, p. 799).

Ver. 29. Neither from a stranger's hand.] By bennecher, "the son of a stranger" (as it is in the Hebrew), who is called (ch. xxv. 47) "a stranger and sojourner" (viz. a gentile that dwelt among them), is meant a pious man of another nation, who had renounced idolatry, and abstained from blood, and observed the rest of the precepts of the sons of Noah (as they called them), but was not circumcised, which would have obliged him to the whole law of Moses. Such persons, being worshippers of the true God, were permitted to bring him sacrifices to be offered at
CHAPTER XXIII.

1 The feasts of the Lord. 3 The sabbath. 4 The passover. 9 The sheaf of first fruits. 15 The feast of Pentecost. 22 Gleanings to be left for the poor.

33 The feast of tabernacles.

1 And the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.

Ver. 30. The same day, &c.] Because he had said before (ver. 30), and now repeats it again in the conclusion of this verse, I am the Lord: to whom they owed obedience; especially when he required they should reverently use all holy things.

Ver. 32. Neither shall ye profane my holy name:] This may refer either to what goes before (that they should not make him and his service contemptible, by offering such things as were defective, &c.), or be taken as a precept by itself. And then the name of God was profaned three ways (as Mr. Selden observes), besides the most grievous of all, by blasphemy. Either when a man, for fear of death, violated the Divine law; or when he contemptuously and wantonly broke any precept; or when a man of great note, for knowledge and piety, gave a scandal to others by doing such things, as were not perhaps directly against the law, yet made him lose all his authority (see lib. ii. De Jure Nat. et Gent. juxta Disi. Hebr. cap. 10).

But I will be hallowed] Either by the observation of his laws, or by punishing those who transgressed them: for so this phrase is used, ch. x. 3.

I am the Lord which hallow you.] Have separated you to myself, as a special people from all others, by laws different from theirs, and more excellent.

Ver. 33. That brought you out of the land of Egypt.] And moreover distinguished you from all others, by singular benefits; particularly by delivering you from the most grievous slavery, that I might make you a happy people.

I am the Lord.] When you remember my benefits, remember I am your sovereign, who expect your obedience.

Then it shall be seven days under the dam, &c.] They were not fit for food when they were not seven days old, and therefore not for sacrifice; which was the bread or food of God, as it is called, ver. 25, but this hath been sufficiently explained before, Exod. xxii. 30. I shall only add, that I have since observed that P. Cursus hath briefly expressed the sense of Maimonides, which I there represented (lib. iii. De Republ. Hebr. exc. 5), and that the gentiles were so far from offering creatures so young, that they thought them fittest for sacrifice when they were two years old; as appears from the words of Virgil before mentioned.

"Mactant lectas de more bidentes." Where Servius saith that bidentes were so called, because they were bieenes, two years of age; for it was not lawful to sacrifice those that were younger, nor those that were older.

Ver. 28. Whether it be cow or ewe, &c.] Lest the young one, saith Maimonides, should happen to be killed before the dam; which would have given the greater grief to her (More Nevech. par. iii. cap. 48). Any thing that looked like cruelty, therefore, was by this law banished from among them; for they might not so much as kill both the young and the dam on the same day, to offer them to God himself; of which he is here speaking.

Ver. 29.] He had mentioned freewill-offerings and vows before (ver. 21), and now briefly touches upon the third sort of peace-offerings (see ch. vii. 15, 16). Offer it at your own will.] Male or female; of the herd, or of the flock (ch. iii. 1, 7, 12). Or the meaning may be (as hath been often said), he shall offer it in such a manner as that it be accepted (see ch. i. 2).
3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.

4 ¶ These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at even is the Lord's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

easily translates these words in this manner: "The assemblies of the Lord (for the word concerning is not in the Hebrew) which ye shall proclaim for holy convocations, these are my assemblies" (see Religious Assemblies, ch. ii.). All that can be said for our translation is, that the day of atonement being a day of rest from all labour, it may go under the name of a feast, in opposition to working days.

Ye shall proclaim [Ver. 3. Six days shall work be done.] They were allowed all these for any sort of business, wherein they pleased to employ themselves.

Seventh day is the sabbath] See Exod. xx. 9, 10, xxxi. 15. This was the greatest of all solemnities appointed for assemblies, returning once every week; and therefore is set in the head of all the rest; from which it seems to be distinguished (ver. 37, 38). And accordingly in the next verse, having here mentioned this as a day by itself, he begins to reckon the feasts or assemblies of the Lord. And the reason why this day was made a Sabbath of rest, was, because God himself then rested from his works. In memory of which they were to keep this day free from all labour, that they might keep the feast of the world's redemption in their minds: or, as Maimonides phrases it (More Noevoch, par. ii. cap. 113), "a belief that nothing is coeaneous with God." Whence that saying of theirs (mentioned by Aben Ezra), "whosoever doth any work upon the Sabbath-day, denieth the work of the creation."

Ver. 5. In the fourteenth day] See Exod. xii. 18. [It even] See Exod. xii. 6.

Is the Lord's passover.] See Exod. xii. 27.

Ver. 6. The fifteenth day— is the feast of unleavened bread, &c. That is, then the seven days of eating unleavened bread were to begin (Exod. xii. 15).

Seven days ye must eat] See Exod. xii. 19, 20.

Ver. 7. In the first day] Exod. xii. 16.

Ye shall do no servile work therein.] Such days as these were not observed so scrupulously as the seventh day of every week, on which (as I observed before) they might not boil nor bake, i.e. prepare their meat; which on this day was allowed, as appears from the place last named in this verse. Nor might they stir out of their place, i.e. take a journey on the Sabbath (Exod. xvi. 29), but on this day they might: as appears from Deut. xvi. 7, where, having sacrificed the passover and eaten it on the fourteenth day at even, they have leave given them to go home the next morning, which was the first day of unleavened bread. For on this very day, betimes in the morning, they came out of Egypt, and travelled from Rameses to Succoth. By servile work, therefore, we are to understand their ordinary labours on other days, from which both they and their servants were to abstain on this day: which it was the custom of all...
8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation; ye shall do no servile work therein.

9 And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say

nations to forbear, upon such great solemnities, as Strabo informs us (lib. x.), where he saith, κοινον τοιτο και τω Πολεμω και Βασιλεωι ειτε, το τας οροποιαι μετ των ανθρωπων περιηγας, "this is common both to Greeks and barbarians, to keep their holy days, with a festival remission of their labours."

Ver. 8. Ye shall offer an offering made by fire unto the Lord seven days. These were not merely idle times, but days for divine service; about which there is a particular direction given afterward (Numb. xxviii.), from the nineteenth to the twenty-fifth verse), where the sacrifices for every one of the seven days are prescribed. And though there is no mention of any particular work of the moral service of God upon these days, it was more than the spirit of that sanctification of the Sabbath day), yet the Jews did not so blind, but that they were able to perceive the spiritual service of God, by prayers, and praises, and hearing the law, and meditating upon God's works, was required on these days, especially on the Sabbath: which appears from Josephus and Philo, and divers others of their later times.

Seventh day is an holy convocation.] Exod. xii. 16. Ye shall do no servile work therein.] It was to be observed as the first day of the seven, that the feast might conclude as it began.

Ver. 9.] Though the following could not be yet practised; yet he would have them take a particular notice of it, as no less solemnly enjoined than the Sabbath itself.

Ver. 10. Speak unto the children of Israel.] They being all concerned in this precept.

When ye be come into the land:] In the wilderness they sowed no corn, and therefore could not be obliged by this precept till they came to Canaan: nay, till they had driven out the old inhabitants, and God had given them rest in the land of promise, the like crosses himself seems to expose it, Deut. xii. 10, 11.

And shall reap:] Begin to reap it, as it is explained, Deut. xvi. 9.

Then ye shall bring a sheaf.] Or a handful, as it is translated in the margin of our Bibles. And there was the very same custom among the heathen, to bring δριμος, "a handful of the new corn," to be offered to their gods; as Diodorus Siculus saith the practice was among the Egyptians.

Of the firstfruits:] There were several things comprehended under the name of firstfruits, which are commanded to be offered unto God (Exod. xxviii. 19). The Greeks have accurately distinguished them by previous names. Πρώτον γάρ απὸ τῶν πρώτων τῶν ανθρώπων, the first-fruits of men or of cattle, mentioned Exod. xii. Then πρωτοψαλται were the first corn that was ripe, or the first-fruits of trees, which they brought from the field, or from their plantations, before they ate any themselves. And then ἀνάκερα (which the Hebrews call teranomth, or tramath) were the first-fruits of their wine and oil (Numb. xviii. 12), and the first loaves or cakes made of their wheat, mentioned below, ver. 17 (see there).

Of your harvest:] Of barley-harvest, which began at the Passover, when they offered the firstfruits here mentioned; as wheat-harvest began at Pentecost, when they offered the firstfruits, mentioned ver. 17, as at the feast of tabernacles those of the vine, and

unto them. When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

11 And ye shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.
LEVITICUS.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lorp.

13 And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lorp for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lorp.
17 Ye shall bring out of your habitations two wave loaves of ten拝 deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the Lord.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the first fruits for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest.

21 And ye shall proclaim on the same day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a

all sorts of sacrifices prescribed for the great solemnity of this day, he mentions the burnt-offering in the first place, because it was the principal, and offered next to the two loaves.

Ver. 19.] Next followed the sin-offering, which, for a particular sin of the congregation, was a bullock (ch. xviii. 14), but for the sins of the nation in general, only a kid of the goats: for, as Maimonides observes (More Nevoch. par. iii. cap. 40), the moreVideo Content is not available.  

Two lambs—for a sacrifice of peace offerings.] Double the number to what was commonly offered; for this being a high day, all sorts of sacrifices (as I said before) were offered (burnt-offerings, sin-offerings, and peace-offerings) upon it, and in greater proportions (except the sin-offering) than on other days. And these were the only peace-offerings of the whole congregation of Israel, offered only at this one time of the year, and never else. 

Ver. 20.] These sacrifices, with the trespass-offering for a leper (ch. xv. 12), were the only things that were waved about towards all the corners of the world. So Abarbinel upon this place: the waving was performed by the priest, who reached them out, upward and downward, this way and that way, towards the six quarters of the world, to show that the earth is the Lord's, and the fulness thereof; or, as R. Levi ben Gersom speaks, that they might understand the providence of God is everywhere, above and beneath, in every corner of the world.

With the two lambs.] This seems to signify the forenamed burnt-offering and sin-offering were thus waved, as well as these peace-offerings; that is, some part of them all, in the name of the rest; for the priest could not wave the whole body of them, they were so heavy. 

For the priest.] Who had not only the breast and the shoulder (as was usual); but all the flesh of these peace-offerings (their blood being sprinkled and their onwards burnt) was given unto him, to be eaten by the males among the priests, in the court of the sanctuary, even as the sin-offerings were: for these peace-offerings being burnt on honour of God, a greater number, both of lambs and other creatures, are required upon this solemnity.

One young bullock, and two rams.] In Numb. xxviii. 27, it is said, "two young bullocks and one ram," besides the seven lambs. Perhaps they were left to their liberty, either to bring one young bullock and two rams, or one ram and two young bullocks; or else those mentioned in Numbers were distinct sacrifices, besides those here mentioned: and so Josephus saith (lib. iii. Antiq. cap. 10), that there were offered upon this day three young bullocks, two rams (it should be three rams), and fourteen lambs; all which were offered, besides the morning and evening sacrifices.

They shall be for a burnt offering, &c.] There being...
statute for ever in all your dwellings throughout your generations.

22 ¶ And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

them from thence, as Maimonides speaks, par. iii. More Nevoch, cap. 43), and partly to thank him for giving them such fair hopes of completing their harvest, at least this were the case when the fruits of the earth were all gathered. "Ye shall do no servile work" It was to be observed, as the first and the last days of unleavened bread (ver. 7, 8), with such a rest, as made it little different from a Sabbath. And that great vision (as Maimonides calls it), at the giving of the law, lasting but one day, was the reason the memory of it was celebrated only for one day in the year. The feast of unleavened bread lasted seven days, for one day was not sufficient to make them sensible enough of the affliction they endured in Egypt. But, perhaps, one day only was appointed at Pentecost to be free from all servile work, because of the great business of wheat-harvest, which was then coming on, and could not permit them to be so much at leisure as they were when the fruits of the earth were all gathered. Then they kept a feast seven days (ver. 39), as they did at the beginning of barley-harvest, when the feast of unleavened bread was held: at which time harvest did not come on so fast as it did at Pentecost; for the first-fruits then were of green corn, parched, and dried, and offered to God, for the hope they had he would bring them to maturity.

Ver. 22.] This precept hath been sufficiently explained before (ch. xix. 9, 10), only the occasion of its repetition here ought to be observed, which is the mention of harvest and first-fruits, which in gratitude they then offered unto God, of whose goodness he would have them so sensible, as not to be unmindful of the poor; but to be such benefactors to them, that they might still receive more benefits from God.

Ver. 23. The Lord spake unto Moses.] These words are frequently prefixed to a new matter, though delivered at the same time with what went before.

Ver. 24. Speak unto the children of Israel.] Who (as I have often said) were all concerned to take note of this.

In the seventh month.] Such a Sabbath as those mentioned ver. 7, 8, 31, on which no servile work was to be done, as it follows in the next verse; for the seventh month was the first month of the year, according to the ancient computation, and continued so still to several purposes; particularly with respect to their jubilees, when they were to blow the trumpet, as they did on this day, which was the chief new moon in all the year, and the more illustrious, because it fell in the time when all the fruits of the earth were gathered.

A memorial of blowing of trumpets.] It is not easy to tell of what this blowing of trumpets was a memorial. Maimonides, in the place aforesaid (More Nevoch, par. iii. cap. 43), will have it to be instituted to awaken the people cut of sleep, and call them to repentance; being to put them in mind of the great day of expiation, which followed nine days after. This he explains more largely in his Jad Chazakah, in the treatise of Repentance (cap. 2), where he saith, "The sound of the trumpet is a sign to take off your drouseness, ye that sleep; and, being awakened, watch to your duty. Search and try your ways; remember your Creator, and repent. You, whom the vanity of the times hath led into a forgetfulness of the truth; who spend your days wandering after empty things, which profit you nothing; bethink yourselves, and take care of your souls. Let every one forsake his evil way, and his thoughts which are not good." And accordingly he saith in the same place, "the Israelites were wont to multiply alms and good works, and to apply themselves to the precepts (as his phrase is), from the beginning of the year, till the day of atonement, more diligently than at any other time; rising in the night to pray in their synagogues till break of day," &c. But, though this be very pious, I see no ground for it; no more than for what they say of commemorating the deliverance of Isaac: for why should not blowing of trumpets be ordered for a preparation to other solemn days, and in memory of other deliverances, as well as this of Isaac.

It seems more probable, that all nations making great shouting, rejoicing, and feasting in the beginning of the year, at the first new moon (as many have observed), hoping the rest of the year, by this means, would prove more prosperous; God was pleased to ordain this great rejoicing among his people, in honour of himself, upon the day of the first new moon which was to be repeated every first day of the month, that he might preserve them from the worship of the moon, and make them sensible that he alone gave the good years, and renewed his mercies daily, from month to month, upon them. Bonferrini imagines, that God put an honour upon this month, because it was the seventh: that as every seventh day was a Sabbath, and every seventh year the land rested, &c., so every seventh month of every year should be a kind of sabbatical month; there being more feats in this month than in any other month in the year.

But all this doth not explain what this blowing of trumpets was a memorial of, which I take to be the redemption of God's ancient people, which account it was, that they annually began their year at this time, as the eastern people do at this day. They acknowledged also God's goodness in blessing all the year past, and bringing them to the beginning of a new year, which they prayed him to make happy to them.

They began to blow at sunrise, and continued it till sunset. He that sounded the trumpet began with the usual prayer, "Blessed be God, who hath sanctified us with his precepts," &c., subjoining these words, "Blessed be God, who hath hitherto preserved us in life, and brought us unto this time." When all was ended, the people said, with a loud voice, these words of the Psalmist (Ps. lxxxix. 15). "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance" (see Buxtorf., Synag. Jud. cap. 24).

Such blowing with trumpets was used by the gentiles; particularly in the solemnities they observed in honour of the mother of the gods: one whole day being spent in blowing of trumpets, as Julian tells us, in his fifth oration upon this subject, Ἱονία ἡ σύντομή τῆς παραλαμβανέται, p. 168.
Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord. And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

Ver. 25. Ye shall do no servile work therein.] It was a very solemn day, like the day of Pentecost (ver. 21), and others before noted, on which they might only provision for their meals (Exod. xii. 16), which were wont to be very liberal upon this day. And, among other dishes, they serve up to the table a ram’s head, in memory of that ram which was sacrificed in the room of Isaac, which they fancy was upon this day.

Ye shall offer an offering made by fire.] About which directions are given afterward (Numb. xxix. 2, &c.). For it was not to be a day of rest merely, but of religion.

Ver. 26.] The following precept is of great moment, which makes this preface to be set before it.

Ver. 27. On the tenth day] This hath been explained, ch. xvi. 29–31.

It shall be an holy convocation.] On which they were to assemble, to humble themselves before God; as it here follows.

Ye shall afflict your souls:] See ch. xvi. I shall only add, that the Jews fancy this solemn day of fasting was appointed, partly to avert those diseases which were wont to be rife in the autumnal season; and this day chosen rather than any other, that they might express their grief at that time, when the sin of the golden calf was committed.

Offer an offering made by fire.] A burnt-offering, about which directions are given in Numb. xxix. 8.

Ver. 28. Ye shall do no work in that same day.] See ver. 3, and ch. xvi. 31.

It is a day of atonement.] Set apart wholly for this work; which is at large described in ch. xvi.

To make an atonement for you.] First the priest made an atonement for himself and his family (ch. xvi. 6, &c.), and then for the people, and for the holy place, &c. (ver. 15, 16, 33).

Ver. 29.] The affliction here spoken of consisted chiefly in abstaining from all manner of food (as the Jews make account) from one evening to the next; in alluding, if any man aye to satisfy his appetite, that is, above the quantity of a day, he was in danger to be cut off; by the hand of God, I suppose: so they say, in Joma, cap. 8, n. 2. Besides which, there were four other mortifications; for no man was to put on his shoes, nor anoint himself, nor wash his face, nor enjoy his wife (see Buxtorf. Synag. Jud. cap. 29).

Ver. 30.] The two great things required on this day, being to afflict themselves, and to rest from labour; they who transgressed either of these commands, are threatened to be cut off, and that by God himself, as this verse teaches us to expound the foregoing.

Ye shall do no manner of work.] This is repeated again, because it was a thing of such high importance, that they should wholly attend to the business of this great day, which was a day of humiliation and repentance, and making their peace with God. And, as the Jews themselves observe, there was always a day or two before the solemnity, in which they were to be in a state of suspense; no doing any thing or other: and besides, they were to afflict themselves for the sins of the whole body of the nation.

Ver. 32. Sabbath of rest.] As the weekly Sabbath was (ver. 3), when they did not merely rest from labour, but employed themselves in the Divine service; as (ver. 6) I observed they did on other Sabbaths of lesser strictness. And this the heathens themselves could discern, that the design of their festivals, which were days of ease and remission of labours, was to withdraw the mind from human employments, to doFFF

In the tenth day of the month at even,] They kept the high-priest on the even of the day of expiation from eating much, because it would make him sleepy, as they tell us in Joma (cap. 1, n. 4). Where our author observes, that the evening before is called the even of the day of expiation, because they began the fast before the setting of the sun; so that the whole evening belonged to the following Sabbath. By which these two places, ch. xvi. 29, where it is said they shall afflict their souls on the tenth day, and this verse, which saith on the ninth day, which seem to clash one with another, may be easily reconciled; for they began to afflict themselves in the conclusion of the ninth day, and ended the fast in the conclusion of the tenth (see Manasseh ben Israel, Quest. 4, ad Lev.

From even unto even.] This justifies what was just now said, that this day began in the even of the ninth day, and continued till the even of the tenth.

Your sabbaths.] From even to even, because no manner of work might be done on this day, no more than on the seventh or weekly Sabbath (ver. 31). And so it is called by the prophet, Isa. lviii. 13.

Ver. 33.] The same preface is prefixed to this, as to the rest, because it was one of the three greatest solemnities appointed by God in remembrance of his benefits (see ver. 12, 13).

Ver. 34.] It was to begin on the fifteenth day, and continue seven days, as the feast of unleavened bread did. The design of this feast is thus expressed by Maimonides, who compares it with the passover; which served, saith he (More Novoh, par. iii. cap. 49), to preserve the memory of all the miracles which
35 On the first day shall be an holy convocation; ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall ye be a holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.

37 These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day;

38 Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

God did in Egypt, out of which he brought them at that time; as the feast of tabernacles did to preserve the memory of the signs and wonders he did in the wilderness, where he afforded them his Divine protection under a glorious cloud, and preserved them without any houses, both in the cold of winter and heat of summer. In short, there are two ends mentioned in this chapter of the institution of this festival; one to give thanks for the fruits of the earth, which were then gathered (ver. 39), another, and the principal, in grateful remembrance that they dwell in booths forty years, and were brought into fresh habitations when they came to Canaan (ver. 42, 43).

Ver. 35.] It was to be observed as the day of Pentecost (ver. 21). And they every one carried in their hands the bough of some goodly tree, as the Hebrews understand the first words of ver. 40. Josephus, describing this festivity (lib. iii. Antiq. cap. 10), mentions, in the first place, boughs of myrtle.

Ver. 36. Seven days. The peculiar sacrifices, with their meat-offerings, which were to be offered on these seven days, are distinctly set down in Numb. xxix. from the thirteenth verse to the end, where it will be most proper to consider them.

Eight day shall be an holy convocation] See ver. 4. A liberal burnt-offering, with a meat-offering attending upon it, according to the appointment in Numb. xxix. 36, 37.

It is a solemn assembly.] This is a new word, which is not used hitherto concerning any of the feasts here mentioned; signifying, as we translate it in the margin, "a day of restraint," or rather, "a closing, or concluding day," for then the solemnity ended. And so this was the last, or the great day of the feast, as St. John calls it, ch. vii. 37. On which day they read the last section of the law, and so concluded the reading of the whole five books of Moses. And thence any great solemnity is called by this name of atzereth (Deut. xvi. 8). And so is the feast of Pentecost (which was kept in the end of seven weeks) called, by Josephus, by the same name of asorath (lib. iii. Antiq. cap. 10). This, therefore, as it was the last, so it was the great day of the feast, as St. John calls it, ch. vii. 37. On which day they read the last section of the law, and so concluded the reading of the whole five books of Moses. And thence any great solemnity is called by this name of atzereth (2 Kings x. 20; Joel i. 14). This seems to me to be a far better account of this word, than that which the Jews had from the Arabic, who render it a day of detention; because, saith Abarbinel, they were bound to detain the feast to this day (whereas no other feast continued more than seven days), staying at Jerusalem till it was over; whence this day seems to him to be to the feast of tabernacles, as the day of Pentecost was to the passover; for as they were bound to count seven weeks from that time, and then made this fifth day a feast, so they are here commanded, after the seventh days of the feast of tabernacles, to stay and feast one day more. Others of them, as R. Solomon Jarebi, say this was as if a man, having been entertained by his friend seven days, should, to express greater kindness to him, be detained one day more.

Ye shall do no servile work?] But spend their time in feasting, mirth, and rejoicing, with thankful acknowledgments of God for their desired harvest, which see ver. 7, 8.

Ver. 37. These are the feasts (or assemblies) of the Lord.] This was the preface to them (ver. 4), and now is the conclusion, to make them the more observed.

To offer an offering, &c.] These offerings are particularly set down (as hath been noted all along) in the twenty-eighth and twenty-ninth chapters of Numb., under the name of a sacrifice, seems here to mean a sin-offering; which is ordered, throughout these two chapters, together with burnt-offerings, upon all these festivals.

Ver. 38. Beside the sabbaths] i.e. Besides the sacrifices appointed upon all the Sabbaths in the year, which were not to be omitted, if any of the feasts here mentioned fell upon them. This seems here to mean a sin-offering, which is ordered, throughout these two chapters, together with burnt-offerings, upon all these festivals.

Beside your gifts.] Most understand by gifts, such presents as men made to God, beyond their first-fruits and tenths; but it may be thought only a general word, including the two particulars which follow, vows and freewill-offerings.

Ver. 39. Also in the fifteenth day, &c.] Here is no new injunction in the verse, but only an enforcement of what was said before, the very same days being appointed to be observed with those named, ver. 24. Therefore the Hebrew particle al should not have been translated also, but surely, or certainly, or truly, as we translate it in other places; particularly Gen. xxiv. 14, "Surely thou art my hone and my flesh."

Ps. x. 4. It is good to give thanks unto the Lord; to sing praises unto thy name, O Most High."

Thou hast been our habitation, and our place of defence in all generations.] These words give a reason of the repetition of the command, because there was something more designed in this festival than merely the remembrance of their condition in the wilderness; which was, to express their thankfulness to God for their desired harvest, which they had now gathered; for which cause, besides the seven days which were in commemoration of their dwelling in tents in the wilderness, there was an eighth added, to acknowledge the mercy of receiving the fruits of the earth.

Ye shall keep a feast—seven days.] This was the feast of tabernacles, which lasted all these seven days.

The first day shall be a sabbath. See ver. 35. On the eighth day shall be a sabbath.] In the institution of the feast of unleavened bread, it is said, "In the seventh day is a holy convocation, ye shall do no servile work therein;" i.e. it shall be a Sabbath (ver. 8), but here the eighth day hath that honour put upon it (not the seventh), being added to the festival for a peculiar reason, and therefore to be observed in a very solemn manner; for the feast of tabernacles fell in the time of vintage, when the fruits of the earth were, in a manner, all gathered (Deut. xvi. 13), from
And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of

whence it is called by the name of the "feast of ingathering" (Exod. xxiii. 16), not because the whole feast was celebrated on this account, but because a principal part of it was kept on this score; viz. the eighth day, as the other seven days were in memory of these branches were used for the seven days preceding; whereas, they had no relation to this in apparent; for they did not dwell in tabernacles on the eighth day of this feast, but only on the seven preceding; which being ended, they returned to their houses, and kept this day there to another purpose, here named; for so it is expressly said, ver. 43, "Ye shall dwell in booths seven days;" which being over, a great solemnity continued to another purpose, and was kept after another manner, not in booths, but in their houses. So Maimonides, in his More Noechoh. (par. ii. cap. 43). "That we go from the feast of tabernacles to another solemnity, on the eighth day, it tends to make our joys perfect; which could not be done in tabernacles, but in large and spacious houses and palaces;" whereas they may still greater, God, as well as sung the praises of God at the temple, with trumpets and instruments of music; in which service some say those three Psalms were used, which have the title of Alphagathith (viz. Ps. vii. lxxxi. and lxxxv. For gath signifies a wine-press, and therefore they think these Psalms were sung in the time of the vintage. Certain it is, that the two last Psalms here, viz. vii. and lxxxi., are sung on the days of Booths, as the other two, viii. and lxxxv. which they celebrated God's wonderful providence over them; and, that they used to sing and shout at their vintage, is clear from Judges ix. 27; Isa. xvi. 9; Jer. xviii. 33; Hoses ii. 15; which the gentiles imitated; who, when they pressed their grapes, sang a song to Bacchus, which was thence called imagationem, the song of the wine-press" (see Scaliger, lib. i. Part. cap. 15).

Now this being a time of such great rejoicing, in both respects, it led Plutarch into a fancy, that the Jews celebrated two feasts unto Bacchus at this time; for he writes, in his Symposia (lib. i. prob. 3), that in the midst of the vintage the Jews spread tables furnished with all manner of fruit, and lived in tabernacles, and sang praises of God together, and called the day which goes before the feast, "the day of tabernacles." And then, a few days after, saith he, they kept another festivity; which openly shows it was dedicated to Bacchus, for, they carried boughs of palms in their hands, &c., with which they went into the temple; the Levites (who he fancies were called so from fesos, which was the name of Bacchus) going before with instruments of music, &c. All which may very well incline us to think, that the gentiles corrupted this holy festivity (as they did other sacred institutions), and turned it into the profane Bacchanaulia; which is no improbable conjecture of J.e. Mich. Dillherrus, in his Dissert. De Mol. Gent. De Bacch. (see Scaliger, lib. iv. Part. cap. 5).

Ver. 10. Ye shall take you on the first day Then they began to build their booths, that they might dwell in them the rest of the feast. Boughs of goodly trees, &c. Some fancy that this is not a direction for the building of booths with these branches, but for the carrying them in their hands, as Josephus tells us, lib. ii. Antiqu. cap. 10. And they say these branches were called homannas, because they sang those words of the Psalmist as they marched along with these boughs in their hands, "Save now [in the Hebrew the word is hoon-nas], O Lord: O Lord, send now prosperity," Ps. cxvii. 25. And this is so rivetted in the minds of the Jews, that Alen the brook; and ye shall rejoice before the Lord your God seven days.

41 And ye shall keep it a feast unto the Lord.

Ezra makes it the opinion of the Sadducees to hold that they were not for any other use. But it is evident, from Nehemiah viii. 13, that they cut these branches to make booths, and not to carry in their hands; though it is likely that this might be thought a fit use for branches not in all times, especially after they were expelled out of their own land. It is not unlikely also that they celebrated this festival by singing of hosannas, among other tokens of rejoicing, praying for a happy new year, whose feast went a little before on the first of this month; whence the rabbins call this feast of tabernacles by the name of hosanna, and the last day of it they call hosanna rabba. And they repeat this often in their prayers at that time, as they tell us in their Minhagim (or books of rituals), saying,

"For thy sake, O our Creator, hosanna. For thy sake, O our Redeemer, hosanna. For thy sake, O our Seeker, hosanna."

As if they besought the blessed Trinity to save them, and send help to them. In short, they call the prayers they say at this feast, by the name of hosannahs, as Joh. Mich. Dillherrus hath observed, lib. ii. Electorum, cap. 20. 

Boughs] The Hebrew word pri signifies fruit, as is noted in the margin of our Bibles; whence some have supposed that the branches of fruit-bearing trees, as the boughs of fruit-bearing trees; nay, the Jews fancy they were to be boughs with their fruit, as well as leaves on them. But Buxtorf made no doubt (in his sixteenth chapter of Synag. Judaeas), that the word is rightly translated a bough, whether without fruit, or with it, though in later editions of that book this passage be left out.

Goodly trees,] The Hebrew word haddar doth not merely signify that which is beautiful and goodly, but that which is large and well spread; as is observed by Hottinger, in his Simegra Orientale, lib. i. cap. 7, where he thinks these words may be thus exactly translated. "Take you the boughs of trees with broad leaves, such as the branches of palm-trees;" so is haddar a general word, and "branches of palm-trees" a special instance of a tree with spacious leaves, which were the fittest to be used, because they were best able to defend them, either from heat, or cold, or rain. Maimonides takes this word to signify the boughs of a particular tree, which he will have to be a citron: and the Jews are so possessed with this opinion, that, at this day, they fancy the feast cannot be celebrated without such branches; and therefore the Jews now in Germany send into Spain, and endeavour to get one every year with the pomcitrons on it; and, after the feast, they offer the citrus to their friends as a great present. Hottinger saith he had one presented to him at Heidelberg, that very year he wrote his book now mentioned (see Dr. Lightfoot, in his Temple of the Church, chap. 6, sect. 2, and Buxtorf. Synag. Jud. cap. 21).

Branches of palm trees,] With which Judea abounded, and was so noted for them, that in the ancient coins a palm-tree represented that country.

Boughs of thick trees,] Which were shady, and afforded a good shelter. The Jews take these for myrtles, which have very thick leaves and boughs, close one to another, though the leaves be small.

Willows of the brook,] If this translation be right, it is likely they served only to twine about the rest, and bind them together; and therefore, in Nehemiah viii. 15, no mention is made of them; their tabernacles not

2 Y
seven days in the year. **It shall be a statute for ever in your generations:** ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

consisting of such boughs which were used only for the purpose of covering them. But the other:

Ye shall rejoice—seven days.] These were the seven days of the feast of tabernacles (as I noted before), which were spent in feasting, and other tokens of joy, with thanks to God for his great goodness, who had brought them out of the wilderness, where they had no fig-trees, vines, or pomegranates, into a country which abounded with fruitful trees of all sorts; which was the reason, Maimonides thinks, that Moses bids them take the boughs of the most **goody trees** wherewith to build their booths (More Nevoch. par. iii. cap. 43).

But of all the joys at this festival, none was comparable to that of **drawing and pouring out water,** concerning which the Palmists have this noted saying: *If any man thirst, let him come unto me and drink,* &c., out of his belly shall flow rivers of living water." John vii. 37, 38. But I have not met with any one that gives a tolerable reason of this custom at the feast of tabernacles; which I take to have been in memory of that water which followed them all the time they were in the wilderness, without which they had perished; and in thankfulness to God, that he had brought them into a "**land of brooks of water,** of fountains and depths that spring out of valleys and hills," as well as into "a **land of vines,** and fig-trees, and pomegranates," &c., as Moses speaks, Deut. vii. 7, 8.

Ver. 41.] He repeats it again, because it was of very great importance that they should keep in mind such a singular benefit as this, of their preservation in the wilderness.

**It shall be a statute:** For the end mentioned ver. 42. Ye shall celebrate it in the seventh month.] They came out of Egypt in the first month, and then began to dwell in tabernacles at Succoth (Exod. xii. 37), and, from that place, were conducted ever after under the cloud (Exod. xiii. 20, 21), which being in that month we call March, some may think it had been most proper to have kept this feast at that time of the year, and not in September. To which the Jews answer that in March summer began, when it was usual for people to dwell in booths, as more refreshing than houses: so that if they had kept this feast then, it would not have been known that they dwelt in booths by a singular command of God, and in memory of a Divine benefit; but men would have thought the season of the year led them to it. Therefore God appointed it in the seventh month, which is a time of cold or rain, when men commonly left their tabernacles, and betook themselves to their houses; that it might appear they did not go out of their houses into booths for their own pleasure, or from common custom, but by the Divine precept, in memory of a marvellous benefit: yet the fifteenth day of this month was appointed for the beginning of this feast, because it was upon

the fifteenth day of the first month that they marched out of Bithyni and Succoth.

Ver. 43. Ye shall dwell in booths seven days:] They left their houses for seven days, and went into the fields, and pitched their tents there, or on their house-tops, or in their court-yards; as we read in Neh. viii. 17.

**All that are Israelites born**] Sick people were excepted; and the rabbins also freed women and little children from this obligation. If the rain likewise proved so great that they could not live there dry, and the cold so intense that it endangered their healths, they might all return to their houses.

Ver. 44. That your generations may know this] Expresses the end and intention of this feast, which was to preserve a memory in future ages of the goodness of God, and of the Divine protection which overshadowed them, and was a covering to them (when they had no houses), by that glorious cloud which went before them to conduct them. For all the forty years they were in the wilderness, it overspread them like a tabernacle, and defended them from the injury of the weather, and wild beasts; and all their enemies: they having no other shelter in that desolate place, but only this; and consequently, this feast was instituted to make them sensible how very happy they were in goodly cities and fine painted houses (as Maimonides speaks in the place above mentioned), when they came to the good land promised to their fathers, who wandered in a howling wilderness, without any certain dwellings-place.

And another feast was tacked to this, on the eighth day, on purpose to make them more sensible of the happy exchange of their condition from a wilderness into a land of corn, and wine, and oil, which they had plentifully gathered. Dr. Lightfoot, in his Harmony of the Evangelists, upon Luke iii. 40, hath another reason for the observation of this festival: for which, can see no ground, and therefore do not mention it, but refer the reader to the first volume of his works, p. 477.

When I brought them out of the land of Egypt.] For the very first place where they rested after their first day's march out of Egypt, was called Succoth (as I observed before); that is, tabernacles: because here they began to spread their tents, in which they lived ever after, for forty years. Nay, in the very land of Canaan, there were some who preferred tents before houses, as appears by that phrase we meet with so often, when any assembly or army was dissolved, "**They went every man to his tent.**" And indeed, it was the most ancient way of living, for shepherds, and such as feed cattle (as Moses observes, Gen. iv. 20), and therefore no wonder it lasted so long among the Israelites, who originally were such people.

I am the Lord your God.] Whose commands ought to be observed, and whose benefits ought to be remembered.

Ver. 44. Moses declared—the feasts of the Lord.] So he was commanded to do, ver. 2, they being concerned, as much as Aaron and the priests, in keeping these holy solemnities in honour of the Lord.
CHAPTER XXIV.

1 And the Lord spake unto Moses, saying, 2 Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause the lamps to burn continually. 3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord continually: it shall be a statute for ever in your generations.

CHAP. XXIV.

Ver. 1.] Directions having been given, after the setting up of the tabernacle, for the several sorts of sacrifices, very early in the morning there (particularly upon the great day of atonement) aAaron, his sons having been consecrated, and care taken that none of their posterity should minister before God, but such only as were without blemish; nor any other sacrifices be offered but such as were every way perfect; and only such feasts observed as are mentioned in the foregoing chapter: he proceeds now to give order for the daily service of God in the sanctuary, which was not yet settled, till the princes had made all their offerings, &c. (Numb. vii. 1, 2, &c., viii. 1.)

Ver. 2.] Command—that they bring unto thee.] The daily sacrifices were to be maintained at the public charge, and so were the incense and the lamps; and therefore it was proper to speak to all the people, in whom names the priests performed all these things, to take care they should be furnished with them (see Exod. xxx. 13, &c.).

Pure oil olive beaten for the light.] All this hath been explained, Exod. xxvii. 20, where this order was first given, and now is commanded to be put in execution. It is not improbable that the oil, to make it last longer, was taken from all dregs, passed through two strainers into the lamps; as Fortunatus Sesechus endeavours to make it out (Myrothec. i. Elaeochrys. Sacr. 10.)

Ver. 3.] Without the vail of the testimony, &c.] This is a short expression, which, in Exod. xxvii. 21, is delivered more fully, without the vail, which is before the Lord; and the lamps, which is before the Lord.

Shall Aaron order it? He or his sons, as it is explained in Exod. xxvii. 21.

From the evening unto the morning:] The Hebrew word boker properly signifies that part of the morning which is from break of day till sunrise; and the other word oratan, the evening, after sunset, till it be dark. Therefore, very early in the morning, and late at night, the priests were to look after the lamps.

Before the Lord continually.] For the lamps burnt on one side of the sanctuary, as the table stood on the other side with the shew-bread on it; and both of them before the Lord, i. e. before the ark of the testimony, where the Divine Majesty dwelt (Exod. xxv. 30, xxvi. 33).

It shall be a statute for ever.] See Exod. xxx. 7, 8.

4 He shall order the lamps upon the pure candlestick before the Lord continually.

5 ¶ And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the Lord.

7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a me-

Ver. 5. Take fine flour.] Of the best wheat.

Bake twelve cakes.] These are called "the bread of the presence" (which we translate shew-bread), in the place now named, Exod. xxv. 30, where see what I have noted. See Lightfoot's sect. (1 Chron. ix. 29, xxiii. 29), and were in number twelve, to represent the twelve tribes of Israel as continually before God, i. e. under the care of his gracious providence. Nor was this number diminished after the apostasy of ten tribes from the worship of God at the tabernacle; but still twelve cakes were set before the Lord, because there was a remnant of true Israelites among them (1 Kings xxx. 18), and this was a constant testimony against those apostates, and served to turn them back to the right worship of God at that place; where they were assured they and their sacrifices would be acceptable, and nowhere else: which made Abijah mention this to Jeroboam and the ten tribes, among other things that would induce them to remember of their forsaking God and his dwelling-place; where he tells them, "the priests, the sons of Aaron, minister; and the Levites wait on their business: and they burn unto the Lord, every morning and every evening, burnt-sacrifices and sweet incense: the shew-bread also set they in order upon the pure table; and the candlestick of gold, and the candlestick of gold, with the lamps thereof, to burn every evening;" &c. (see 2 Chron. xiii. 9—11, &c.).

Two tenth deals.] That is, two omers; for an omer was the tenth part of an ephah (Exod. xvi. 36). Where we likewise read, ver. 22, that every Israelite, while they were in the wilderness, gathered just this quantity against every Sabbath. On which day these cakes being set upon the table (Exod. xxv. 30, ver. 8), Dr. Lightfoot thinks, both the measure and the time were designed to put the Israelites in mind of their sustenance in the wilderness.

Ver. 6. Set them in two rows, &c.] One upon another, as the Hebrew writers expound it. Who say also, that they were set lengthwise cross over the breadth of the tabernacle, and that they were ten hands breadth long, and five broad, and seven fingers thick (see Dr. Lightfoot's Temple Service, chap. 14. sect. 5.)

Upon the pure table:] It was called pure, because it was overlaid with pure gold (Exod. xxv. 24), and, we may be sure, was kept very clean and bright.

Before the Lord.] Who dwelt in the most holy place, before which the bread was set.

Ver. 7. Pr. and frankincense.] The best that could be got, unmixed with any thing else. And there was no better in the world than their neighbouring countries afforded.

Upon each row:] On the top of each row of cakes there was set a golden dish, with a handful of frankincense therein.

That it may be on the bread.] Or, for the bread.
leviticus.

morial, even an offering made by fire unto the Lord.

8 Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute.

That is, offered unto God, instead of the bread; which was to be given to the priests, who waited on him at his table, for their portion.

For a memorial] For an acknowledgment of God, and of his sovereignty over them; and to beseech him to be always gracious to them (see ch. ii. ver. 27), and to represent also (as Conradus Pellegrinus understands it, that God was ever mindful of his people, and had a great love to them; for "the eyes of the Lord are over the righteous, and his ears open to their prayers."

Offering made by fire] The frankincense being set upon the bread, they seem to be considered as one thing: part of which (with the meal-offering) was burnt upon the altar, and the other part to be burnt, brought, and given to the priests. Now, instead of the bread, which was the principal, the frankincense was burnt every week unto the Lord, when the bread was eaten by the priests. Which bread, it is evident, (ver. 9), is called "one of the offerings of the Lord made by fire," because this frankincense, which stood upon it all the week, was burnt, as an oblation to the Lord. The shew-bread was prepared the evening before; and then, on the Sabbath, four priests went in to fetch away the old leaves and frankincense that had stood there all the week before; and other four followed after them to carry new ones and frankincense in their stead; for two of them carried the two rows of bread (same as above), and the other two carried each of them a golden dish, in which the frankincense was set upon the bread (see Dr. Lightfoot of the Temple Service, chap. 11, sect. 5).

Being taken from the children of Israel] At whose charge they were provided, though prepared by the Levites (see Neh. x. 32, 33).

For a memorial] By virtue of that command (which they all had agreed to observe which required the shew-bread to be set before the Lord always (Exod. xxiv. 3, xxv. 30). Ver. 9. It shall be Aaron's and his sons';] Who, as God's servants, ate of the bread which came from his table.

But it in the holy place.] For the most holy things could be eaten nowhere else (see ch. iv. 26, 29).

It is in most holy] See ch. ii. 3, of this book.

Of the offerings—made by fire] It need not seem strange that this bread, which was not burnt upon the altar as meat-offerings were, should be reckoned among the offerings made by fire; for as the altar (where those meat-offerings were burnt) is called God's (Mal. i. 12), so this table, where the shew-bread stood, was really God's altar: insomuch that the bread, which was set upon it before him, was looked upon as offered unto him; and the frankincense set upon the bread, as a part of it, being really burnt, it may be called an offering made by fire.

Thus the gentiles also, as an excellent person of our own hath observed, thought tables, rightly dedicated unto their gods, to supply the place of altars. So Macrobius saith (lib. iii. Saturnal. cap. 11), it evidently appeared, by Papyrian's law, that those were vicem prestare patee mensam diatam, "a table consecrated might serve instead of an altar." Of which he gives an instance in the temple of Juno Populonia; and then proceeds to give a reason for it, because altars and tables, codem die, quo udeas ipse, dedici solent, being consecrated by the priests themselves." From whence it was that a table, hoc uita dedici, "dedicated in this manner," was of the same use in the temple with an altar (see Dr. Outram, De Sacrificiis, lib. i. cap. 8, n. 7).

Perpetual statute] As long as these sacrifices lasted. Ver. 10.] In the Hebrew the words run thus; "And there went out the son of the Israelite woman, and the son of the Egyptian woman, in the midst of (or, among) the children of Israel:" which last words signify, that, though his father was an Egyptian by birth, yet he was become a proselyte by religion; and was one of those (as it is probable) who went along with the Israelites when God brought them out of Egypt (Exod. xii. 38). So R. Solomon Jarchi, and the Targum, "among the children of Israel:" hence, saith he, we learn, that "he was a proselyte of righteousness." And Aben Ezra to the same purpose, "he was received into the number of the Jews." See a great many more in Mr. Selden, lib. ii. De Synedr. cap. 1, numb. 2, where he observes, that it is the common opinion of the Jews, that they were the two children of whom Moses killed in Egypt (Exod. ii. 12).

This son of the Israelitish woman—and a man of Israel strove together] When God was delivering the foregoing laws unto Moses, this case seems to have happened. And the Jews say the controversy between these two was this: the former, looking upon himself as a right of birth by his father, or the name of his mother, endeavoured to set up a tent among the children of Dan, in that place where their tribe had pitched their tents; which was opposed by one of that tribe, who told him, the right of his mother would do him no service, unless his father had been an Israelite; for the law was (Numb. ii. 2), that every man of the children of Israel should pitch by his own standard, with the ensign of their father's house, which law, though given afterward, yet they supposed was the rule before; by which this man was condemned, by those that heard the cause, to be in the wrong.

Ver. 11. Blasphemed—and cursed.] Sentence being given against him, he uttered blasphemed words against God himself (perhaps of the Lord), and also cursed those judges that had condemned him.

The Jews commonly think, that this blasphemy was his pronouncing the peculiar name of God, which he heard at Mount Sinai when the law was given. But this is a mere fancy; for there were some names pronounced words uttered against God, as well as against the judges, as appears from ver. 15. And they themselves acknowledge, that a proselyte was guilty of death, whether he cursed by the proper name of God, or any other, as Mr. Selden shows (lib. ii. De
12 And they put him in ward, that the mind of the Lord might be shewed them.

13 And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.

14 And thou shalt speak unto the children of Israel, saying, Whosoever curseth the name of the Lord, shall bear his sin.

15 And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

Jure N. et G. cap. 12). Pellicanus thinks it probable that this man mocked at the foregoing laws, which were delivered about the worship of God; and condemned God himself, when he was told by whose authority they were enacted.

They brought him unto Moses.] If the occasion of their strife was such as the Jews imagine, then Mr. Selden thinks it highly probable that the cause had been heard and judged by some of the lesser courts established by Jethro's advice (Exod. xviii. 21, 22), where the blasphemy had been so plainly proved, that he was convicted of it: but they, doubting about the punishment of so high a crime, referred the consideration of that to Moses, as the supreme judge.

His mother's name was Shelomith. ] I see no reason of mentioning the name of the woman from whom he was descended, but that all might be satisfied of the truth of this history. 

Put him in ward. ] Committed him to prison, that he might be secured till his punishment was declared.

That the mind of the Lord might be shewed them. ] In the Hebrew the words are, "That it might be expounded to them (viz. by Moses), according to the mouth of the Lord," that is, as the Lord should declare the particulars concerning them. "And the matter was expounded to them, according to the sentence of the word of the Lord." For it is noted here, by a famous commentator among the Jews (as Mr. Selden observes in the place before mentioned, lib. ii. De Synedr. cap. 1), that God was consulted about this matter, "Because they did not know whether he was to die for this crime; or whether his judgment was to be expected from the hand of Heaven, or otherwise:" whence Jarchi says, "They did not know whether he was guilty of death or not." And so Theodoret, Q. xxxiii. in Lev. There was no law, as yet, about this matter: but there was a plain law, that whosoever cursed his father or mother should die. And from this law, it may be inferred that he was to be so punished, who cursed his heavenly Father; there being also another law against those that reviled the judges and rulers (Exod. xxii. 28). And therefore I take it, they only doubted what kind of death he should die, about which Moses consulted the Divine Majesty.

Ver. 13.] It is likely Moses went into the sanctuary to inquire of God, who, from the mercy-seat, pronounced the following sentence against him; and also made a perpetual law about this case, with some others.

Ver. 14. Bring forth him that hath cursed without the camp.] This is the sentence pronounced by the mouth of God, from whom they expected it. And, first, he orders the criminal to be carried forth out of the camp, as an unclean (Numb. v. 2, 3), nay, an accursed thing (Josh. vii. 21).

Let all that heard him.] Next, he orders the witnesses to be produced, who heard him speak the blasphemous words.

Put him upon his head.] This was a peculiar thing in this case, hands being laid upon no man's head condemned by the Sanhedrin, but only upon a blasphemer. By which ceremony they solemnly declared, that they had given a true testimony against him, and thought him worthy of the death he was condemned to suffer; and perhaps, prayed God, that all the punishment of this sin might fall upon this man, and not upon them, nor the rest of the people. And so the Jews tell us their manner was to say, "Let thy blood be upon thy own head, which thou hast brought on thyself by thy own guilt."

Let all the congregation stone him.] This was the last part of the sentence, that, when they that heard him curse had done all that was required, all the congregation should stone him; which is the same punishment the law inflicted on him that cursed his father or his mother (ch. xx. 9, see there).

Ver. 15.] Upon this occasion a new law is made, in express terms, against blasphemy.

Whosoever curseth his God.] Some of the Hebrews understand this of a gentile, who, having among them, and not yet solely made a proselyte of the gate, that, if he cursed the god which was worshipped in his country, he should die for it (see Selden, lib. ii. De Judæ Nat. et Gent. cap. ult.). And Procopius Gazaext extends the words to such persons as cursed the god they worshipped, though he were a false god: which is according to the common rule, that where we find these words, ib. ib. (man, man, which we well translate whosoever), they comprehend gentiles as well as Jews. But no doubt, this law particularly concerned the people of Israel; whom God intended by this law to preserve from such horrid impiety as is here mentioned.

Shall bear his sin.] Be stoned (see ch. xx. 9). If the word curseth be understood in the proper sense, Procopius well observes, that nothing could be more senseless than this sin, and upon that account deserved stoning; "for he that curseth his God, upon what God will he call to confirm his curse?" But the Hebrew word seems to import only speaking contemptuously of God (see Ver. 16). If he that blasphemeth—shall surely be put to death, &c.] It is uncertain, whether this be a higher degree of the sin mentioned in the foregoing verse, or only a repetition of the same law, with a more express declaration of the punishment he should bear for his sin. The Jews unreasonably understand it of him alone that expressed the name, i.e. the most holy name of God, as they say in Sanhedrin, cap. 7, number 13, where Jah. & Coch observes out of the Jerusalem Targum on Deut. xxxii. that it is thus explained, "Wo unto those that in their execrations use the holy name: which it is not lawful for the highest angel to express." But this is a piece of their superstition: the meaning undoubtedly is, that if any man reproached the Most High, he should die for it; but the more pronouncing his holy name could be no crime, when men might swear by it, though not take it in vain (Deut. vi. 13; Exod. xx. 7).

The congregation shall—stone him.] As they were ordered to do with the present offender (ver. 14).

As well the stranger, &c.] By stranger may be meant a proselyte, and such the occasion of this law: but the Jews extend it to Samaritans and gentiles; only they say, such were to be punished by the sword, and not by stoning.
17 ¶ And he that killeth any man shall surely be put to death. 18 And he that killeth a beast shall make it good; beast for beast. 19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; 20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. 21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. 22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God.

23 ¶ And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses.

Ver. 17. He that killeth any man shall surely be put to death.] This law was given before, Exod. xxii. 12. And it is not easy to give an account why it is here repeated after the case of a blasphemer. Perhaps it was upon the occasion of the last words in the foregoing verse, "as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." For, after the following laws, they are repeated again as a general rule (ver. 22), that no man might think it hard a stranger should be punished for blasphemy as much as an Israelite, when in other cases the same judgment passed upon them both. Procopius Gazaicus thinks a murderer is joined with a blasphemer, because they have the same mind and intention; the one desiring to destroy God, if it were possible, as the other doth his neighbour. "Therefore the law puts them together; just as on the contrary, when it commands the love of God, it couples with it the love of our neighbour." So he.  

Ver. 18.] It was incongruous, as the same Procopius speaks, to annex unto the law against murder a law against other injuries. And concerning this, see Exod. xxi. 33, 34. For the Hebrew word behemoth, here used, signifies such domestic tame beasts as are there mentioned.

CHAPTER XXV.

1 The sabbath of the seventh year. 8 The jubilee in the fiftieth year. 14 Of oppression. 18 A blessing of obedience. 23 The redemption of land. 29 Of houses. 33 Compassion of the poor. 39 The usage of bondmen. 47 The redemption of servants.

1 And the Lord spake unto Moses in mount Sinai, saying, 2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.

Then shall the land keep a sabbath] Rest from being tilled, or sown, &c. (see Exod. xxiii. 11). Unto the Lord.] In obedience to him, and in honour of him. Some have understood the foregoing words, When ye shall come into the land which I give you, as if they were to begin the sabbatical year as soon as they entered into Canaan; which is very absurd; for so, not the seventh, but the first, would have been the year of rest. And that had been very inconvenient, if not destructive; the war making such great waste, no doubt, that provision would have been very scarce, if no care had been taken for the ensuing year. It is to be considered also, that the old store upon which they lived when they entered into the land of promise, was the fruit of the labour of the Canaanites, and not of the children of Israel. The meaning therefore is, that the seventh year after their entrance into Canaan, or rather, after they were settled, and had rest in it, they should let the land rest.

The only question is, when this year was to begin!
CHAPTER XXV.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;
4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.
5 That which groweth of its own accord of

whether in the month of Tisri (which answers to our September), which was the ancient beginning of the year; or in Nisan (answering to our March), which was the ancient conclusion of it. Of this see Exod. xii. 9, the former still continuing the beginning of the year for civil things as this for sacred. Now there is great reason to think that this sabbatical year was to commence from September, when all their harvest was over, which began in March. Then they were not to sow, as they were wont to do in October, and the following months; but to stay till the harvest of this season the next year; for, if this year had been to begin in March, they could not have reap'd the harvest of the sixth year.

Ver. 3.] Exod. xxiii. 10. But what was allowed in other years, is forbidden in this.

Ver. 4. In the seventh year shall be a sabbath of rest unto the land.] Or, unto the Lord, (as we translate it before,) that, when God gave the land to them, continued the proprietor of it (as he declares, ver. 23), and the Lord in chief, himself; of whom they held it by this tenure, that they should till it, &c., only six years together, for their own use; and in the seventh, let it lie in common, for such uses as he appointed. And it was for the honour of the Lord that this change came off, by the expression of it; for as appointed by Sabbath was an acknowledgment that they were his, so this sabbatical year was an acknowledgment that their land was his.

Neither sow thy field, nor prune thy vineyard.] By this he explains what he means by letting it rest. And these two words, sow and prune, comprehend all other things that were usually done about the fields or trees, as ploughing, digging, dunging, &c. And though a vineyard be only mentioned, yet it is plain, by Exod. xxiii. 10, that oliveyards are comprehended under the same law; and these are mentioned only as examples of all other fruit-trees, which were to be left in common as these were.

Maimonides seems to mean something too curious in what he saith upon this subject; for, inquiring why Moses mentions only these two things, sawing and pruning, his resolution is, that for these two, if men offended in them this year, they were punished with that scourging called malbut; but if they offended in any other sort of labours belonging to the culture of the fields, or of trees, they were not punished with the scourging of malbut (which was by a certain measure, not exceeding thirty-nine stripes), but with the scourging called mardut, i.e. of contumacy and rebellion, which was without number or measure. As, if a man dagged or ploughed his ground; if he gathered out the stones, or dunged it, &c.; if he planted trees, or grafted, &c.; he suffered the scourging of rebellion. And when men did this, he was not lawful in the seventh year to plant any tree, though it was not a fruit-tree; nor to cut off the dead branches; nor to make a smoke under them to kill the worms; nor to anoint young plants to preserve them from the bitings of birds, &c. If they did, they were liable to the scourging of mardut. Nay, he is so nice, as to say it was unlawful to sell to any man any instrument of husbandry in this year, as a plough, a yoke, a sieve, &c.; yet he allows them, when they were under the oppression of the gentiles, and bound to find provision for their armies, to sow so much as would maintain the ordinary uses of their families. Of this see Exod. xxv. 3, 5, 6, &c., where the use of things was admitted as a part of the sabbatical law, by way of exception. But, as has been said (sect. 1), the words, except in case of necessity, were not always understood as this, but sometimes as the law itself; which is the meaning of the latter part of Exod. xxv. 5. See where Maimonides observes on it.

Shall be meat for you.] This explains the prohibition of reaping any corn this year, or gathering any fruit, not to be meant absolutely; but only that they should not look upon any thing that grew this year as peculiarly theirs, because it grew in their ground, but let all be common to others as well as themselves.

For thee, and for thy servant, &c.] This, and the next verse, show that all the fruits of the earth were perfectly in common this year: for the very beasts were not excluded; and therefore, much less any man that dwelt among them, though he was uncircumcised. But it is very plain, likewise, that the owner of the other family were not permitted to take their share, but might gather for their daily use as well as others, only not lay up any thing separate for themselves.

Ver. 5. That which groweth of its own accord of the

though the grapes of thy vine undressed: for it is a year of rest unto the land.
6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,
7 And for thy cattle, and for the beast that were present in the land.
are in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

wild beasts might be driven out of their vineyards, &c. in this year as well as others, because they made such waste as would have very much damaged the owner for the future. As for all other tame creatures, the Jews (if we may believe Maimonides, cap. 7.), were so superstitiously careful they should have an equal share with themselves, that when there was no fruit any longer for the beasts in the field, they ceased to eat what they had gathered for themselves; and, if they had anything of it left, threw it out of their houses.

Ver. 8. Number seven sabbaths of years, &c.] Which, put together, made seven-nine years; as it follows in the rest of this verse. They began their first account (as Maimonides there observes) from the fourteenth year after their entrance into Canaan; for they were seven years in conquering the land, and seven more in dividing to every one their portion: so he, cap. 10., where he observes, they numbered seventeen jubilees from that time to their captivity in Babylon, which fell out in the end of a sabbatical year, and the thirty-sixth of the jubilee.

Ver. 9. Trumpet of the jubilee.] The word jobel (which we translate jubilee in the next verse) is not in the Hebrew; but the age, which, in the translation, is light Translated loud of sound: for the trumpet was blown after a different manner at this time, than upon other occasions, that every one might understand the meaning of it.

To sound.] In the Hebrew the word is, cause it to pass, that it might be heard everywhere throughout the land. So these words may be most literally translated, thou shalt cause to pass the trumpet loud of sound.

Tenth day of the seventh month.] This day was very fitly chosen, that this year might begin at the same time that a general atonement was made for the sins of the whole nation: for they would be the better disposed toуд to the public, to forgive their debts, when they craved pardon for their own.

Shall ye make the trumpet sound (or pass) throughout all your land.] This is repeated, to make them careful to awaken every one to this duty, by the sound of the trumpet at every door; there being an unwillingness in most people to part with their servants, and their lands, &c., which they had long enjoyed. And the Lord tells them: 'Know, saith Maimonides, that thou shalt sound, was bound to blow with a trumpet, and make this sound nine times, that they might fulfill these words of this precept, throughout all your land. By this means, as R. Levi Barzelonita notes, every one was the better inclined to hearken, when he saw it was a duty incumbent on the whole country, which all were to perform.

Ver. 10. Hallow the fiftieth year.] Distinguish it from all other years, by doing what follows. Maimonides fancies, that these two precepts of numbering seven sabbaths of years (ver. 8.), and of sanctifying the fiftieth year, were delivered only to the house of judgment; whose business, no doubt, it particularly was, to give notice of this year, and to cause the trumpet to be sounded, and all the following precepts to be observed (Schemitta ve Jobel, cap. 10., numb. 1).

Proclaim liberty Unto all servants, who were this year made free. Throughout all the land.] Even in all the highways, as Aben Ezra glosses, that every one might have notice.

Unto all the inhabitants.] That is, to all the children of Israel who were servants; or so poor, that they had sold their estates, as it here follows. From these words the Jews gather, that after the tribes of Ruben, Gad, and half of the tribe of Manasseh, were carried captive, jubilees ceased. They are the words of Maimonides in the forenamed treatise; for then "all the inhabitants of the land" were not in it. And therefore much more when they were all carried captive, they only numbered the rest of every seventh year without any jubilee.

It shall be a jubilee.] Whence this year hath the name of jubel, there are so many opinions, that Bochuart himself scarce knew which to follow. Josephus saith it signifies יול, "liberty;" and the LXX. and Aquila translate it ἡμέρα, "remission," having a regard to the thing, rather than the import of the word jobel, which never signifies any thing of that nature. D. Kimchi tells us, that R. Akiba, when he was in Arabia, heard them call a ram by this name of jobel; and thence some fancy this year was so called, because it was proclaimed with trumpets of rams' horns. But what if there were no such trumpets? as Bochuart thinks there were not, these horns being not hollow. See Hierozolom, par. j. lib. ii. cap. 45., p. 425, &c., where several other opinions are condemned. And lastly, it is well known that the trumpet which was used in the temple services, was that called jobel, from the peculiar sound which was made with the trumpet when this year was proclaimed. For the trumpet blowing for several purposes, viz., to call their assemblies together, to give notice of the moving of their camps, to excite soldiers to fight, and to proclaim this year; there was a distinct sound from the other, which the priests observed, that people might not be confounded, but have a certain notice what the trumpet sounded for. And this sound mentioned before (ver. 9.) was peculiarly called jobel, as Hottinger thinks, who considers a great many other opinions in his Alphabet, Diss. iii. wherein he follows Joh. Forsterus, who, near a hundred years before, observed that jobel, which we commonly translate trumpet (Exod. xix. 16., and other places), doth not properly signify itself, but the sound that it made. And when it is used absolutely alone, it signifies this year, which was called jobel, from that sound which was then made; as the feast of unleavened bread was called pesach, from the angel passing over them when he slew the Egyptians. The opinions of the Hebrew writers of the subject are collected and largely represented by Josephus de Veosin (lib. i. De Jubileae, cap. 1).

Return every man unto his possession.] Unto his field, or his house, which his poverty had forced him to sell: but now was restored to him without any price, because they were not sold absolutely, but only till this year. By which means the estates of the Israelites were so fixed, that no family could ruin
CHAPTER XXV.

11 A jubilee shall that fifteenth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubilee; it shall be holy unto itself or grow too rich. For this law provided against such changes, revoking once in fifty years all alienation, and setting every one to his former occupation, and renewing his family, in a manner we shall hereafter consider, wherein he was at the first. By which means ambition was retrenched, and every man applied himself with affection to the improvement of his inheritance, knowing it could never go out of his family. And this application was the more diligent, because it was a religious duty, founded upon this law of God.

Return every man unto his family.] From which he had been estranged by being sold to another family, either by himself, or by his father, or by the court of judgment. So here are two parts of the liberty forenamed more expressly declared: their land, which was alienated, returned to the first owner; and such as were sold for servants into another family came home again to their own family, being freed from the servitude under which they lay, and returned again to the computable year of the Lord," as St. Luke calls it (ch. iv. 19), in the prophet Isaiah's language, wherein our blessed Saviour preached deliverance to all mankind. The Jews themselves are not so stupid as to think nothing further was intended, but only freedom from bodily servitude in this year of jubilee; for Abbarbinel himself, in his apocalypse, endeavours to discover something of a spiritual happiness. For the former part of the words now mentioned, "ye shall return every man to his possession," he saith, belongs to the body; but the latter part, "and every man unto his family," belongs unto the soul, and its return to God: so several others, whom J. de Voisin produces in the forenamed book, (cap. vi. to his family.) And, if our Dr. Lightfoot hath made a right computation, the last year of the life of our Saviour, who, by his death, wrought an eternal redemption, and restored us to our heavenly inheritance, fell in the year of jubilee, the very last that was ever kept. For, if we count from the end of the wars of Canaan, which was seven years after they came into it (and I do not know why we should not reckon the forty-nine years before and after, as Maimonides would have it), there were just fourteen hundred years to the thirty-thrid of Jesus Christ, that is, just twenty-eight jubilees. And it is the confession of the old book called Zohar, as he observes, that "the Divine glory should be freedom and redemption in a year of jubilees" (see Harmony of the New Testament, sect. 59, and Usatini Chronologia Sacra, cap. 13).

Ver. 11. A jubilee shall that fifteenth year be unto you.] It is a question, whether the year of jubilee was the year following the forty-ninth year; or, the forty-ninth was the jubilee; which, reckoning the foregoing jubilee for one, was the fiftieth year. Joshua assures, in the words which follow; and though a number of other great men, are of this last opinion, to avoid a great inconvenience, which otherwise would ensue, viz. that the forty-ninth year being the jubilean year, in which the land was to rest, if the next year to that had been the jubilee, two jubilaeal years would have come immediately one after another; for the land was to rest in the year of jubilee, as it here follows. One would have expected, therefore, that in the forty-eighth year there should have been a special promise, that the land should bring forth fruit for four years, and not for three only, as the blessing is promised every sixth year (ver. 21). Thus Jacobus Capellus reasons, in his Historia Saeta et Exotica ad A.M. 2549. But others think this objection not to be so great, as to make them deny the distinction; for the letter of this law, which saith, "ye shall hallow the fiftieth year," and here in this verse, "a jubilee shall that fiftieth year be unto you," Though a very learned man, P. Cuneus, thinks this of no great moment either way; for it is usual, in common speech, septimannum octodiem appellare (and Hospinian, in like manner, We call a week odium, "eight days," because we reckon together, Dominic, "both the Lord's days"). And the greatest writers anciently called an olympiad, which contained but the space of four complete years, by the name of Quinquennium (see lib. i. de Republ, Judeorum, cap. 6). Yet, besides the express words of the law, the consent of the Jews sways very much the other way; for these are expressly distinguished by the shevilita, or year of remission, and jubel, the year of jubilee, even then when these two solemnities succeeded each other; as I shall have occasion to observe on the next verse.

Ye shall not sow, neither reap] Because it was the sabbatical year (ver. 4, 5), as some will have it; from the observance of which they were not absolved, by the being the jubilee. But others think, as I observed, that the jubilee itself was a new sabbatical year.

Ver. 19. For it is the jubile:] He doth not say it is "the sabbath of the land," as he doth of the seventh year (ver. 6). Which makes for their opinion who think the jubilee was not the same with that, but a lower sabbatical year. For these are expressly distinguished by the shevilita, or year of remission, and jubel, the year of jubilee, even then when these two solemnities succeeded each other; as I shall have occasion to observe on the next verse.

It shall be holy:] Because it was the Lord's sabbath (ver. 3), separate from the common employments of other years; being dedicated to the uses expressed in this law (ver. 10), which are two; manumission of servants, and restitution of men to their ancient possessions: unto which some add a third, viz. remission of debts. But the Jews are of a quite contrary opinion; that in this the year of jubilee differed from the sabbatical year—that debts were remitted in the one, but not in the other. Whence those words of Maimonides, In the treatise I have so often mentioned (cap. 10, sect. 16). "In this the sabbatical year excels the jubilee, that it loosens debts, which the jubilee doth not; but the jubilee in this excels the sabbatical year, that it sets servants free, and restores possessions, which the other doth not. And the jubilee likewise restores possessions in the very beginning of the year; but the sabbatical year doth not release debts till it be ended."

Ye shall eat the increase thereof:] By plucking what they needed for every day's use; but not by reaping, and gathering, and laying up in barns.

Ver. 13. In the year of this jubilee ye shall return every man unto his possession.] This being the most remarkable thing belonging to the liberty of this year, it is therefore here again repeated. For it was so
bour, or buyer ought of thy neighbour's hand, ye shall not oppress one another: 
15 According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: 
16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

famous, that the heathens themselves took notice of it; insomuch, that Diodorus Siculus saith (lib. xi.) it was not lawful for the Jews τοις άνθρωποις τεκνων σκληρως, "to sell their own inheritances:" meaning, as Mr. Selden expounds it (Lib. De Success. ad Leges Hebr. cap. 14), to sell them quite, so as to alienate them for ever from their families; which is expressly forbidden (Deut. xxiii. 23) And so the Lucianics, as is observed by Aristotle in his Politi, were proscribed by their laws to sell their ancient possessions (see P. Cuneus, lib. i. De Repub. Jud. cap. 4).

Many reasons are given, by learned men, for this law among the Jews (see Menochius, lib. iii. De Repub. Hebrar. Quest. 3). The most obvious is, that by this law God fixed the Jews to the land of Canaan; since all their possessions were so entailed, that the right heir of any of them could never be wholly excluded from his estate; but it would entirely return to him after a certain number of years. And, by this means also, they preserved a distinct knowledge of their several tribes and families to which they belonged; for which end their genealogies were of necessity kept so carefully, that they might be able to prove their right to the inheritance of their ancestors. By which means, as Menochius notes, it was certainly known of what tribe and family the Messiah was when he was born. And M. Alix hath taken notice (which is worth observing), that God ordered things so, that they should have the means of preserving their genealogies, by making them to continue in captivity out of their own land for the space of two whole jubilees. For they were but seventy years in Babylon; in which short time their genealogies could not be easily confounded, especially since several who saw the first temple burnt, lived to see the second begin to be rebuilt. Two other reasons are most judiciously managed by Petrus Cuneus, lib. i. De Republ. Hebr. cap. 3, to which I refer the learned reader.

Ver. 14.] As Moses took care that the wealth of some should not oppress the poverty of others, by making the foregoing law, that a poor man should not lose his land for ever; so, in buying of a poor man's land, he would not have the rich man give less for it than it was worth; nor more than the poor man require more for it than its just value till the year of jubilee. The Hebrew doctors have formed a rule about this: that if a man bought any thing for a sixth part less than it was worth, or sold it for a sixth part more than it was worth, he was bound to restore that sixth part; but nothing at all if it were short of a sixth part, which the seller had damaged his neighbour. But if the difference was more than a sixth part, the buyer might rescind his contract, if the bargain was not quite finished, and require his money again. And the seller (if the damage was on his side) might at any time require the thing to be returned to him at the price for which he sold it (see Selden, lib. vi. De Jure Nat. et Gent. cap. 2).

17 Ye shall not therefore oppress one another: but thou shalt fear thy God: for I am the Lord thy God. 
18 ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. 
19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. 
20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: 
21 Then I will command my blessing upon you. 

Ver. 15. According to the number of years—thou shalt buy] They were to consider how many years were left after the jubilee, and consequently to purchase the profits of the remaining years till the next; for they could not, either by sale or any other contract, transfer plenum fundum dominium (as Cuneus speaks), "their full interest in the land" to any other man. 

He shall sell unto thee:] He that sold the remaining term of years till the jubilee, was to consider, that every sixth year there was no fruit, and therefore he should demand nothing for them; but set his price only according to the number of the other years, not reckoning those. 

Ver. 16.] This is added only to make what was said before plain, that the price should rise or fall, according as there were more or fewer years to come after the next jubilee. For example, Maimonides puts this case: if there be ten years to the jubilee, and a man buy another's field for a hundred pence; after which, the buyer having enjoyed it three years, the seller hath a mind to redeem it; he must then give to him that bought it of him seventy pence. In like manner, if the buyer have enjoyed it six years, the seller should have his hundred pence. 

For according to the number of the years the fruits doth sell unto thee:] Therefore, if a man, saith the same Maimonides (cap. 11, num. 6), sell another a field full of fruit, and after two years would redeem it, he must not demand him to restore the field as he sold it, full of fruit, because it is said here, "according to the number of years till the next jubilee, and the commodities." (And in the foregoing verse, "according to the number of years after the jubilee") which shows the years only were to be considered in the redemption, and not the fruits. 

Ver. 17. Ye shall not therefore oppress one another:] The seller by demanding too much, nor the buyer by giving too little.

But thou shalt fear thy God:] For nothing could be so powerful as the fear of God to restrain them from oppression, and to preserve an equality between the land to be sold and the price to be paid. 

For I am the Lord your God:] Whose land this is, and whosoever favour you enjoy it. 

Ver. 18. Ye shall do my statutes:] Which is the tenure whereby you hold this land of me. 

Ye shall dwell in the land in safety.] And if you obey them, you shall not be disturbed in it by your enemies. 

Ver. 19.] He encourages them in their obedience by a promise of plenty and abundance, as well as of safety and quietness in their possession. 

Ver. 20.] To take away all distrust of his promise, he removes an obvious objection which might arise in their minds; that they might want food, if they neither sowed nor gathered in their increase in the seventh year, as he required. 

Ver. 21.] This is the answer to the doubt they
you in the sixth year, and it shall bring forth fruit for three years.
22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruitful years be fulfilled: then ye shall eat of the old store.
23 But the land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with me.
24 And in all the land of your possession ye shall grant a redemption for the land:

might have of wanting sustenance, that he would bless them with such a plentiful crop in the sixth year, as should be sufficient for that and for the two following years. From which Petrus Cuneus thinks the argument very strong, that there were not two sabbatical years together, one in the forty-ninth, and another in the fiftieth year; for then the earth in the sixth year should have brought forth not for three years, but for four; which was never heard of in any country. Palestine, indeed, was a country, to which God afforded an extraordinary blessing, beyond the common laws of nature; yet, since there are no testimonies of so great and frequent a miracle in the book of God, we can therefore never believe this. The foregone, 1. De Repub. Heb. cap. 6. To which it may be replied, that this was not so frequent as he makes it, but only once in fifty years; and the reason why Moses here saith, the land should bring forth fruit for three years, and not for four, is, because he speaks only with respect to the common sabbatical years, (every seventh year,) not to the great sabbatical year, as theirs, or the forty-ninth; before which, God may very well be supposed to have blessed the earth with a larger crop than in any other preceding sixth year. Besides, though it is said they should not sow in the jubilee, (ver. 11,) yet it is not said they might not prune their trees, as it is of other sabbatical years, (ver. 4,) so that they might be dressed as in other common years, to yield a plentiful increase for their support in the succeeding year.

Ver. 22. Ye shall sow the eighth year, and eat yet of old fruit until the ninth: Some have interpreted these words, as if they were to eat the old store till the fruits of the ninth year came in; and bring it as an offering to the sanctuary, which was his royal palace: and they were all his tenants, who held the land of him as long as he pleased; but were no more to him than the proselytes were to them. The land was his, and not theirs; and it is possible that the sale of the fruits of it, but had not the property (see Mr. Mede, p. 157.)

Ver. 24.] If any man whose poverty had forced him to sell his land, grew afterward so rich that he was able to redeem it before the year of jubilee, this law provides he should be permitted to do it, and the buyer could not refuse it. But then this was to be done honestly and truly; he was not to borrow money of another man to redeem it; no, nor sell other land to redeem that which he had sold before, which they looked upon as a fraud to the buyer. Therefore he had this right only in case he had grown rich since the sale; otherwise he was to stay till the year of jubilee, when it returned to him for nothing. So Cuneus out of the same Maimonides (lib. 1. cap. 2.)

Ver. 25. If thy brother be waxen poor, and hath sold away some of his possession, No man, if we may rely upon the same Maimonides, might sell his house or his field till the time of jubilee, unless poverty compelled him to do it. For it was not lawful to sell it, that he might lay up the price of it in his coffers; or exercise merchandise; or buy goods, servants, or cattle; but only buy necessary provision with it. But if any man did transgress, and employed the money otherwise, the sale notwithstanding was held to be good.

Then shall he redeem that which his brother sold. Here is a further enlargement of this liberty; that if any of his near relations would redeem the land he had sold (though he was not able to do it himself,) he should be allowed: for the design of Moses in this law was not to oppress the poor, but to prevent oppression here.

Ver. 26.] In the Hebrew it is, "his hand hath attained and found sufficiency:" which justifies the limitation the Jews put upon this (as I observed, ver. 24), that he should not have the right of redemption, unless he was grown able to repurchase it since the sale of it.

Ver. 27.] This was the manner of the redemption: they counted how many years were gone since the sale; and if there remained just so many more to the
23 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

20 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever unto the Lord: however the houses of the Levites in the cities of their possession may be redeemed.

21 But the houses of the villages which have no wall round about shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee: for as much as the jubilee is his, and he bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no wall round about shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.
the houses of the cities of the Levites are their possession among the children of Israel.
31 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.
36 Take thou no usury of him, or increase:

however, they were to be restored to that tribe at the jubilee.

For the houses of the cities] It is plain by this, that in the foregoing words he speaks of the houses, and not of the cities themselves.

Are their possession] They were of the same nature with the land that other tribes had; which could not be alienated for ever. For they having no other possessions that could be sold, but houses, it was reason these houses should return to their owners at the jubilee, as other men's possessions did (ver. 10). Ver. 31. But the field] See Numb. xxxiv. 4, 5. May not be sold] As their houses might be; but if any man bought them, the bargain was immediately void. The tradition among the Jews (as Maimonides says in the same place), was, that not to be sold in this place, signifies not to be changed; so as to turn a suburb into a field, or a field into a suburb; but fields, suburbs, and cities, were to continue perpetually in the same state.

For it is their perpetual possession.] Their fields were to be always in their own hands. And the reason why houses might be sold, when the fields could not, seems to be this: because the houses belonged to particular Levites, who might alienate them for a time, and not suffer much by it; but the fields of the suburbs were common to the whole body of the Levites, who would have been undone if they had wanted pasture for their flocks, which were all their substance. Some indeed fancy that these suburbs were enclosed, and every family of them had its several possessing; but as there is no proof of this, so, had it been thus, such families could not, without great inconveniency, have wanted their lands for the feeding of their flocks.

Ver. 35. If thy brother be waxen poor.] In the Hebrew it is, "When his hand faileth;" so that he is not able by his labour to support himself and his family.

Then thou shalt relieve him:] By bestowing alms upon him (as the Jews interpret it), not by lending him money; though the following words seem to incline this way (see Selden, lib. vi. De Jure Nat. et Gent. cap. 6).

Yes, though he be a stranger, or a sojourner:] By a stranger, they understand a proselyte of righteousness, and by a sojourner (as Mr. Selden there observes, out of Jerach and Abarbinel, p. 694.) They say Hyrcanus was the first that began proselyeth, "to entertain strangers of other countries," by building hospitals for their reception.

That he may live with thee.] Have a comfortable subsistence by the relief of charitable people; for every Jew, they were bound to contribute something towards it; and this was to prevent their selling themselves, as some did, through extreme poverty (ver. 39).

Ver. 36. Take thou no usury of him, or increase:] Though these are promisingly used, yet the next verse seems here to expose usury to signify that which is taken for corn, fruits, or goods. They that would see more of these two words, neseek and taribith, may consult Salmasius De Usuris, where he hath largely discussed of them. I shall only further observe, that this precept follows the other of relieving poor people by alms very fitly; because it is as great a charity unto some to lend them money without usury, as it is to give freely unto others (see notes on Exod. xxii. 25: Deut. xxxiii. 19).

But fear thy God.] Last he that is so good to thee shall punish thee for thy inhumanity towards the poor; of whom he hath a care as well as thee.

That thy brother may live with thee.] This is repeated, to show that by these laws God intended to provide for the poor such a comfortable subsistence in their own country, that they might not be tempted to forsake it, and therewith perhaps forsake their religion.

Ver. 37.] Some thought, if they lent money freely they might receive more than they lent of other things; therefore, the latter clause of this verse was added, to prevent such oppressions as St. Jerome mentions; who says, some would lend a neighbour ten bushels of corn, suppose, in winter, to receive fifteen bushels at the next harvest.

Ver. 38. I am the Lord your God, &c.] Who have obliged you with far greater blessings than I command you to bestow upon others.

To give you the land of Canaan.] Under such covenants as have been mentioned.

To be your God.] To preserve you in the possession of it in peace and plenty, if you keep these covenants (ver. 18, 19).

Ver. 39. If thy brother be sold unto thee.] Some were sold by the court of judgment, when they had committed theft, and were not able to make satisfaction; of whom the Hebrews interpret that place, Exod. xxii. 2, &c. Others were sold by their parents (ver. 7, 8, or 9, v. 19) But they were sold themselves, being reduced to great poverty, notwithstanding the alms that had been bestowed upon them, and the money or goods that had been freely lent them. And of such the Hebrew doctors understand these words; and say, it was not lawful for a man to sell himself till his poverty was extreme, and he had nothing at all left, but must preserve his life by the price which was given for him. Thus Maimonides explains in these words: "A man might not sell himself to lay up the money which was given for him; nor to buy goods; nor to pay his debts; but merely that he might get bread to eat. Neither was it lawful for him to sell himself, as long as he had so much as a garment left." See Selden, lib. vi. De Jure Nat. et Gent. cap. 7. Where he observes, that the court of judgment might not sell a thief of their nation to any but to a Hebrew; not to a proselyte of either sort; much less to a mere gentile. But if a Hebrew sold him to a proselyte, or to a gentile (which he was admonished not to do), the bargain was good, but he was to be redeemed by his kindred, or by the people; as it here follows, ver. 45, 49. Which other
LEVITICUS.

40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: 41 And then shall he depart from thee, both he and his children, with his bread and shall return unto his own family, and unto the possession of his fathers shall he return, 42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43 Thou shalt not rule over him with rigour; but shalt fear thy God.

people imitated, who derived their laws from Moses; particularly the ancient Indians (as Huetius observes out of Diodorus) whose philosophers commanded that none of their nation should submit themselves to servitude (Dennistone. Evang. propos. iv. cap. 6.). Thou shall not compel him to serve as a bondservant. As a slave which they bought of other nations, or took in their wars; over whom they had an absolute dominion (as they had over their goods, or cattle), and might bequeath them and their children to their sons and posterity forever (Ver. 45, 46), or sell them and their children at their pleasure. Ver. 10. But as an hired servant. They were to treat him gently; as they did those who let out their service for wages, for a certain time, and then were at their own disposal again. He shall be with thee. Some of the Jews have carried this very far in speculation. For thus they said upon this place in Jalkut: "Let him be with thee in meat and drink; so that thou do not eat bread of fine flour, and he of bran; nor thou drink old wine, and he new; nor thou lie on a soft bed, and he upon straw." But it is not likely that this was their practice. Shalt serve him unto the year of jubilee. Beyond which time it was not lawful to keep him in service: for in the very beginning of this year, all such servants were immediately dismissed. Which made the year of jubilee such a time of joy, that for nine days together, before it began, these servants kept a kind of Saturnalia, in prospect of their approaching happiness. For, as Maimonides saith in the latter end of the second chapter, "Sat havye, from the beginning of the year until the day of atonement, servants were neither dismissed, nor yet served their masters, but they did eat, and drink, and made merry; wearing garlands on their heads. And when the day of atonement came, the Sanhedrin commanding the trumpet to be sounded, all servants immediately went whether they pleased; as lands were restored to their first owners." Ver. 41. Then shall he depart from thee. His master to whom he was sold might keep him till the jubilee: whereas he that was sold by the court of judgment might go free, if he pleased, in the seventh year of release (Exod. xxi. 2). Both he and his children. He that bought a servant of the court of judgment, was bound to maintain his wife and children, if he had any, with meat, drink, and clothes; and yet they were not bound to serve him: much less did they remain servants, when their father's and mother's servitude was at an end; as Mr. Selden observes in the forenamed place: and therefore it is more reasonable in this case that he and his children should go out together. Shall return unto his own family. From which he was gone, while he remained a servant. Unto the possession of his fathers. If any was befallen him since his servitude.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shalt ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they beget in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever.

Ver. 42. For they are my servants. &c.] A good reason why they should not be treated like slaves: because they were all redeemed by God out of the service of the heathen, for them to bring into a state of perfect liberty. They shall not be sold. Not publicly, and in the common place of sale, or in the street, but privately, and in a way of honour (as the Jewish phrase is). So Maimonides, alleged by Mr. Selden, in the forenamed place, p. 705. But the plainest sense is, they should not be used like slaves, while they continued in their service; though by law they had the use of their persons in all bodily employments, yet their bodies or persons were not theirs, and therefore they might not use them as they pleased. So it follows in the next verse.

Ver. 43. Thou shalt not rule over him with rigour. As Pharaoh did over all the Israelites (Exod. L 13, 14), or other, the Israelites were wont to do over their servants of other nations; but gently use their service in such employments as would not be unworthy of them if they were freemen. But shalt fear thy God. Remembering that they were all slaves in Egypt, and delivered by his wonderful goodness; which was thankfully and reverently to be acknowledged.

Ver. 46. Both thy bondmen, and thy bondmaids—shall be of the heathen. If they would have any slaves, they were to be such of other nations, as were sold to them, or were taken by them in their wars. Whence the very name of mancipia came, as the Roman lawyers tell us, quasi mons capti: and the name of servus also, which signifies one who was saved, when he might have been killed. Round about you. He doth not say in the midst of thee: for they were bound to destroy the people of Canaan. Of them shall ye buy bondmen. If they had need of their service. But it does not appear that they had any great number of them; nor had they any great occasion for them, in being themselves as laborious, and breeding their children to look after their land and their cattle (in which their estates chiefly consisted), and being also so very numerous in a small country.

Ver. 43. Of the children of the strangers—of them shall ye buy. Whether they were perfect proselytes by circumcision, or only proselytes of the gate (as Mr. Selden observes, lib. vi. De Jure Nat. et Gent. cap. 8.), their children were not exempted from being made slaves, if they sold them to the Hebrews. Of their families. If any of their family or kindred, as the LXX. translate it, had begot children in Judea, and would sell them, the Jews might make a purchase of them, and make them slaves, as below.

They shall be your possession. Become your proper goods, and continue with you as your lands do, unless they have their liberty granted to them. And the first sort of proselytes obtained it three ways; either by purchasing it themselves, or by their friends;
CHAPTER XXV.

but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought or by being dismissed by their master, by a writing under his hand; or in the case mentioned in Exod. xxi. 26, where the loss of an eye, or a tooth, by the master's severity, serve only for examples of other maims, which procured such a servant his liberty. But the second sort of proselytes did not obtain their liberty, if we may believe the Hebrew doctors, by this last means, but only by the first two. And the year of jubilee gave no servants of either sort their liberty.

V. 46. Ye shall take them as an inheritance for your children.] To whom they might bequeath the very bodies of them and their children.

51 If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

54 If he be strong enough to rule over his master, then his master shall not defraud his hired servant of his price.

55 According to the time of an hired servant shall he be with him; or, if they did not, he was to be redeemed at the charge of the country; and that, though he sold himself a second time, after he had been redeemed. But if he sold himself a third time, they looked upon him as unworthy of redemption, unless it were merely to save his life (see Selden, lib. vi. de Jure Nat. et Gent. cap. 7). But the fifty-fourth verse seems to suggest, that they were not bound to redeem him; though they might, if they pleased, and his master could not refuse it.

One of his brethren may redeem him.] This Redeemer (saith R. Bechai) is the Messiah, the Son of David, of the tribe of Judah: which I mention to show, that the Jews thought there was something more Divine couched under this law of the jubilee (as I observed, ver. 10), than the very letter of it imported. Though the truth is, they wretchedly mistook the Messiah: for the same R. Bechai (speaking of this section of the law) saith, “It contains a sign and a hope to Israel of redemption from the captivity of the four monarchies;” as if the Messiah should have nothing to do, but to put them in possession of their own country, and to make them lords of the world.

55 Here the persons are named by whom his redemption might be made; which, in short, was by any man of his family.

He may redeem himself.] If, after his sale, an estate fell to him, whereby he became able to redeem his liberty.

56 That no injury might be done to his master, they were to compute how long he had served him, and how long he had still to serve, and what price was paid for him; and then, according to the number of years gone and to come, he was to make his demands: which is the meaning of the following words, “And the price of his sale shall be according to the number of years.”

57 According to the time of an hired servant] The labour and services that he had done him was to be valued, as they would do that of a hireling (who wrought for so much by the day or the year), and deducting from that the price which was given for him, the remainder was the price of this redemption.

58 If he had served but a few years, and there were many to come before the jubilee; then there was less to be deducted from what his master gave for him, and the price of his redemption was higher. But if there remained “but few years unto the year of jubilee” (as it follows in the next verse), then less was to be given for his redemption, because he had had his service a long time.

59 If he was a hired servant?] His master was to treat him as a hired servant, who let out his service for wages by the year; and that both with respect to the price of his redemption, and to his usage
with him: and the other shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him.

while he remained in his service: as appears by the next words.

The other shall not rule with rigour over him] Use him harshly and severely: for one Israelite was not permitted to use another in that manner (ver. 43), and therefore much less was it to be suffered from a stranger.

In thy sight.] If they observed any such rigorous usage, they were to endeavour to get it remedied by the authority of the magistrate.

Ver. 54. He be not redeemed in these years, &c.] If neither his kindred nor country redeemed him, nor he was able to redeem himself (ver. 49), from the time he was sold to the year of jubilee, he was to stay till then; when he went out, as others did, without paying any thing for his liberty. By which it is evident that he had not the benefit of the seventh year of release, as Hebrew servants had who served Hebrew masters.

For it had been unequal, if Hebrews sold to proselytes had been discharged from their service so soon, when the children of proselytes sold to Hebrews (ver. 45) were to be their inheritance for ever. It was more reasonable (and therefore so here enacted), that the Hebrews sold to proselytes should not be free till the year of jubilee, unless they were redeemed by themselves or their friends. By which law also they were made more careful not to sell themselves to strangers.

He, and his children with him.] It seems a proselyte was bound, when he bought a Hebrew servant, to maintain his family while he served him; as the Hebrews were bound to do, when they bought one of their own nation (ver. 31).

Ver. 55. And if any Hebrew servant have them serve with rigour nor beyond the year of jubilee, because they were his servants by a peculiar title, being redeemed by him from the Egyptian bondage, where they were held a long time in cruel servitude (ver. 38).

I am the Lord your God.] Your sovereign, who will be ever kind to you, while you serve and obey me.

CHAPTER XXVI.

1 Of idolatry. 2 Religionsness. 3 A blessing to them that keep the commandments. 14 A curse to those that break them. 40 God promiseth to remember them that repent.

I Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.

CHAP. XXVI. Ver. 1. Ye shall make you no idols] This precept hath been often mentioned: but being now to enforce all his precepts by the most solemn promises and threatenings, he repeats the principal thing upon which all depended, which was, that they should keep close to the worship of him, the only God, and abhor all idolatry, which he knew would corrupt their manners.

The Hebrew word idol hath been observed before (ch. xix. 4), to express contempt: signifying the idols (as we translate it) which the heathen worshipped, to be mere empty vanities, things of nought, as we speak; and therefore to be rejected with disdain, rather than any way regarded.

Nor graven image.] The Hebrew word pe'el signifies the image of any thing hewn out of wood or stone (see Exod. xx. 4). These images the gentiles did not worship, till they were dedicated and consecrated with certain rites and ceremonies (which were very various, according to the difference of the deities, and the superstitions of several countries), by which consecration they imagined their gods were invited to be present in these images and statues; otherwise they were not so stupid as to worship wood and stone.

Neither rear you up a standing image.] The Hebrew word matsu'bh, is translated by the LXX. στήλη, "a pillar," as we also translate it in the margin. And if we translate it statue or standing image, we are not to understand by it the figure of a man, or of any other creature; but, as the Hebrews seem rightly to take it for any work, or altar, in wood, which is erected and set up for sacred assemblies to be held thereat, though they be to the true God. So Maimonides (as Mr. Selden observes, lib. ii. de Jure Nat. et Gent. cap. 6), who saith, this was the custom among idolaters, to erect such statues to their gods. And so Pausanias saith (in his Achaeis), that in ancient time among the Greeks universally, άγαλμα έγαλμα έγαλμα, "stone images, instead of images, had Divine honours paid to them" (see Maimonides De Cultu Stell. et Plan. cap. 6, sect. 8). These were the most ancient monuments of all other; and being plain and simple, might be thought to be less tempting and inviting, than those images which had the figure of men, or other creatures; yet, even these God forbids to his whatsoever, because he would have no representation of himself to whatsoever, though it might seem to have no danger in it. These were they which the Greeks called ζάρια (see upon Gen. xxviii. 19, and Selden De Diis Syris, Synag. 2, cap. 1).

Neither—any image of stone.] There was greater reason they should not set up Zara Makhibth, which signifies carved or figured stones that had pictures cut in it, as the Hebrews understand it (see Maimonides in the place before named, and Dionysius Vossius's notes upon him). And Mr. Selden observes, also, it was unlawful to set up these in their land (as Moses here speaks), though it were without the temple; and it was no more permitted to a proselyte than to an Israelite. If any man did make such statues, he was bitten.

Possibly this may signify such images as were common among the Egyptians in aftertimes; which were not representations of their gods, but were full of symbols and hieroglyphics, expressing some of the perfections of their gods. These God would as little allow among his people as any of the former; such caution he used to prevent this sort of idolatry, by image-worship.
Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

If ye walk in my statutes, and keep my commandments, and do them:

Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

To bow down unto it:] Though they did not worship it, but only worship God before it. I am the Lord your God.]

Who admit of no such things where I am worshipped (Exod. xx. 4).

Ver. 2.] See ch. xix. 30, where there is the same precept: which seems to be here repeated, because, if they kept his sabbaths, they would preserve them from idolatry, being appointed for the worship of the Creator of all things: especially if they had such a sense of his Divine majesty as warranted reverence in them, even to his sanctuary.

Ver. 3. If ye walk in my statutes.] If the regard you have to my majesty make you obedient to my laws.

Ver. 4. Rain in due season.] Here follow the promises of all things that men naturally most desire for their happy living here in this world. And first he assures them they should have fruitful seasons, which depended upon rain in due time (Jer. v. 24). For Canaan was not a country like Egypt, which was watered and make fertile by the overflowing of their river; but without rain was quite barren.

The head shall yield her increase.] Corn for the use of men; and grass for the cattle.

The trees of the field shall yield their fruit.] Which was very various, every one knows, such as figs, pomegranates, dates, apples, &c. which he promises they should never want.

Ver. 5. Ye shall eat your bread to the full.] This is a promise of such plenty of corn, that before they could have reaped it all, and threshed it out, the vintage would be ready, and call for their labour about it; and before they could have pressed out their wine, it would be time to sow again: as much as to say, they should have such abundance, that they should have season time enough to receive and lay up one blessing before another came upon them.

Ye shall eat your bread to the full.] Have no want of any sort of provision (which is comprehended under the name of bread), but as much as you can desire: which promise may seem to have a peculiar regard to the command lately given, ch. xxv. 4, 11, though there he took care to secure them by a special promise, that they should not want in those years (ver. 20, 21), and therefore much less in any other.

Dwell in your land safely.] Plenty would have been little satisfaction to them, if they had been in danger to lose it, or to be disturbed in it; and therefore he promises to defend and protect them in the secure enjoyment of it (see ch. xxv. 15, 19).

Ver. 6. Ye shall not git evil beasts out of the land.] There shall be no insurrections or seditions in your country, which are wont to arise from poverty and discontent: for this seems to relate to peace among themselves; as the latter end of the verse, to freedom from the desolations their enemies might make among them.

None shall make you afraid.] It is a promise to preserve them from housebreakers and robbers.

I will rid evil beasts out of the land.] Which (as it will appear from ver. 22) made lamentable havoc when they increased, and were let loose upon them: but these promises to extirpate, if they would be obedient, either by hindering their breed, or making them devour one another, or driving them out of their own country.

Neither shall the sword go through your land.] Their enemies should not be able to penetrate their country, to make any ravage there.

Ver. 7.] This supposes their neighbours might invade their country, but should fail in their attempt, and be driven away with shame.

Ver. 8. Five of you shall chase an hundred, &c.] That is, a few shall be too hard for a great multitude; as it proved in the conquest of Canaan: insomuch that Joshua saith (ch. xxii. 10), "One man of you shall chase a thousand." Which was fulfilled in the days of Gideon, who, with three hundred men, put to flight a vast army (Judg. vii. 22).

Your enemies shall fall before you.] Which commonly made a greater slaughter in their flight than was made in the battle.

Ver. 9. Ye shall have respect unto you.] The reason of which great success (as well as of the plenty before mentioned), he would make them sensible, was God's great kindness and favour towards them, as the reward of their obedience. This Joshua most thankfully acknowledges, ch. xxiii. 9.

Multiply you.] Make you a populous, and consequently a powerful nation.

Establish my covenant with you.] Keep it inviolably, and most certainly perform it (see Gen. vi. 15).

Ver. 10. Ye shall eat old store.] Have a great deal of old corn left when the new is come in.

Bring forth the old:] Have so much of it left, as to want room for it when the new is to be laid up.

Ver. 11. I will set my tabernacle among you.] This is the great promise of all, that his tabernacle, wherein he dwelt among them, should remain and abide with them: for it was set already among them; but now he promises it should be fixed; that is, his Divine presence should continue with them.

My soul shall not abhor you.] I will not cast you off, because of your offences; for which I have appointed an expiation.

Ver. 12. I will walk among you.] Conduct you from place to place, all the time you are in this wilderness. For he dwelling in the tabernacle, in the cloud of glory which covered it; when that cloud was taken...
I am the Lord your God, which brought you forth out of the land of Egypt; that ye should not be their bondmen; and I have broken the bands of your yoke, and made you to go upright.

But if ye will not hearken unto me, and will not do all these commandments; and if ye despise my statutes, or if ye shall not hear unto all these commandments, but that ye break my covenant:

I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

up, the ark presently moved to go before them, and led them to the next station, where they should pitch their tents, Numb. x. 11, 12 (see Exod. xxv. 8). This is given as the reason why they should keep their camp from all impurities (see Deut. xiii. 12—14).

Will be your God.] Bring you to the land of Canaan; and there continue with you, and bless you as my peculiar people.

I am the Lord your God, which brought you forth] I will not leave my own work imperfect; but as I delivered you from the Egyptian slavery, so I will continue to preserve your liberty and happiness.

That ye should not be their bondmen.] Remain any longer their slaves, as they intended to make you for ever:

I have broken the bands of your yoke.] When you could not deliver yourselves, I set you free from the heavy burdens which oppressed you.

Made you go upright.] They were so loaded with insupportable burdens in Egypt, that they could not look up, but hung down their heads with heaviness; till God, by setting them free, made them go out from the midst of them with dejection, but with cheerful countenance. For that is the meaning of making them go upright; as freemen, not bowed down with oppression, but lifting up their heads for joy at their deliverance (see Exod. xiv. 8).

Ver. 14. After the promise of these extraordinary blessings, as the reward of their obedience, he threatens them with extraordinary plagues and calamities, if they were disobedient. And as nothing moves us more powerfully than hope of some good, or fear of some evil; so there are no greater blessings in this world than those which God's promises gave them hope to enjoy, nor greater evils than those of which his threatenings put them in fear. But such is the Divine goodness, he always offers mercy before he proceeds to judgment, and mingles judgment with mercy, before he proceeds in rigour of justice, which will appear in the following threatenings.

Ver. 15. If ye shall despise my statutes.] They were not thus wicked at the first; but disobedience to God's commands (mentioned in the foregoing verse) proceeded to a contumacious neglect of them; and that in time to an abhorrence of them.

So that ye will not do all my commandments.] Though often admonished by his prophets; whose messages they not only rejected, but slighted and despised.

But that ye break my covenant.] By forsaking him, and falling to idolatry. For that was the principal thing in the covenant, that they should have no other God but him alone.

Ver. 16. I also will do this unto you.] I will alter the method of my providence towards you.

I will even appoint over you.] Or, as it is in the Hebrew, upon you; causing the following diseases to seize upon them (as the phrase signifies) and arrest them; that they might feel the heavy displeasure of Him, whose laws they set at naught.

Terror, consumption, and the burning ague.] It is not certain what diseases are comprehended under these words; especially the first, behalah, which we translate terror. But, coming from a word importing haste and precipitancy, it takes me to signify the falling sickness; whereby people are so suddenly surprised, that they sometimes fall into the fire by which they are then consumed. The second word, parashah, is very slightly translated. For the second sokephoth is by Kimchi and a great many others understood to signify a consumption, or a hectic fever; though R. Solomon and some others seem to take it for a dropsey; for he says it is a disease that puffis up the flesh, or (as David de Pomis) makes it to break out in blutches (see Bochart in his Hierozoic, par. ii. lib. ii. cap. 14). As for the last word, chaddachoth, it coming from a word denoting great heat, may well be translated a burning fever.

Consume the eyes.] Make you look ghastly.

Cause sorrow of heart.] Take away all the comfort of life.

Ye shall sow your seed in vain.] Next to bodily sickness, he threatens them with the incursions of their enemies; which was a higher punishment than the former, according to that of David, it is better to fall into the hands of the Lord, than into the hands of men. Here also it is observable, he doth not threaten the worst that their enemies might do to them; but first, he threatens them with the diseases; and adds after, and makes a scarcity among them; and in the next verse, speaks of delivering them to be slain by them.

Ver. 17. I will set my face against you.] Be extremely angry with you (see ch. xvii. 10).

Ye shall be slain before your enemies.] The neighbouring nations oftimes made great slaughter of them, and conquered them; as we find in the book of Judges; and in the beginning of the first book of Samuel.

They that hate you shall reign over you.] And grievously oppressed them (Judges iv. 3, vi. 2, &c.). This made them very contemptible; and was a just punishment of their contempt of God's laws.

Ye shall flee when none pursueth you.] Lose all your courage strange opposite to the promise, ver. 7, 8.

Ver. 18. If ye will not yet for all this hearken.] If by these sore punishments they were not reclaimed from their idolatrous practices, he threatens to send greater.

Then I will punish you seven times more.] The number seven is used for an indefinite multitude, and therefore here signifies a great increase of their plagues; which, by their continued provocations, became more and more grievous than in former ages.

Ver. 19. I will break the pride of your power.] That power wherein you glory. Which some understand of the sanctuary; which in the days of Eli was for-
And your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

I will send wild beasts among you, which shall rob you of your children, and do

saken of the ark of God's strength (as the Psalmist calls it). 1 Sam. vi. 9, 11. But it seems rather to relate to their numerous forces, which at the first were everywhere victorious; but, after sundry defeats in foregoing times, were in the days of Saul reduced to such straits, that they hid themselves in caves, and pits, and thickets, &c., and there was not a sword or a spear to be found in any of their hands (save Saul's and Jonathan's) when they should have fought with their enemies (1 Sam. xiii. 7, 22).

I will make your heaven as iron, and your earth as brass.] The one, he means, should afford no rain, and the other, for want of moisture, bring forth no fruit; which must needs make a sore famine among them.

Ver. 20.] This is a further description of that calamity; when, after all their labour in ploughing and sowing their land, or digging and dunging their trees, they brought forth nothing for their wild beasts: we read in Scripture of such famines, wherein man and beast were ready to perish; particularly 1 Kings xvii. 1, 13, xviii. 15; 2 Kings viii. 1.

Ver. 21. If ye walk contrary unto me.] Go on in your idolatrous courses, directly contrary to my commandments (ver. 17, 18, 22). Be obedient to the admonitions of his prophets, whom he sent to call them to repentance.

I will bring seven times more plagues upon you.] As their sins increased, so did their plagues; for these that follow are more dreadful than the foregoing. And it was a high aggravation of their sins, that they would take no warning by the severe punishments which God inflicted upon their forfathers. This augmented his plagues upon succeeding generations; which, as Dr. Jackson speaks, usually run by the scale of sevens; so that if we call the literal meaning to a strict arithmetical account, these latter plagues were nine-and-forty times heavier than the former. But it is more than probable, that the number of the plagues was a round number, which annulled the exactness of the computation; yet denoting a very great increase of their punishments, beyond what had been in preceding times.

It ought to be observed, that there is in the margin another rendering of the first words of this verse ("If ye walk contrary to me"), which some follow; "If ye walk at all adventures with me:" that is, live carelessly, as if you had no regard at all to me; I will have as little regard to you, or concern for you. But the ancient translations go the other way.

Ver. 22. I will also send wild beasts, &c.] If the terrible famine would not work upon their stubborn hearts, no more than the forenamed sicknesses and wars (ver. 16, 17, 18, 20), then he threatens they and their cattle should also be made food for the wild beasts. The principal of which were lions, unto which the depopulation and devastation of countries are ascribed in Scripture; particularly in the prophet Jeremiah (ch. ii. 15, iv. 7), where the Assyrians and Nebuchadnezzar are here compared to lions, because by these fierce beasts were sometimes laid desolate the land, and the inhabitants of it, the very singlet by singlet, were devoured by them. We read of no other that killed the people planted in Samaria by the king of Assyria, instead of the Israelites, whom they carried away captive (2 Kings xvii. 23). And God threatened to destroy the remnant of Moab by the same means (Isa. xv. 9). But there were worse than wild beasts also to do this execution (Jer. v. 6). As bears, who killed two-and-forty children at one time (2 Kings ii. 24). Serpents and cockatrices (Jer. viii. 17). And in general, that prophet threatens the destruction of Judea by such creatures (Jer. xv. 3). Nor are examples wanting in other histories of such calamities; one monument of which continues still in the church. For the solemn prayers in Rogation week were first instituted (as Sidney relates) by Mamertus, bishop of Vienne, in France, for this reason among others, that wolves and other wild beasts did very great mischief in those parts (see Sirmundus, in lib. vii. Epist. 1). Nay, some countries have been so infested with smaller creatures, as serpents, particularly Spain, by reason, that they left nothing untouched; being noxious not only to roots and seeds, but subverting whole towns, which were undermined by them. And in the neighbouring islands, called Baleares, they were so plagued with them, that they were forced to petition Augustus to send soldiers to defend them from these little animals (see Bochartus, in his Phaenomena, lib. iv. cap. 114).

Your high ways shall be desolate.] For travellers would not venture into the highways, for fear of the wild beasts, and because of the scarcity of people to give them entertainment. It is observable, that this plague is directly opposite to the blessing promised unto their obedience (ver. 6), where he saith, I will make thee grassy and fruitful, I will give thee a land full of fruits. And such was the case, and is the case in the present state of the most backward parts of the world, particularly in parts of Africa, America, and some other countries.

But we speak of the short and fleeting duration of this state, and the want of those luxuries which are enjoyed in other parts of the world. For, as this was a plague, so it was a curse, to be so far removed from the original blessedness of the earth. And this is to be observed, that wherever there was an obstruction of the grace of God, there was a defect in our blessing. And this is no matter for wonder, because without the word of God, no great progress can be made in the way of salvation. And it is observable, that in those parts of the world, where the Christian religion is generally despised, there are none of those advantages which are enjoyed in some parts of the world, in common with the whole rest of the world. And this is to be observed, that wherever there was an obstruction of the grace of God, there was a defect in our blessing. And this is no matter for wonder, because without the word of God, no great progress can be made in the way of salvation. And it is observable, that in those parts of the world, where the Christian religion is generally despised, there are none of those advantages which are enjoyed in some parts of the world, in common with the whole rest of the world.
when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

Ver. 26. Broken the staff of your bread. Taken away its power to nourish you (as Bechard expounds it), or rather, taken bread itself from you, which the Chaldee renders acorns (ver. 10). If they either wanted corn to make bread, or their corn had no heart in it (as we speak), either way they would be starved.

Ten women shall bake your bread in one oven. That is, there shall be such scarcity, that a small oven shall be sufficient to bake bread for ten families, i.e. for a great many, and of the number ten in Scripture signify (1 Sam. i. 8; Job xix. 3).

Deliver you your bread again by weight. Distribute to every one in the family a certain quantity; not enough to satisfy them, but only (as we speak) to keep body and soul together. So it follows: Ye shall eat, and not be satisfied. Never have creatures of life, as acorns, been made to crave the more to eat: so Pellicanus glosses, who thus concludes his notes on these verses, Hae sunt arma Dei contra insensatos, &c., "These are the weapons of God against stupid wretches; which no wicked man can evade, when God in anger begins to fall upon them. Let no man, though ever so great and rich, hope to be safe from the hand of the Lord, who can kill kings by worms and lice when he pleaseth."

Ver. 27. If ye will not for all this hearken unto me. If all these plagues have no better effect upon you than the former (see ver. 21, 23, 24).

Ver. 28. Then will I walk contrary unto you. His indignation rises proportionable to their offences: for now, as he hath said, he will set his face against them (as he speaks, ver. 17), but proceed against them, in fury; by such punishments as should quite ruin them.

I will chastise. The very manner of speech expresses anger and indignation: being as if he had said, I will make you know who it is that you have despised (ver. 10). This word \\

27 And if ye will not for all this hearken unto me, but walk contrary unto me;
28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.
29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.
30 And I will destroy your high places, and cut down your images, and cast your carcases those expressed by hickethi, I will smile or punish you (ver. 21).

Seven plagues for your sins. If we should by a literal account multiply the number of plagues mentioned ver. 24, seven times, the threatening here would amount to this: that their rebellion, not amended by so many plagues, but continued still from age to age (notwithstanding all the corrections inflicted on them for their reformation, ver. 23), should in conclusion be punished on them five hundred and seventy-seven times more severely than at first (ver. 18). But the simple sense is, that their obstinate contempt of his laws should be punished with new and more grievous plagues. Which was fulfilled, as our Dr. Jackson observes (book i. on the Creed, ch. 29), in their captivity, in the days of Manasseh, Jehoiachin, and Zedekiah: and again in the time of Ptolemys, the first under Antiochus Epiphanes. For these latter calamities were at least seven times greater (both for extent and duration) than the former persecutions, which they suffered from the Philistines, Moabites, Ammonites, and Syrians. By all which, and by what follows, it plainly appears, that these threatenings were a kind of prediction. For Moses evidently foresees, that they would not be converted by what he said and did before (Deut. xxxi. 27, 29), and consequently that these threatenings, in case of disobedience, would turn into prophecies. Unto every one of which their history exactly answers; as the book of Deuteronomy will give me occasion to show more fully.

Ver. 29. Ye shall eat the flesh of your sons, &c. This is the very almost calamity that could come upon a people: and yet (as Conradus Pellicanus observes) it is put before the throwing down of their high places and images, &c. As if the devouring of their children (such was their incredible lust after idols) would seem a less evil to them than the loss of their images. This was fulfilled among the Israelites in the siege of Samaria by the enemy, and by starving, 2 Kings v. 26. But the destruction of the enemy in the time of Zedekiah was terrible, and among these places the siege of Jerusalem before the Babylonian captivity (Lam. iv. 10), and in the last siege by Titus, as Josephus relates (lib. vii. De Bello Judaeico, cap. 8).

Ver. 30. I will destroy your high places. Where they were wont to worship their idols, according to the manner of the heathen; who built temples, and altars, and offered sacrifices to their gods, upon mountains and high hills; especially such as were shaded with trees. Insomuch, that the Indians in Philostra
tus call the high mountain Caucasus, Σωπός Αρχαίος, "the house of the gods." And the ancient Persians (as Herodotus saith in his Clio, cap. 131), εἰσὶ τὰ Πελοποννησία τὰ ἐρωτ ὄροι διάλυντο, "going up to the top of the highest mountains," there offered sacrifices to Jupiter, and cast the whole circle of the heavens by that name. And in the island Naxus the highest mountain was also consecrated to him; as from his worship on Mount Athos he is called Άσκες in Hesychius. They that would see more of this matter, may look into Cuperus's Apologetis Homer. p. 15, 16, &c. And the reason of their choosing these places for their worship was, because they thought their sacrifices would be more acceptable there than in
upon the carcasses of your idols, and my soul shall abhor you. 31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. 32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it; valleis. For, as Lucian himself saith, they thought themselves in such high places to be nearer to their gods, and so should more easily obtain audience, τοις ἐν τοίχοις ὕψιστοι εἶχαν τῶν θεῶν (lib. De Dea Syc.,) and Tacitus saith the same in the last book of his Annals.

How much the Israelites were inclined to follow the notions of the world in this, appears too plainly by their history; which shows that high places were frequented in the reigns of their kings and princes, as well as of their bad. Yet, they were so fond of them, that when they could not go to them, they offered upon the tops of their houses (Jer. xiii. 13, xxvii. 39; Zeph. i. 5).

54 « And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. 33 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. 34 As long as it lieth desolate it shall rest; that I can bear with you no longer. This is directly opposite to his promise, if they would be obedient, ver. 11, "My soul shall not abhor you."
because it did not rest in your sabbaths, when ye dwelt up
them.
36 And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword: and they shall fall when none pursueth.
37 And they shall fall one upon another, as it were before a sword, when none pursueth;

tioned in the foregoing chapter. Dr. Hammond hath another notion of the word, which we translate enjoy (see note g. upon Ps. cii. p. 504).

Ver. 35. As long as it hath desolate it shall rest.] Lev. xxvi. 44. “Faintness shall be upon all the peoples.”

Ver. 36. Upon them that are left alive of you] This imports that the body of the people should be desolate.

Send a faintness into their hearts] Where their spirits sunk under their present miseries.

Sound of a shaken leaf shall chase them:] And yet they were condemned to live in continual dread of more miseries. For the Hebrew word we translate faintness signifies softness, which could not support the weight of their affliction. As at this last phrase imports such a timourousness as should make their life always uneasy to them, and such a cowardice as should render them vile and despicable. And so they are noted at this day to be mean-spirited and faint-hearted: it being scarce ever heard that a Jew listed himself for a soldier, or engaged in the defence of the country where he lives.

They shall flee—and fall when none pursueth.] Fancy the tribes never returned to their own land: which made them start and run away, may, fall into a swoon, when there was no danger. Such terrors the heathen themselves have observed, in men of an evil conscience, who are afraid of their own shadow, as they say of Orestes.

Ver. 37.] They shall fall one upon another.] As people and nations, when they made too much haste, and ran confusedly; or the foremost hinder the flight of those that follow (Jer. xlvi. 16).

As it were before a sword.] For fear of the sword; as this Hebrew phrase certainly signifies, and is so translated in the margin of our Bibles, Isa. xxi. 15, and xxxii. 8 (see Bochartus in his Hierozoicon, par. i. lib. ii. c. 34).

Ye shall have no power to stand] Being so timorous as to flee when there were none (as it goes before), they could not stand before them when they appeared.

Ver. 38. Ye shall perish] Die with grief, or by diseases, poverty, oppression, and hard usage.

Your enemies shall eat you up.] Insomuch, that the tribes never returned to their own land: but either perished by hunger and bad accommodations; or were swallowed up (as we say) into the body of another nation.

Ver. 39.] With grief and sorrow, and sad reflections upon the miseries into which their sins, and the sins of their fathers, had thrown them: insomuch that death was more acceptable to them than life (Jer. viii. 3).

Also in the iniquities of their fathers] Especially those of Manasseh king of Judah, whose wickedness was so great, that the zealous reformation which his grandchild made could not turn away “the fierceness of God’s great wrath against them” (2 Kings xx. 27).

Ver. 40.] If they shall confess their iniquity.] Though Moses had been above three times as long in recounting the plagues, which he either foresaw, or feared would come upon them for their sins, than in the blessings which he promised should follow their obedience: yet he plainly shows, that the blessings would have far excelled the curses, had not their disobedience hindered. For after all these dreadful calamities were come upon them, he concludes with a most gracious promise, that God would restore them to their own land, from whence they were expelled, if they truly repented of those sins which were the cause of it.

He means, by “confessing their iniquities, and the iniquities of their fathers,” &c., acknowledging them with such unfeigned sorrow as wrought repentance; without which he gave them no hope of deliverance. And it is well observed by a great divine of our own, that if, without confession of their fathers’ iniquities, they could not be absolved from their own, their fa-
which they trespassed against me, and that also
they have walked contrary unto me;
41 And that I also have walked contrary unto
them, and have brought them into the land of
their enemies; if then their uncircumcised
hearts be humbled, and they then accept of the
punishment of their iniquity:
42 Then will I remember my covenant with
Jacob, and also my covenant with Isaac, and
also my covenant with Abraham will I remem-
ber; and I will remember the land.
43 The land also shall be left of them, and
shall enjoy her sabbaths, while she lieth desolate
without them: and they shall accept of the
punishment of their iniquity: because, even
because they despised my judgments, and be-
cause their soul abhorred my statutes.
44 And yet for all that, when they be in the
land of their enemies, I will not cast them away,
either will I abhor them, to destroy them
utterly, and to break my covenant with them:
for I am the Lord their God.
45 But I will for their sakes remember the
covenant of their ancestors, whom I brought
forth out of the land of Egypt in the sight of the
heathen, that I might be their God: I am the
Lord.
46 These are the statutes and judgments and

Ver. 44. Yet for all that, when they be in the land of
their enemies,] He would not have them utterly de-
spair of mercy, even after a new punishment, which
hath now continued many ages. For this promise is
not yet fulfilled: as Dr. Jackson observes, book i. on
the Creed, ch. 31, sect. 9.
I will not cast them away,] As we see at this very
day they are not destroyed utterly, but remain a great
body in several countries; after above sixteen hun-
dred years’ expulsion from their own land.

To break my covenant with them,] Never more to
own them for my people.
I am the Lord their God,] I still continue to have a
peculiar right to their obedience, as they have to my
kindness, if they will return to their duty.

Ver. 45. I will for their sakes remember the covenant, &c.] The meaning cannot be, that God would be so
gracious for their sakes who were so very wicked;
but, as the words in the Hebrew are, he would “for
them (i.e. for their good and advantage) remember
the covenant of their ancestors, whom he had brought
forth out of the land of Egypt; that is, once more de-
iver them from their miserable condition, and re-
store them to his favour, that he may be their God.
And that great man (now mentioned on the foregoing
verse) observes, “That the continuation of their
plagues seems so much interrupted, and the plagues
themselves so much mitigated in the last age (since
the gospel hath been again revealed), as if their
misery were almost expired, and the day of their re-
demption drawing nigh.” But then they must first
confess “their iniquity, and the iniquity of their fathers
and of their masters;” and Moses speaks of “a hard
heart,” for which there was no cure, but such remarkable judgments, as evi-
dently carried in them the marks of a Divine hand:
when which they saw, and submitted to it, he gives
them hope of deliverance.

They then accept of the punishment,] Patiently bear
it, as their just deserts; and acknowledge they do not
deserve to be delivered from it.

Ver. 43. Then will I remember my covenant] See
Exod. iii. 6. He promises to restore them to their
own land; according to the covenant made with their
forefathers, that he would give it them for an ever-
lasting possession. For to remember a covenant, or
promise, in Scripture language, is, to perform it, and
make it good; as in the promise made to Abraham,
which was remembered by Isaac; and which is not
merely a constraint of God, but the voice of God, and
makes it in the name of all the people; among whom,
no doubt, there were many that heartily joined with
him; and then followed their wonderful restoration in
the reign of Cyrus; of which we read, Ezra i. &c.

I will remember the land.] Repeals it with his for-
mer inhabitants, &c. See 2 Chron. xxxvi. 22, 23.
where this immediately follows the relation he had
made of the land being laid desolate.

Ver. 43. The land also shall be left of them, &c.] This
verse is very obscure; unless we take it to speak of a
new expulsion out of their own land, after their re-
duction to it. And then the next words,

They shall accept of the punishment of their in-
quity,] Must be interpreted, “after they had ac-
ccepted,” or “though they had accepted,” &c. This
made their sin the more provoking; that they offended
God again, when he had so graciously forgiven them,
and delivered them from a dismal captivity.

Because they despised my judgments,] Returned to
the same name for which they had been formerly expelled (ver. 15). This was fulfilled by degrees, by the successors of Alexander, and at
last by the Romans.
laws, which the Lord made between him and the children of Israel," Onkelos, the famous Chaldee interpreter, hath, "between his Word and the children of Israel," which Theodoret Hacquart produces, among other places, to prove, that in those paraphrases the Word of the Lord signifies no more than αὐτός, "himself." Which, though it be true in some places, yet in others, as I have observed before, it cannot have that signification; particularly in Ps. cx. 1, where the Hebrew words are, "The Lord said unto my Lord," which are thus expounded by Jonathan, "The Lord said unto his Word," where it can signify nothing, but another Divine person. And so Onkelos might intend it here; that the Lord made all these laws between his eternal Word and them.

CHAPTER XXVII.

1 He that maketh a singular vow must be the Lord's.
2 The estimation of the person. 9 Of a beast given by vow. 14 Of a house. 16 Of a field, and the redemption thereof. 28 No devoted thing may be redeemed. 32 The tithe may not be changed.

1 And the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the Lord by thy estimation.
3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.
4 And if it be a female, then thy estimation shall be thirty shekels.

CHAP. XXVII.

Ver. 1.] Some religious people, it is possible, were touched with such a sense of what Moses had now delivered, in the foregoing promises and threats, that they thought of giving themselves wholly unto God, or of vowing some of their goods to him: and therefore he gives Moses further directions for the regulating of such vows.

Ver. 2. Singular vow.] And, first, if any man vowed himself, or his children, wholly to the service of God in the tabernacle, he directs what was to be done in that case. Which he calls a singular or extraordinary vow; and by Philo is called κυρίαν μεγάλαν, "the great vow:" it being a wonderful piece of devotion (as the word σέβηλθ in the Hebrew imports), because men were desirous to help God's priests in the meanest ministry; such as bringing in wood, carrying out ashes, sweeping away the dust, and such like.

The persons shall be for the Lord by thy estimation.] The meaning would have been more plain, if the words had been translated just as they lie in the Hebrew, "According to thy estimation, the persons shall be for the Lord." For this immediately suggests to one's thoughts, that the service of the persons themselves thus devoted, was not to be employed in the tabernacle; but a value set upon them by the priest, and that to be employed for the Lord, i.e. for holy uses; for repairing the sanctuary, such loose, or any thing belonging thereto. The reason why God would not accept the persons themselves, as they desired, but the value of them, for his service, seems to be, because there was a sufficient number of persons peculiarly designed for all the work of the tabernacle; which he would not have encumbered by more attendants there than were needed.

Ver. 3. Thy estimation shall be.] That the priest might not either overvalue or undervalue any person, the rates are here set down which he should demand for their redemption.

If the male from twenty years old even unto sixty years old:] For at twenty years of age (saithProcpius Gazeus) men begin to be fit for business, and continue so till sixty; when it is time to leave it off. Thy estimation shall be fifty shekels.] That this one rule should serve for all men, though of different qualities, Philo thinks was fit for several reasons, which he gives in his book of Special Laws: the principal is, because God regarded only the vow, the value of which was equal, whosoever made it, whether a great man or a poor.

Shekel of the sanctuary.] See Exod. xxx. 13.

Ver. 4. If it be a female,—thirty shekels.] Women could not be so serviceable as men, and therefore were valued at a less rate: for all that they could do was, to spin, or weave, or make garments, or wash for the priests and Levites.

Ver. 5. If it be from five years old even unto twenty.] It appears by this, that, though a child of five years old could not make a vow, yet his parents might solemnly devote one of that age to God; and it did oblige them to pay what is here required for the use of the sanctuary.

Male twenty shekels, and for the female ten.] Less is required than for those above twenty, because their life was more uncertain; and they were less capable to do any service, before they came to their full growth.

Ver. 6.] Before a child was a month old, it seems, it was not capable to be devoted to God; but then it might. And still less was demanded as the value of them; because children so small were very weak and imperfect, and the price therefore set accordingly. But the words may be understood, not of children that were a month old, but that were in the first month of their life: and Samuel we find was devoted to God before he was born.
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8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if it be a beast, whereof men bring an offering unto the Lord, all that any man gave of such unto the Lord shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

Ver. 7. From sixty years old and above; if it be a man—fifteen shekels. They are valued much less after sixty than before (ver. 3), because their service then was little worth, and their life likely to be short.

For the female ten] The Hebrews think it observable that in their society, even women were valued almost double to females: but now, in old age, they are made almost of equal value: for old women continue very serviceable in many things, when old men are not; whence they have a saying, "An old woman in a house is a treasure in a house."

Ver. 8. If he be poorer] If he be not able to pay according to the value, it is not a sacrifice.

He shall present himself before the priest,] Who was then in attendance at the tabernacle; for he doth not speak of the high-priest, but of the lower.

The priest shall value him;] According to the best information he could get of his ability; as it here follows.

According to his ability that vowed] He was to examine his condition; and accordingly set such a rate upon him as he might be able to pay, without undoing his family.

Ver. 9. If it be a beast,] Now he proceeds to the second case; which was, when any man vowed to give God a beast of some sort or other.

When men bring an offering] And first he mentions the common beasts, such as God accepted at his altar; as these are explained by the opposite unclean beast (ver. 11).

All that any man giveth] Whether to be sacrificed or not.

Shall be holy.] Set apart for God's service, according to the nature of his vow; to be offered at the altar, as the so expressed it; or to be given to the priests and Levites, if that was his desire; or to be sold for the service of the tabernacle, if it was left at large.

Ver. 10. He shall not alter it, nor change it. Some think these words, alter and change, are two expressions of the same thing. But the first word may signify, that he should not alter it for any other beast, or thing: and, the second, that he should not change it for any beast of the same kind: but that very beast which was vowed, was to be given to the uses intended; and no other accepted in his stead, though it were really better.

A good for a bad, or a bad for a good.] If men had been left to their liberty, either to give unto God the beast they had vowed, or another in its room, they might have given a bad instead of a good, as Maimonides observes, which had been a great profaneness. But supposing those that were truly religious would have brought a good instead of a bad (that is, one much fitter and more valuable), God would not suffer it, because he would preserve a reverence to things offered unto God, that he should return to common uses, though a better thing was substituted in its room. If any man did change what he had vowed, though it were for the better, he was to be beaten, as Maimonides saith in his treatise on this subject (cap. 1).

If he shall at all change beast for beast, &c.] The man was to be beaten, and both the one and the other beast was to become God's. Which the Jews understand in this place as Maimonides (in another place of his work), that if he changed the beast he vowed twice or thrice, nay, a thousand times, they all became holy; and he was also to suffer the punishment of stripes for every one of them.

Ver. 11. And if it be an unclean beast,] Some comprehend under this, such beasts as, though in themselves clean, had some blemish in them, which rendered them unfit for sacrifice. But, as they could not be offered in sacrifice, so one would think it was not lawful to vow them either to that or any other holy use.

He shall present the beast before the priest.] That he might consider the worth of it.

Ver. 12. He shall not alter it.] Of a great price or a small. He was not allowed to exchange it for a clean beast; both because it was dedicated to God, and because that exchange might have been a great damage to the priest: many unclean beasts being of greater value than some clean; a horse or a camel, for instance, of greater price than a sheep or a goat.

As thou valuest it,]—so shall it be.] He directs his speech to the priest, as Maimonides, cap. 1, 4, 5, 6, 8, 10, 11, &c., observed; that he may attend and make upright judgment; because that was to be the value of it, which the priest determined it to be worth.

Ver. 13. If he will at all redeem it] It was in the man's choice, either to leave the beast with the priest, or to pay him the money at which he had rated it.

If he shall add a fifth part thereof.] If he chose the latter, it was a sign he thought it worth more than the price which the priest had set upon it, who could not understand the value of it so well as himself. And every man, as Maimonides observes (More Nocehi, par. iii. cap. 46), regarding his own advantage, and inclining naturally to save what he can; if a beast were not rated at its just value, he that had vowed it would be disposed rather to redeem the beast than let the priest have it. Which is the reason that God orders he should in this case pay a fifth part more than the priest set upon it, that he might be sure to give the full value.

Both this and the foregoing law was to preserve that from being vile and cheap, which bore the name of God (as he there speaks), and was consecrated to his uses.

Ver. 14. When a man shall sanctify his house] By vows or to God's service; for of such sanctifying he speaks in this chapter: and this is the third case about vows; which commonly consisted in promising to give the house of God some part of their possessions either to be kept for sacrifices, or to be kept for some sacred uses; whence came those vast treasures which were in the house of God, mentioned 1 Chron. xxvi. 26—29; for they were
15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest's.
22 And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession;
23 Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the Lord.
24 In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.
25 And all thy estimation shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 | Only the firstling of the beasts, which should be the Lord’s firstling, no man shall sanctify it; whether it be ox, or sheep: it is the Lord’s.
27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.
28 Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord.

no inheritance in the land (Numb. xviii. 20). See him, lib. ii. De Republ. Hebr. cap. 19, and his Annotations upon this place. But these seem not to be solid reasons why the priests should not enjoy this land themselves: for though they were not to have any inheritance in the division of the land of Canaan, yet if any fell to them by the means now mentioned (God was but very seldom, since men were very careful to preserve their inheritances), God doth here bestow such land upon his priests; who might possess it if they pleased, because they had it in God’s right; or else sell it (ver. 20), and keep the money to their own use.

Ver. 22. If a man sanctify—a field which he hath bought. And consequently could enjoy only till the year of jubilee; when it was to return to the family of whom he purchased it.

Which is not of the fields of his possession. No part of his paternal inheritance (as that mentioned ver. 16), but bought of the priests, to whom it was fallen by a vow; or of him to whom the priests had sold it.

Ver. 23. The priest shall reckon unto him the worth. Set a value upon it, according to his judgment.

Even unto the year of the jubilee. With respect to the number of years, between the time of the vow and the year of jubilee.

He shall give thine estimation in that day. Presently put the price of the field he hath set upon it, without the addition of the fifth part (as Menochius well observes in the place before mentioned), which he, who redeemed his paternal inheritance, was bound to pay over and above the price at which the priest esteemed it (ver. 19). For this was not so much worth as that, being but for a term of years, till the jubilee.

As a holy thing. As a thing devoted unto God, instead of the land, which was redeemed with this money.

Ver. 24. | Not unto him who bought the field, and then vowed it to God, but unto the hereditary owner; which is the meaning of the next words, even unto him to whom the possession of the land did belong.

Ver. 25. | Full weight, according to the standard kept in the sanctuary (see Exod. xxx. 12, and ch. xix. of this book, ver. 39).

Ver. 26. | Only the firstling of the beasts. By vowing it to be a whole burnt-offering, or a peace-offering unto the Lord; as Maimonides expoundeth it. The reason was, because no man could lawfully vow that which was not his own, as the firstlings were not; they being the Lord’s already, as it follows in the end of this verse.

The same reason held (as Maimonides likewise observeth) in all things belonging to God, as tithes. Yet they devised ingeniously enough (as he speaks) a way to give these firstlings to God by a new obligation, and yet not offend, as they imagined, against this law; for they interpret these words of firstlings already brought forth: no man might sanctify such; but while they were in the womb, they might; saying, “I vow that lamb (suppose) which my ewe goes with to be a whole burnt-offering to God, if it be a male;” but they could not vow it for a peace-offering, because no man could alter any thing for his own profit.

Whether it be ox, or sheep. | Under these two are comprehended all other kind of creatures, whose firstlings belonged to God.

It is the Lord’s. Numb. iii. 13, viii. 17. For this reason no man was to presume to vow such things; it being a kind of mockery to make a present of that to another which was his own before (see Mr. Mede concerning this verse, p. 512).

Ver. 27. | If it be of an unclean beast. Most understand this of the firstling of an unclean beast. Against which there is this objection, that such things were before ordered to be redeemed, not with money, but with a lamb (Exod. xiii. 13). Therefore it seems more reasonable to understand this of the firstlings of such an unclean beast, which a man hath redeemed (ver. 13), but afterwards devoted to God; which he might do; for, after the redemption, it was become his own again.

He shall redeem it. At the rate thou shalt set upon it.

Shall add a fifth part. | As was ordained before in the like case (ver. 11).

If it be not redeemed, then it shall be sold. Any other man might buy it, at that rate the priest had set upon it; and the money was applied to holy uses.

Ver. 28. | No devoted thing, that a man shall devote unto the Lord. Nothing that was devoted by that sort of vow, which was called cherem (as the word is here in the Hebrew), with a curse (as the word implies) upon themselves and others, if the thing was not employed according to their vow.

Both of man and beast, &c. | All manner of things which might be sanctified to the Lord, by the forementioned simple vow, might be thus devoted and consecrated to him by a cherem, i. e. beasts and houses, and lands, and even men themselves, as far as they had power over them; for that is meant by those words, all that a man hath (see the next verse).

Shall be sold or redeemed. | For this was the peculiar nature of this sort of vow; that the thing devoted by it should remain irreversibly and unalterably to the use unto which it was devoted; for the person who was occurred to, applied it to any other use than that to which it was consecrated.

Every devoted thing. | Of this kind.

Is most holy. | Other things devoted by a simple vow were holy (ver. 9, 10, &c.), but these were most holy, so that none might touch them but the priests; and they were so strictly applied to the Divine service,
29 None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.
30 And all the tithe of the land, whether of
that they could not be alienated, either by sale, or redemption, or commutation, or donation, or any other way (see Mede, p. 160).

Ver. 29. None devoted, which shall be devoted of men, shall be redeemed:—Some learned men have, from these words, asserted, that parents and masters amongst the Jews, had such a power over their children and servants, that they might devote them to death and so kill them; only the sentence of the priest was to concur, to whom every devoted thing fell as his portion. This is maintained by Ludov. Capellus, and confuted by Mr. Selden, ib. iv. De Jure Nat. et Gent. juxta Disciplina. Hebr. cap. 6, where he judiciously observes, that this power would have Judges xxii. 34, intertrenched upon the sixth commandment, if private men might have, at their pleasure, thus disposed of their children and slaves. And, in the next chapter, he explains the sense of this verse; and proves, indeed, that there may be a cherem (mishabdam) of men, or from amongst men, as well as of beasts; but this word hath four several senses amongst the Hebrews. First, it signifies a sacred gift itself, which was devoted to God, or to holy uses; and so it signifies in the foregoing ver. 28. Secondly, it signifies that which was devoted to perdition and utter destruction, either by the right of war, or upon the account of capital enmities: an example of which we have in Jericho, Josh. vi. 17, where the whole city was a cherem devoted to the Lord, and did not contain anything that was consecrated to the use of men; and therefore of their enemies; yet so, that the metals were made a cherem of the first sort; that is, sacred to the Lord and his holy uses. And thus the great Sinhedrin (called in Scripture the whole congregation) might devote these to be a cherem, who, going to the wars, did not obey orders, and perform the charge laid upon them. An example of which we have Judges xxi. 41, I omit the other two for brevity’s sake (of which there are examples, Josh. vi. 26; Ezra x. 8; Acts xxii. 12, 11, 21, see Selden, ib. cap. 7, 8), because the cherem here mentioned by Moses is of this second sort: for it is evident that the cherem of the first sort, mentioned ver. 28, was of such things, over which they had an entire power, to dispose of them at their pleasure. And therefore in these two words, both of man and beast, the Hebrews understand of their slaves, whether men or women (who were Cannaunites, or gentiles, or others), who were in their power as much as their beasts, to give away or to sell. But to take away their life, or to give them to be slain, was not in their power: but all the effect of this cherem was, that the whole right which they had to the service and use of such slaves, was transferred by him that devoted them to the service of the priests and sacred uses (see Selden in that book cap. 9, p. 518, &c.). But though they might not devote their servants to death, yet they might their enemies, before they went out to war with them; and such of their own people also as did not observe the military laws, when they were in the army, were punished with death, as we have Num. xxxi. 2. Upon which account also, the inhabitants of Jabesh-Gilead were slain (Judges xxi. 9, 10), for violating the solemn public cherem, pronounced against those that came not up to Mizpeh (ver. 5). And this is the cherem spoken of in this verse (see Selden, cap. 10). For as for the cherem, whereby a man was execrated, it did include many curses, and made him execrable, so that no man might come near him; but did not touch his life, as he there shows, p. 590,

Ver. 30. All the tithe of the land,—is the Lord’s: It is holy unto the Lord.
31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.
CHAP. XXVII.

32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under of which was, as Mr. Calvin well observes, not that the priest should get more than his due, by the man who desired to redeem his tithe, but that the man might not make a gain of the priest. For it is seldom seen that a husbandman desires to pay money rather than his tithe; unless he propound some considerable advantage to himself.

Ver. 32. Tithe of the herd, or of the flock.] Every one knows, that by the "tithe of the herd" here is meant calves, and by the flock is to be understood lambs and kids (Jer. xxxiii. 16, &c.), because these are those young ones that were brought forth that year; the same cattle not being again tithed every year. And he speaks of clean beasts, which were allowed in sacrifice; for tithe was not paid of other beasts; but their first-born only was the Lord's. This tithe was paid to God every year, as a eucharistical sacrifice, which was the benefit they received from God by their cattle.

Even of whatsoever passeth under the rod.] This expresses the manner of this tithing, which, if we will believe the Jews, was thus: they were all brought into a sheep-cot (saith Maimonides, in his Treatise of First-born, cap. vii. in the beginning), in which there was a large number of sheep and goats. They, but not the tithe, were to suffer no more than one to come out at once. Their dams being placed without, and the gate opened, the young ones were invited by their bleatings to press to get out to them; and as they passed by, one by one, a man who stood at the gate with a rod, coloured with ochre, told them in order; and when the tenth came, he made it: if it was male or female, sound or not, he marked it with his rod, and said, "Let this be holy in the name of the tenth." And this account R. Solomon and others give of this matter; of which notion they are so fond, that R. Bechai (upon Numb. xxvii), makes Jacob (who vowed tithe of all that God should give him) to have democratized his children on this manner, beginning at Benjamin and stopping at Levi, or the tenth, and so on; that all the rest would be under the rod, and have as much of the burden of the tithe, as if they were to pass under the rod. Where Kimchi notes it is the same phrase with this in Leviticus, and as much as to say, "As he that telleth his sheep holdeth a rod in his hand, and telleth them one by one, and brings out the tenth for the tithe; so will I number you, and the sinners shall perish," &c.

The tenth shall be holy.] That is, saith Maimonides (in his forenamed treatise called Bechoroth), the fat and the blood of them was offered at the altar; and then the owners ate the flesh anywhere in Jerusalem, as they did the lesser holy things. For the priests had no portion of them, but all the people to eat as did the paschal lamb. If there was any blemish in them, whether before or after the tithing, then they might be eaten in any place. And so Bartenora (as Dr. Outram observes, lib. i. De Sacrificiis, cap. 11), "we do not find in the whole law that any part of the tithe was given to the priests. So a great many other of their doctors, who beforehand supposed that Moses did not reckon these among the twenty-four gifts (for so many they make the whole number of them) which were bestowed upon the priesthood. But as there is nothing else in Scripture to warrant this, which now the prescribes how these tenths should be avoided, but only declares that they are holy to the Lord; so this very phrase, I should think, sufficiently signifies that they belonged to the Lord's ministers; and if not entirely to the priests, much less entirely to the owners of them (before they were the Lord's); but if they were to eat them at Jerusalem, as the Jews imagine, the Levites might have their share, and the stranger and other poor people, as they were to have in their second tithe of corn, wherewith they made feasts there (Deut. xiv. 27—29).

Ver. 33. He shall not search whether it be good or bad.] It is not easy to give an account why God required so punctually the tenth calf, goat, or lamb; but though it were never so lean or blemished, he did not suffer the tithing to be searched, unless it were to avoid all disputes, strife, and contention. There are those, indeed, that think the reason was, because in those ages this was looked upon as so sacred a number, that it mystically denoted God, whose Divine perfections, providence, and bounty they were thought to acknowledge, who gave the temple, the Law, and the other relations of the people. And, therefore, that sold the cherUVuns given to the priest, ver. 28 (Bechoroth, cap. 6, sect. 5).

Ver. 34. These are the commandments, which the Lord commanded.] That is, these moreover were added to the foregoing commandments, before they removed from the wilderness of Mount Sinai (see ch. xxv., xxxv. &c.); for having said before, in the conclusion of the foregoing chapter, that the law required for the priests, and the Levites, and all the judgments, and laws which the Lord made, &c., which respect all that preceded in this book, the commandments here spoken of can relate to nothing more but the laws delivered in this chapter about vows, and devoted things, and tithes.

Which laws ought not to be passed over, without serious consideration; for men may be concerned in them. And therefore I desire you to mark them, that the very same pious inclinations have ever been in all good Christians, which Moses here supposes (in the former part of this chapter) would be in the Jews, to devote some part of their goods, their houses, or lands to the service of God; which became sacred things, and were to be employed to no other use but that. The very first Christians had so much of this spirit in them, that they sold all their possessions and goods, and let every one that needed have a share of them (Acts ii. 45, iv. 35); because the whole number of believers attended to nothing else but the service of Christ; and the apostles being furnished with what was to go and propagate the gospel in all the world. Where, as soon as the Christian religion prevailed in any place, immediately there were the like voluntary oblations made, in such a proportion, as served not only for the support of the service of God in that church, but helped to maintain the Christians at Jerusalem, who had left their estates to the further the first preaching of the gospel. This we find in a great number of places; but it may
bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

sufficient to say, that the feasts of charity were maintained out of these oblations.

By which it is apparent that they took themselves to have the very same obligations upon them in this matter, which the Jews formerly had; and therefore it is no wonder that tithes came in time to be devoted for the maintenance of God’s ministers. For it is senseless to imagine, that the gospel which constrained them to give up themselves to God, should not constrain them, with the same freedom of mind, to give some of their goods (as Moses here supposes the Jews would do) for the maintenance of his service. And it is as unreasonable to think that they did not move them to give the ministers of God as honourable a maintenance, as had been allowed under the law of Moses.

Which required, besides the tenth here mentioned, another tithe of the remainder to be spent in sacrifices at Jerusalem, of which the Levites had their share, as I observed in Deut. xiv. 22, 28. To which, if we add the first-born with all sin-offerings, and the priest’s share of peace-offerings, and the skins of the sacrifices (which alone made a good revenue, as Philo observes), and likewise all such consecrations as are mentioned in this chapter, the Levites’ cities and suburbs, it will easily appear it could not be so little as a fifth part of the fruit of the land which came to their share.

It was the reason we find no such certain rate determined by the gospel, as was by this law, is, because there was no need of it; and for the same reason there was none, for a good while, settled by the church; all the revenues belonging to it, which served for all sorts of pious uses, arising from the devotion and oblations of the people, which were more than enough for God’s service. This was visible in the beginning of our religion, when the first Christians far outdid any thing that had been done under the law. And they could not imagine, that they who succeeded them would fall so short as not to offer sufficient for God’s service; though not so much as they had done, because there could not be the same necessity. And so Mr. Selden himself observes that this reason is given by Aquinas, why nothing was decreed in councils, or publicly promulgated by the fathers in the first ages, concerning giving of their goods, and adorning churches; because there was no necessity of it: the religious devotion, the love of Christians to such things ultra sesuante, “being very fervent, and abounding of its own accord.”

And when love began to wax cold, so that they found it needless to make laws about such things, they could not think fit to order less for the settled main-

nance of God’s service than the tenth (besides all voluntary oblations), which had been the part most eminently limited under the law of nature, long before the law of Moses. See Irenæus, lib. iv, cap. 31, where he saith, Christians, having greater hopes, could not give less than they did in former times, when their hope was lower.

I shall add but continued, in these days, to bring offerings into the treasury of the church; and that the intention of them was, that they might have communion with the church in all its services; for when men fell off from Christianity, they cast out their offerings, in token they had no communication with them.

And I end all with the words of Conradus Pellicanus upon the thirtieth verse of this chapter: which will show the sense of the first reformers in this matter. “All the tithe is the Lord’s, and remains so for ever, &c; and therefore tithes are to be paid by Divine and natural right, and religiously expended, according to his appointment, &c.” And if tithes should not be sufficient for the maintenance of those who ought to be sustained in the church, at the public charge, the ninths, or the eighths, ought of necessity to be raised by the judgment and consent of the church; for the law of charity dictates this, and the excellent, irreprehensible ordinance of God: which charity binds more strongly in the evangelical law than in the Mosiacal; insomuch as the church ought to be more perfect than the synagogue; and charity than fear.”
THE FOURTH BOOK OF MOSES,
CALLED
NUMBERS.

This Book is called by the name of Numbers in our language; because it begins with an account of the numbering of the people in the beginning of the second year after they came out of Egypt; though it contains a great many things besides that; particularly, another numbering of them (chap. xxvi.) towards the conclusion of their travels in the wilderness: for this book comprehends a history of about thirty-eight years, though most of the things related in it fell out in the first and in the last of these years; and it doth not appear when those things were done, which we read of about the middle of the book, from the fifteenth to the twentieth chapter.

CHAPTER I.

1 God commandeth Moses to number the people. 5 The princes of the tribes. 17 The number of every tribe, the Levites are exempted for the service of the Lord.

I AND the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,
2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;
3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

In the wilderness] Where they had continued near a full year (as appears by comparing Exod. xix. 1, with this place), and shortly after this removal from it (ch. x. 11).
In the tabernacle] From whence the Lord delivered those laws which we read in the foregoing book (see on Lev. i. 1), and now seems to have admitted him into the tabernacle, whereas before he only spake to him out of it.

On the first day of the second month.] All that is related in the foregoing book, seems to have passed in the first month of the second year after their coming out of Egypt, in the beginning of which the tabernacle was set up (Exod. xi. 2, 17), and in the middle of it the passover was kept; as appears by this book (ch. ix. 1, 2, &c.).
Ver. 2. Take ye the sum.] There had been a muster, as we may call it, of the people, before the tabernacle was erected (Exod. xxx. 12), and consequently some months before this; for it was in order to a contribution, which every one was to make towards that holy work (Exod. xxxviii. 26), whereas this was for the better disposing of their camps about the tabernacle now that it was set up; and for their more regular march when they removed from Mount Sinai, which they were to do shortly.

Of all the congregation] Who alone were numbered; all except the Levites; but none of the mixed multitude that came with them out of Egypt (Exod. xii. 38).

After their families.] It appears by Josh. vii. 16, 17, &c. that the several tribes of Israel were divided into families, and those families into households, and those households had every one of them a head or chief, who is called the father of it. There were seventy of these families in all; but some tribes had more, others fewer, according to the number of souls (as they are called); that is, persons who were in each when they went down into Egypt (Gen. xlvi. 27).
By the house of their fathers.] Every family, as I said, being distributed into houses (which we now call families); these houses were denominated from their chief, whom they called their father; for no houses were denominated from the mother, as Jews say.
Number of their names.] The names of every person, in the several houses, were set down and registered, that they might be the better known.
Every male by their polls.] But no women; for the reason which follows.
Ver. 3. From twenty years old and upward.] Which was ever after this the age when men were thought fit for war.
All that are able to go forth to war.] One would think by this they were not to number very aged and decrepit people, because they were no more able to go to war than women and children, and those under twenty years old. And if we may believe Josephus (lib. ii. Antiq. cap. 9), after fifty years old, men were not bound to pay the half-shekel which was due in such musters; and therefore we may reasonably think were excused from going to war, unless they had a mind themselves.
4 And with you there shall be a man of every tribe; everyone one head of the house of his fathers.

5 ¶ And these are the names of the men that shall stand with you of the tribe of Reuben; Elizur, the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zuri-shaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph; of Ephraim; Elishama the son of Amminihud; of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

Thou and Aaron] Who had the highest authority in the nation.

Shall number them by their armies.] This seems to import, that, in taking the account of them, they distributed them into certain troops or companies, out of which were formed regiments (as we now speak), and greater regular bodies, which composed several armies. We do not read this was required in the former part of the case (Exod. xxiv.), that being for another end, as I now observed; not for their more orderly march in their remove from Mount Sinai. And here I cannot but take notice, what a vast difference there was between this method and that rude way which Cæcrops, the first king of Attica, after the Ogygian flood (which happened about the time of Moses), took to know the number of his people; which the Greek writers says, was by requiring every one of them to bring a stone, και διδασκαλίαν εἰς τὸ μέτρον, “and throw it down before him;” which he counting, found them twenty thousand. So the scholiast upon Pindar (Od. ix.) and others in Meursius De Regibus Atheniens. (lib. i. cap. 7).

Ver. 5. [With you shall there be a man of every tribe;] Whom they were to take for their assistants.

Every one head of the house of his fathers.] The LXX. and the Vulgar understand this to signify the principal persons in each tribe, who were best acquainted with every family and household in that tribe. And so it is expounded, ver. 6, and many think these were the first-born in the tribe: but there is an objection against it, that Nahshon, who was named for the tribe of Judah (ver. 7), was not descended from the first-born of that tribe; for Pharez was not Judah’s eldest son, Selah being before him, who had children, as we find in ch. xxvi. of this book (ver. 20). Besides, when the principals of the tribes are reckoned up again (ch. xxiv. of this book), in the last year of their abode in the wilderness, none of them are derived from these men here mentioned, but from others: and therefore these were the most eminent men in the several tribes, upon a different account; either for wisdom or valor, or some other excellent quality.

Ver. 5. [That shall stand] Be assistants.

Ver. 6. [With Moses and Aaron.] Of the tribe of Reuben; Elizur.] There is little to be observed concerning these tribes, but that they are here placed not in the order of their birth, but of their mothers who bare them. First, the children of Leah, who are all reckoned in the same order wherein they were born of her (ver. 6—9). Then the children of Rachel (ver. 10, 11), and after them the children of the two handmaids, in the four following verses; where (ver. 12) Dan is set first, he being the first-born of Bilhah, whom Rachel gave Jacob for his wife (Gen. xxx. 5), but then the next that follow are not reckoned according to the order of their birth; for Naphtali, who was born next, is placed the last; and the youngest son of Zilpah placed before the eldest; for which we cannot now discern the reason, though it is likely it was upon the account of some pre-eminence or other which they had gained; as Ephraim, the youngest son of Joseph, is mentioned before Manasseh the eldest (ver. 10), because Jacob had given him the precedence, when he blessed them before his death (Gen. xlviii. 19).

Ver. 6. [Of Simeon; Shelumiel.] There is less to be observed concerning these princes than the last; but of them the greatest men of each tribe; for whatsoever the import of them may be in the Hebrew language (which Chytreus and others have endeavoured to make out), it signifies nothing to us: only most of them show how much God was in the thoughts of those who imposed these names on their children; for Eldad signifies “my God is the rock,” and Shelumiel is as much as “God my peace,” or “God my rewarder,” and Zuri-shaddai, “my rock omnipotent,” or “all-sufficient,” &c.

Ver. 14. [Son of Deuel.] So he is called also, ch. vii. 42, and yet in the second chapter (ver. 14), he is called the son of Rencel; for these two letters, daleth and resh, are very often changed, the one for the other; so rav in Deut. (Gen. x. 5), is reckoned for ion in (Gen. x. 1). 6, as, on the other hand, Dodanim (Gen. x. 4) is called Rodanin (1 Chron. i. 7), and it is to no purpose to heap up more examples there are of this.

Ver. 16. [These were the renowned] The Hebrew word keruim signifies properly men called or named; that is, who had the honour to be named by God to this employment; which made them more noble than they were before. But without this respect to their nomination by God, this word signifies in general, famous men, as we translate it (ch. xvi. 2, xxvi. 9), or renowned (Ezek. xxviii. 23). Accordingly the Vulgar translates it, most noble.

Princes of the tribes] As appears more plainly from the noble offerings which each of them made for the dedication of the altar (ch. vii.).

Heads of thousands] Men not only of great authority; such as Jethro advised Moses to take to his aid in governing the people (Exod. xviii. 21), but the highest of that rank; being chief commanders over all the thousands that were in their several tribes; under whom, no doubt, were many inferior officers of great account; who had their particular employment; and sary to submit themselves to the government of some supreme power, with several subordinate rulers under it. In which Israel excelled all other nations, being under the government of God himself, who appointed Moses immediately under him, with several others, as we here find; to assist him; for it is truly observed by Xenophon, that καὶ ἔστωσαν ὅτε ἐγὼ πρῶτος, “nothing is either so fittable for men, or so becoming, as good order;” and, on the contrary, nothing so mischievous, or unseemly, as confusion. Now order is nothing else but the apt disposition of every thing in its proper place, for certain ends and uses. Accordingly among men nothing is more necessary, than that every one should know and
17 And Moses and Aaron took these men which are expressed by their names:
18 And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.
19 As the Lord commanded Moses, so he numbered them in the wilderness of Sinai.
20 And the children of Reuben, Israel’s eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;
21 Those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred.

22 Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;
23 Those that were numbered of them, even of the tribe of Simeon, were fifty and nine thousand and three hundred.

24 Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
25 Those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty.

26 Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
27 Those that were numbered of them, even of the tribe of Judah, were three score and fourteen thousand and six hundred.

28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
29 Those that were numbered of them, even

(ch. x. 11), they finished this work in so many days or less.

Ver. 20. By their generations.] The word generations seems to be larger than families, as that is than houses, comprehending every family in that tribe; as families comprehend every household, and household comprehends every person therein. So the meaning is, all that were descended from Reuben, according to their several families; and houses in these families; and persons in those houses.

Ver. 21.] Some have observed, that this tribe was one of those which had the smallest number of men in it; in which they think was fulfilled the prophecy of Jacob, who foretold that Reuben should not excel (Gen. xlii. 4). But I do not look upon this as solid; for there were several tribes, which all this time had fewer persons in it than this; particularly the children of Joseph (whom Jacob compared to a fruitful bough, Gen. xlix. 22), were very much fewer (see below, ver. 33, 35). Gad also, Benjamin and Asher, were fewer in number than Reuben; who, in this regard, excelled five tribes.

Ver. 23. Simeon.] He had six children when they went down into Egypt, and Reuben but four; which is a plain reason of the greater increase of this tribe than the former.

Ver. 24. Gad.] It is probable that this tribe is therefore mentioned next, though descended from a handmaid, because they were to encamp and march together with Simeon under the standard of Reuben; and as is ordered in the next chapter, ver. 14.

Ver. 25. Gad.] He had more sons than Simeon (Gen. xlii. 16, 17), when they came out of Egypt; and yet fewer descended from him, by many thousands, than there did from Simeon; of which the reason doth not appear.

Ver. 27. Judah.] It may be justly thought that Jacob’s prophecy concerning the power and strength of this tribe (Gen. xlii. 8, &c.) began already to be fulfilled, they being far more numerous than any other.

Ver. 23. Issachar.] There is a plain account why this tribe and Zebulun are mentioned next to Judah, because they two marched under his standard (ch. ii.
of the tribe of Issachar, were fifty and four thousand and four hundred.
30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
31 Those that were numbered of them, even of the tribe of Zebulun, were fifty and seven thousand and four hundred.
32 ¶ Of the children of Joseph, namely, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
33 Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred.
34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
35 Those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred.
36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
37 Those that were numbered of them, even of the tribe of Benjamin, were thirty and five thousand and four hundred.
38 ¶ Of the children of Dan, by their gene-

4, 5, 7). It may be observed also, that these two tribes were more numerous than many others who had more children when they came out of Egypt.
Ver. 32. Ephraim.] He had the pre-eminence given him (Gen. xviii. 19); and therefore is here placed before him.
Ver. 33. Ephraim.] Though they were hitherto but few in comparison with some other tribes, yet in this the prophecy of Jacob was fulfilled (Gen. xlvi. 19, 20), that they were more fruitful than Manasseh, there being above eight thousand persons more in this tribe than in the other (ver. 35).
Ver. 35. Manasseh.] This was now the smallest tribe; but before they got to Canaan they grew very numerous, being increased above twenty thousand (ch. xxvi. 34).
Ver. 37. Benjamin.] Though Benjamin had more children than any of the rest of his brethren, when they went down into Egypt (Gen. xlvi. 21), where it appears he had ten sons), yet his tribe had the fewest men in it of all other, except Manasseh.
Ver. 39. Dan.] On the contrary, Dan, who had but one son when they went down into Egypt (Gen. xlvi. 23), grew to a greater number than any other tribe, except Judah. So variously did the Divine providence work in fulfilling the promise to Abraham, of multiplying his seed.
Ver. 41. Asher.] The growth of this tribe was not proportionable to that of some other, considering how many children Asher had at their going down into Egypt. But they increased near twelve thousand

more before they got out of the wilderness (ch. xxvi. 47).
Ver. 43. Naphtali.] The great increase of this tribe is alleged by Bochartus, to justify his interpretation of Gen. xlvi. 21, by altering the punctuation of the words. But I have there observed, that five other tribes were more numerous than Naphtali when this account was taken of them.
Ver. 44. These—were numbered.] This is the account that was taken of the number of men in each tribe.
Which Moses—numbered.] See v. 3, 4, &c. Each one was for the house] Who could the better judge to what tribe every one belonged.
Ver. 45, 46. So were all those that were numbered, &c.] By which it appears there was not one man dead since their last numeration (seven months ago), when they were taxed for the tabernacle; for they were at that time just so many as are here mentioned (Exod. xxxviii. 26). As for Nadab and Abihu, they were of the tribe of Levi, who are not here reckoned; and the man that was stoned for blasphemy (Lev. xxiv.) was not of Israel, by the side of his father.
Ver. 47. But the Levites—were not numbered.] There was no account taken of them among the other tribes; but it is likely they were not comprehended in the former number (Exod. xxxviii. 26), being the persons who took the account (ver. 21), and had before they consecrated themselves to the Lord (ch. xxxiii. 39).
After the tribe of their fathers] Is a Hebraism, for
CHAPTER I.

48 For the Lord had spoken unto Moses, saying,
49 Only thou shalt not number the tribe of Levi, neither take the sum of children among the children of Israel:
50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.
51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.
52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.
53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.
54 And the children of Israel did according to all that the Lord commanded Moses, so did they.

Encamp round about the tabernacle.] As a guard until it: they being like to the legions about the palace of a great king, to secure and defend it from violence or rudeness. Which was the reason that they did not march under any of the standards of the other tribes: because they were to make a camp by themselves; the order of which is directed in the same third chapter. And for the same reason they were not to go to the wars; because their camp was to attend upon the tabernacle, the house of God.

Ver. 51.] When the Israelites removed to a new station, the tabernacle was taken in pieces, that it might be the more easily carried from place to place: in which the Levites were to be employed; and likewise in putting it together again, when it was to be set up, where they rested in their journeys; as is more fully ordered in the fourth chapter, where the manner of taking it down and setting it up again is directed; and every one's office about it, whether priests (for they had some hand in it) or Levites, exactly appointed.

The stranger.] Who is not of this tribe, though an Israelite.

That cometh nigh.] To perform any of the forenamed offices.

Shall be put to death.] As a presumptuous person, in meddling with that which doth not belong unto him. The author of Schebet Jechudah extends this to all strangers, who worshipped strange gods; and saith there was a golden sword hung up in the gate of the temple, with inscription, 'The stranger that cometh nigh shall be put to death.'

Ver. 52. The children of Israel.] The rest of the tribes before mentioned.

Shall pitch their tents, &c.] In the order prescribed in the next chapter.

Ver. 53. The Levites shall pitch round about the tabernacle.] As is directed ch. iii., where they are ordered to make a camp near the tabernacle, within the other camp of the Israelites.

That there be no wrath upon the congregation.] To prevent the other camp of the Israelites from coming too nigh the tabernacle; whereby they might have incurred God's displeasure.

The Levites shall keep the charge of the tabernacle.] That is, therefore they were to be a constant guard about it: that no man might approach nearer than God allowed, and so bring heavy punishments upon himself and upon the congregation.

Ver. 54. Did according.] Consented to all that is here required, and did accordingly.
CHAPTER II.

The order of the tribes in their tents.

1 And the Lord spake unto Moses and unto Aaron, saying,
2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.
3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahson the son of Amminadab shall be captain of the children of Judah.
4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

CHAP. II.

Ver. 1.] The just number of days that were spent in taking the forenamed account of the people is uncertain; but this verse (ch. i. 19), but that being finished, now order is given for their encamping under their several standards. And it is directed to Aaron as well as Moses; though the order for numbering them was directed to Moses only (ch. i. 1), Aaron having by that first order been joined with him in taking the account of them.

Ver. 2. Every man—shall pitch by his own standard.] By the banner of that tribe to which he was joined by the following order.

With the ensign of their father's house: Every family and household had their particular ensigns, beside that great banner under which they encamped and marched; it being pitched and carried (as will appear) in the midst of them. How these banners and ensigns were distinguished one from another, we have no certain knowledge. The later Jews say (particularly Aben Ezra upon his place), that Judah carried in his standard the figure of a lion, and Reuben the figure of a man; Ephraim of an ox, and Dan of an eagle, for which I can see no ground. For though Judah was the eldest born of the patriarchs, the only reason he was chosen for the other is very absurd: with which I shall not trouble the reader, but only observe, that there is not one word of any such thing in their ancient writers; no, not in the whole body of the Talmud, as the famous Bochartus assures us. And it is not likely that they, who so lately smarted for making the golden calf, would adventure to make any other images, and expose them to the eyes of all the people. Nor is it imperious to observe, that when Vitellius in after ages was to march against the Arabians through Judea, the great men of the nation met him, and besought him to march another way: the law of their country not allowing images (such as were in the Roman ensigns) to be brought into it. So Josephus relates, lib. xviii. Antiq. cap. 7, for which one can see no reason, if their ancestors in the wilderness had, by the command or allowance of Moses, carried an eagle in any of their standards (see Bochart in his Hieroz. par. i. lib. iii. cap. 5). It is more probable, if there be room for conjecture in this matter, that the name of Judah might be embroidered in great letters in his standard, and of Reuben in his, and so of the rest: or they were distinguished by their colours only, as now our regiments are.

For far off about the tabernacle At such a distance as

5 And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the children of Issachar.
6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.
7 Then the tribe of Zebulun: and Eliaab the son of Helon shall be captain of the children of Zebulun.
8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.
9 All that were numbered in the camp of Judah might show their reverence to the tabernacle; and that there might be another camp of the Levites within them, who made a nearer enclosure about it, in the same form with the camp of Israel, which was quadrangular. This distance of the camp of Israel from the tabernacle, is reasonably judged (by Josh. iii. 4) to have been two thousand cubits; that is, a mile.

Ver. 3. On the east side] These are two expressions (after the manner of the Hebrews) for the same thing. Or kedna, which we here translate on the east, may be translated on the fore-part, viz. of the tabernacle: which was towards the sun's rising.

Shall they of the standard of the camp of Judah pitch] These had the most honourable post (as we now speak) of all others; pitching before the most holy place, where Moses and Aaron had their station in the camp of the Levites (ch. iii. 8S). And therefore the LXX. translate the first words of this verse thus, τα χαρακτήρια της πώσως και των σταυρομετριών των τού ταρτέρναλος: or, they that encamp first towards the east shall be the &c.

Throughout their armies] They being, as we read before (and as the next verse tells us again), threescore and fourteen thousand and six hundred men, were divided into several bodies (such as we now call companies, and regiments, and brigades), under their several officers: for which the Hebrews have no name but that of army or host.

Nahshon] He who was employed as the principal person in that tribe to help to take the number of them (ch. i. 7).

Shall be captain] Their commander-in-chief, or general, as we now speak.

Ver. 4.] Hitherto Moses had set down the words that God spake to him: but these are his own words, which he intermixes all along with those of God's.

Ver. 5.] These now are the words of God; ordering what tribes should pitch under the standard of Judah.

Shall be the tribes of Issachar.] He and Zebulun were two of the sons of Leah, as well as Judah: and therefore their tribes are fitly placed under the standard of the tribe of Judah, as likely to agree well together.

Nethaneel] It may be noted once for all, that the commanders-in-chief of the several tribes, were those very persons who were chosen to take the number of them: which shows they were men of eminence among them; as I observed, ch. i. 4.

Ver. 6.] These are the words of Moses, which to the end of the chapter (as I noted before) are inter-
Judah were an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

10 ¶ On the south side shall be the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben shall be Elizur the son of Shicuel.

11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

12 And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zuri-shaddai.

13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

Spersed with the orders that God gave for the forming of their camps.

Ver. 9.] This was the greatest body of all other; which had the honour to be placed just before the oracle, as the strongest guard to it: the tribe of Judah lying in the midst, and the tribes of Issachar and Zebulun on each side of his standard; unto which all their ensigns were in some sort of subjecteness.

Throughout their armies.] This great body was divided into several smaller companies; for which they had no other name (as I observed before) but that of armies.

These shall first set forth.] When they removed from one station to another, this camp marched first. For they commonly went eastward; in which quarter this camp was pitched (ver. 3).

Ver. 10. On the south side shall be the standard of the camp of Reuben] There is nothing to be observed concerning this camp, but that the tribe of Reuben had the honour to pitch in the midst of it; and the tribes of Simeon and Gad lay on either side of him under his standard or banner: just as Issachar and Zebulun did on either side of Judah. And there was an assumed congruity in it; Simeon being his next brother, and Gad the eldest son of Zilpa, the handmaid of their mother Leah (Gen. xxx. 10, 11).


Ver. 16. In the second rank.] That is, when they removed, the three tribes that were pitched on the east marched first under the banner of Judah (as was said before, ver. 9), and then followed these three that lay on the south side under the banner of Reuben.

Ver. 17. Then the tabernacle—shall set forward] After the forenamed camps the tabernacle was to follow, between those two that went before, and the camp of Ephraim and the camp of Dan that came after. So they did not march as they pitched; for then there was a camp on each side of the tabernacle: whereas when they marched there was none on the sides, but two camps went before it, and two followed it.

In the midst of the camp.] Not entirely in the midst: for it appears by the tenth chapter of this book, ver. 17, that after the first camp under the standard of Judah was gone forward, the tabernacle was taken down and carried by the sons of Gershon and Merari between the camp of Judah and that of Reuben, which next followed; and then the sanctuary set forward, borne by the Kohathites (ver. 21), who marched exactly in the midst, between the standards of Judah and Reuben and the standards of Ephraim and Dan.

As they encamp, so shall they set forward.] This may refer either to the Levites, the sons of Kohath; that, as they lay encamped on the same side of the tabernacle that the standard of Reuben did, so they should immediately march after them. Compare ver. 10 of this chapter with ch. iii. 29. Or to the two camps forenamed; that they should march in the same order wherein they lay encamped: Judah, for instance, in the midst of Issachar and Zebulun, before and behind him, or on each side of him.

Every man keeping his place which was assigned him, under the standard to which he belonged; that there might be no disorder among them.

Ver. 18. ] There is little to be noted here, but that Ephraim is plainly preferred before his brother, as he was in Jacob's blessing (Gen. xlvi. 19, 20), and that the two tribes which encamped under his standard, viz. Manassch (ver. 20), and Benjamin (ver. 22), are fittingly joined with him: they being all descended from Rachel.

Ver. 21. Camp of Ephraim were an hundred thousand and eight thousand] This was the smallest body of all the four.

In the third rank.] And therefore, though they lay on the west side in their encampment, yet when they 3 B
25 ¶ The standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai.  
26 And his host, and those that were numbered of them, were three score and two thousand and seven hundred.  
27 And those that encamp by him shall be the tribe of Asher: and the captain of the children of Asher shall be Pagiel the son of Ocran.  
28 And his host, and those that were numbered of them, were forty and one thousand and five hundred.  
29 ¶ Then the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahira the son of Enan.  
30 And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

It is, thus, were all these persons disposed under their several standards; whose number was taken by Moses and Aaron, with their associates (ch. i. 44, 45).  
Ver. 33. But the Levites were not numbered] And consequently did not belong to any of these standards, being to make another camp by themselves, (ch. i. 47, &c.).  
Ver. 34. As they gave in their names when they were to be numbered (ch. i. 54), so they now joined together under such standards as God appointed.  
So they pitched by their standards, &c.] Each tribe encamped under the standard that was assigned to them; and they also marched, when they set forward, in such order as is here directed. Some order, no doubt, had been observed before, both when they rested and when they marched (see Exod. xii. 18), but it was not so exact and regular as this form, into which they were now cast by God himself, nor can we think it was so strictly observed.  
The Jews say that this camp made a square of twelve miles in compass about the tabernacle; as Dr. Lightfoot hath observed, in his Cent. Chorog. exviiith, and J. Wagenseil more lately, in his annotations upon the Gemara of Sota, cap. i. sect. 51, where several of them say, that the camp was three parasits in compass: and a parasit was four miles.

CHAPTER III.

1 The sons of Aaron. 5 The Levites are given to the priests for the service of the tabernacle. 11 instead of the firstborn. 14 The Levites are numbered by their families. 21 The families, number, and charge of the Gershonites, 27 of the Kohathites, 33 of the Merarites. 38 The place and charge of Moses and Aaron. 40 The firstborn are freed by the Levites. 41 The surplus are redeemed.

1 These also are the generations of Aaron and Moses in the day that the Lord spake with Moses in mount Sinai.  
2 And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

CHAP. III.  
Ver. 1. These also are the generations of Aaron and Moses] Being now to give an account of the Levites, who had not been numbered with the rest of the children of Israel, he sets down the descendants of the principal persons among them: viz. Aaron (whom he puts in the first place, because he was the eldest brother, and his posterity were advanced to the dignity of priests) and Moses; whose posterity were only ministers to the priests, as all the common Levites were. It may seem, indeed, at first sight, as if he gave an account only of Aaron's posterity (ver. 2), but if we look further to ver. 27, 28, we shall find the posterity of both here numbered in the family of the Amramites, of which both Aaron and Moses
3 These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

were: Amram being their fathers, from whom the genealogy of the children of Moses is derived (1 Chron. xxiii. 13, 14, &c.), through their generations; as here those of Aaron.

Concerning the word generations, see Dr. Hammond on the first of St. Matthew, note a.

In the day that the Lord spake unto Moses, This circumstance seems to be particularly specified, because at that time Nadab and Abihu (who are mentioned in the next verse) were both alive, and very eminent persons (Exod. xxiv. 1, 9, 10), though they were now dead, at this numberling of the Levites.

Ver. 3. These are the names of the sons of Aaron, &c.] There seems no necessity of setting down the names of Aaron's sons, they not being here to be numbered. But it was of great concernment to have the distinction between the priests and the Levites, their offices being very different; and therefore Moses here sets down who belonged to the one, and who to the other.

Ver. 3. These are—the sons of Aaron.] See Lev. viii. 30.

And he consecrated] In the Hebrew, "whose hand he filled" (see Exod. xxviii. 41, and xxix. 9). To minister in the priest's office.] He would have it noted, that Aaron's posterity were solemnly consecrated to a higher office than the rest of the tribe of Levi, who were to be their servants: the very name of ephod carries dignity in it; signifying sometimes a prince, as well as a priest. Accordingly the priests had a very little service imposed upon them, but their chief business was to draw near to God, to present him with the blood, and the fat, and some part of the sacrifices which might be killed by other persons. This shows that they were God's favourites; insomuch that some sacrifices were divided between him and them: and it was the same thing, whether they were of the same tribe or not. The Levites were not the priests: and those things are said to be given to God which were put into their hands, though they never came to the altar: which is an evidence of the near relation they had to the Divine Majesty, which the Levites had not; for they could not come nigh to offer any thing to him, no more than the rest of the Israelites, but were employed in inferior service about the tabernacle, that the priests might wholly attend to the service of God at the altar.

Ver. 4. Nadab and Abihu died] A little after their consecration (Lev. x. 1, &c.). They had no children;] Which is here recorded, that all posterity might know there were none to be admitted to the office of priesthood, but such as could derive their genealogy from Eleazar or Ithamar. If the other had left any sons, they would have inherited their father's office before Eleazar; as Maimonides observes out of Siphre (see Schickhardt's Jus Regium, cap. vi. Theor. xx.).

Eleazar and Ithamar ministered—in the sight of the Lord.] The T. X. rightly translate it, "together with their father," which was the high-priest; or else, he lower priests under him: and so were all their sons; which it is likely they had in good number: for they are appointed (ver. 35) for the guard of the tabernacle towards the east. And thus the taimans Hierosol, in the title concerning Fastign, saith, that Moses appointed eight classes of priests: four of the family of Eleazar, and as many of Ithamar; which continued till the time of Samuel the prophet, and David, who admitted many more (see Selden De Success. in Pontif. cap. 1).

Ver. 5. And the Lord spake unto Moses, saying,] Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

Ver. 6. Bring the tribe of Levi near.] They had consecrated themselves to God by a noble act, mentioned Exod. xxxii. 29, which procured them this blessing to be presented to God, and consecrated to him in a solemn manner, for such services as he should assign them. So this word, bring near, signifies to offer them unto God: as they were, ch. viii. 10, 11.

Before Aaron the priest.] In his presence. That they may minister unto him.] Unto Aaron and the rest of the priests, who were the immediate ministers of God; and the Levites were given to minister unto them: which they did many ways; especially while they remained in the wilderness, where they had a peculiar charge (which otherwise would have been incumbent on the priests), not only to guard the tabernacle, and keep a watch night and day about it; but also to take it down, and to carry it, when they removed, and to set it up again when they rested; as we read in the following part of this chapter, and in the next. When they came into the land of Canaan, and were settled there, they had less to do of this kind: but as the charge of the tabernacle still lay upon them, as it had done before, so did other works in the courts of the Lord's house, and in the chambers where they waited on the priests; which are particularly mentioned in 1 Chron. xxiii. 28, 29, &c. And in David's time their work was still more increased; and he appointed those priests to be over the Lord, and to play upon several sorts of instruments (1 Chron. xxv.), which they did morning and evening (1 Chron. xxiii. 30). Porters, perhaps, there were before, who stood at the several gates of the tabernacle, as afterward of the temple; and are said therein "to minister in the house of the Lord" (1 Chron. xxvi. 12), as also guards of the treasury of God's house, and of things dedicated to him (ver. 30). But as he increased the number of them, so he settled them in their courses, that there might be a constant attendance with greater ease. As for those of them that were made judges and officers, not only in matters concerning the Lord, but in the service of the king (as we read there, 1 Chron. xxvi. 22, 29), it no more concerns what is said of them here, than what follows there (ver. 31), that "there were found among them mighty men of valour" (see upon ver. 10).

Ver. 7. They shall keep his charge.] It highly concerned Aaron in particular, and the whole congregation in general, that the tabernacle should be well guarded: and this was the Levites' great business at first; but what was this charge from off their hands, by attending that service, which all of them were bound to perform.

Before the tabernacle.] This exactly expresses in what their ministry consisted; which was not performed in
8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office; and the stranger that cometh nigh shall be put to death.

the tabernacle (where the priest only officiated in the holy place, as the high-priest in the most holy), but before it, in the external part of it, where they assisted the priests in their service.

To do the service [Such service as I have mentioned before (ver. 6)].

Ver. 8. They shall keep] By guarding them, and keeping a continual watch about them.

All the instruments [Every thing belonging to it].

To do the service [By which service at the tabernacle they took upon them the charge; which otherwise was incumbent on the whole congregation, who were to take care that the holy things were kept both safe and secure, and also separate to the sacred uses to which they were appointed.

These words, which are often repeated ("to do the service of the tabernacle"), are to be carefully noted; because the Levites did not serve in the tabernacle (which belonged only to the priests), but served the tabernacle, by guarding it, and taking it down, and carrying it, &c. as was said before.

Ver. 9. Give the Levites unto Aaron and to his sons:] They were first presented unto God (ver. 6), and God bestowed them as a gift upon the priests (see ch. viii. 19).

They are wholly given unto him] To attend upon the priests, and to obey their orders; for which they paid them nothing, but they were to do it freely, being given to them to be their servants by God, who paid them their wages.

Unappointed Aaron and his sons.] Or, then shalt appoint them to wait on their priesthood: which he had shown before was very different from the Levitical office; but, to make them more mindful of their dignity, he repeats it again; that Aaron and his sons alone should officiate as priests, viz. in offering sacrifices; in setting the bread upon the holy table: looking after the lights, and burning incense; which they were to perform in their own persons, and not appoint any others, as their deputies, to do them: for none of these things could be performed by the Levites, whose business it was to look after the fine flour of which the bread was made; to prepare it, and the frankincense which was to be burnt; and abundance of such like things, which are particularly mentioned 1 Chron. iv. 27—29, 21, 62. But they could not make the anointing oil, or the sweet perfume, mentioned Exod. xxx. 23, 34, for they were most holy; and therefore, the priests only could compound them.

The stranger.] By stranger is meant any one (though a Levite) that was not of the sons of Aaron, who are not allowed to approach unto God.

Shall be put to death.] God himself sent out a fire to consume Korah and his company, who presumed to offer incense, being but bare Levites, and not priests (ch. xvi.).

Ver. 11.] To make the matter more clear, he further tells Moses the reason, why he took the Levites from among the children of Israel to be his after a peculiar manner.

Ver. 12. I have taken the Levites] Take notice of the reason why I have taken the Levites from among the rest of the Israelites (ver. 9), for it is by my order and appointment.

Instead of all the firstborn] To make an exchange with them for all their firstborn, which I have heretofore chanced as my own, and now take the Levites in their stead.

The Levites shall be mine:] As all the first-born were, which now shall be theirs, and the Levites be mine.

Ver. 13. Because all the firstborn are mine:] By a special right, which is mentioned in the next verses.

For on the day that I smote all the firstborn] The title whereby he laid a claim to all the firstborn was, that great miracle (as R. Levi of Barcelona calls it) which he wrought, when he destroyed all the firstborn of their neighbours in Egypt, and touched not one of theirs. By which sparing mercy he acquired a just right to them; and by that solemn dedication which he then commanded to be made of them unto his uses (Exod. xiii. 2, 12, 13).

I hallowed unto me all the firstborn] He separated them unto himself, by sparing them, when he killed all other first-born, but only theirs.

Mine shall they be:] Both by that act of his own, and by the act of the children of Israel, whom he commanded to separate them unto him (Exod. xiii. 2, and xxii. 29), they became God's. By which it appears, that he had not a peculiar right in the first-born, more than in any other of their children, till their coming out of Egypt. And therefore, the taking of the Levites to be his, instead of the first-born, is no argument that the first-born had hitherto been the priests who ministered unto God, till this exchange of them for the Levites. So our learned Dr. Lightfoot seems to infer, in his notes upon this passage; "The first-born (saith he) had been priests till the consecration of the Levites; but now that function must be confined to that tribe." In which words (with due respect be it spoken to that excellent man's labours) there are several misconceptions. For, as the passage was not now confined to this tribe, but to one family in this tribe (that of Aaron), so it was not confined to it upon this occasion; but he and his sons were consecrated before this exchange of the Levites for the first-born, who were now given to minister unto them, but had nothing to do with the priesthood; no more than the first-born, for whom they were exchanged; that peculiar right which God had in the first-born being since their coming out of Egypt. Upon all which considerations, we may look upon this exchange as an argument rather that the first-born were not priests in former times than that they were; as the Jews fancy, and as many have suggested from this very taking of the Levites to be God's portion in their
14 And the Lord spake unto Moses in the wilderness of Sinai, saying,
15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.
16 And Moses numbered them according to the word of the Lord, as he was commanded.
17 And these were the sons of Levi by their names: Gershon, and Kohath, and Merari.
18 And these are the names of the sons of Gershon by their families: Libni, and Shimei.
19 And the sons of Kohath by their families: Amram, and Izehar, Hebron, and Uzziel.
20 And the sons of Merari by their families: Mahli, and Mushi. These are the families of the Levites according to the house of their fathers.
21 Of Gershon was the family of the Libnites,

stead. For so Menochius himself (lib. ii. De Repub. Jud. cap. 1) asserts from this very place, Jud sacerdotum in Levitas translatum, et eoa loco primogenitum appellatum qui sub deprehendit, "that the right of priests was transferred to the Levites, and they were accepted instead of the first-born, to whom that right belonged." In which there is not a word of truth, but only that the Levites were accepted instead of the first-born; who had the same right to the priesthood that the Levites had; that is, none at all. For Aaron, who may take whom I please to be employed in my service; and think it reasonable that those whom I spared, when I slew the Egyptian first-born, should be mine.

Ver. 11. The Lord spake unto Moses] There was some reason, no doubt, why Moses alone is commanded to take the number of the Levites upon this occasion (as he alone did, ver. 16), when Aaron is joined with him in numbering the Israelites (ch. i. 3), and in numbering the Levites themselves who were fit for service (ch. iv. 2, 41, 45), may, the chief of the Israelites assisted therein (ver. 46). And it is most probable he alone was employed to take this account, because Aaron was a party in it; the money that was to be paid for so many of the first-born as exceeded the number of the Levites, being given to him and to his sons (ver. 45).

In the wilderness] This command immediately followed the other, in the two preceding chapters, before they departed from the wilderness of Sinai; where they had been ever since God delivered the law to them from that mountain.

Ver. 15. Number the children of Levi.] Just as they had numbered the rest of the children of Israel (see ch. i. 2). Only those they numbered from twenty years old and upward; but the Levites from a month old and upward.

Every male from a month old] The reason of this difference was, that this was the age at which they were to redeem their first-born (ch. xviii. 16), in whose stead the Levites were to be given unto God (see ver. 40 of this chapter).

Ver. 16. Moses numbered them] This charge was committed to him alone (ver. 10), and he alone (as I there observed) performed it.

Ver. 17. These were the sons of Levi] The same account we had before (Gen. xlvii. 11; Exod. vi. 18).

Ver. 18. Sons of Gershon] The same is said Exod. vi. 17.

Ver. 19. Sons of Kohath] They are mentioned in the same order, in Exod. vi. 18, 19.

Ver. 20. These are the families of the Levites] Vol. i. 1–72

and the family of the Shemites: these are the families of the Gershonites.
22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred.
23 The families of the Gershonites shall pitch behind the tabernacle westward.
24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.
25 And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation.
26 And the hangings of the court, and the curtain for the door of the court, which is by the

These were the principal families in this tribe; from whence the several households, and the persons in them, were derived.

Ver. 22. The families of the Gershonites shall pitch behind the tabernacle westward.] Where the most holy place was; and where they under the standard of Ephraim lay, in the great camp of Israel (ch. ii. 18), between whom and the tabernacle this part of the camp of Levi pitched.

Ver. 24. The chief] The commander-in-chief, as we may style him, or the principal officer in this part of the camp of the Levites, was Eliasaph the son of Lael; but of what family he was, whether of the Libnites or Shemites, is not related.

Ver. 25. The charge] That which was committed peculiarly to their care.

In the tabernacle] In the things belonging to the tabernacle; for none went into it but the priests alone.

Shall be the tabernacle,] Not the boards, and pillars, and bases of it (for they belonged to the eave of the tent of Merari, ver. 39), but the ten curtains, which were the inward hangings of it, and are called the mishkan, or tabernacle (Exod. xxvi. 1, and see the next chapter of this book, ver. 25).

The tent,] The outward curtains of goats' hair, which are called ohekol, the tent (Exod. xxvi. 7, 12).

The covering thereof,] The neshin, as the Hebrews call it, or the covering of the tent, were the rams' skins and badgers' skins, which lay outmost of all, upon the curtains of goats' hair (Exod. xxvi. 14).

The hanging for the door] The outward veil, mentioned Exod. xxvi. 36, for the inward veil, which hung before the most holy place, was the charge of the Kohathites.


Which is by the tabernacle,] Or, as the Hebrew particle al may be translated, is over, or upon the tabernacle, &c. that is, this curtain at the door and the hangings of the court compassed the tabernacle, and the altar of burnt-offerings (which stood at the door of it, Exod. xl. 19), round about; so that they were not exposed to common sight: for these Gershonites had nothing to do with the altar itself, which was the charge of the Kohathites (ver. 31).

The cords of it] This seems to refer, not merely to the curtain for the door of the court, but to all that
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27 ¶ And of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel.

31 And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

went before, viz. the cords whereby those hangings were stretched out, and fastened by pins to the wood-work of the tabernacle: for the cords of that belonged to the custody of the sons of Merari (ver. 37), and we find pins and cords, as well for the tabernacle (that is, the hangings) as for the court, i.e. the boards, &c. (Exod. xxxv. 18).

For all the service] Of this part of the house of God, as appears from ver. 31 and 36, where this is repeated with respect to the other parts of it.

Ver. 37. Of Kohath was the family of the Amramites, &c.] He was the second son of Levi, and had as many more families sprung from him as from the eldest; among which was the family of the Amramites, of which were Moses and Aaron.

Ver. 38. In the number of all the males, &c.] Though there were four families of the Kohathites, and but two families of the Amramites, yet the latter were as numerous as they, within eleven hundred.

Keeping the charge] Of what belonged to the holy place, which was committed to their charge, as it follows afterward; and they were instructed in it betimes.

Ver. 29. Kohath shall pitch—southward.] Between the tabernacle and the standard of Reuben (ch. ii. 10).

Ver. 30. The chief—shall be Elizaphan.] There was a commander-in-chief appointed over this body of the Levites, who was chosen out of the youngest family of the Kohathites. But it is observable, there were no standards belonging to any of these bodies, they being designed for other service, and not for war.

Ver. 31. Their charge shall be the ark, &c.] The sanctuary, as was said before (ver. 28), being committed to their custody, the particulars are here mentioned, which were the most precious of all the holy things, with which the Kohathites had the honour to be intrusted, though a younger family than those depending on the Gershonites. Moses and Aaron were of it, being of the family of the Amramites; which is the reason why the Kohathites are reckoned first in the next chapter (ver. 2): and that of the forty-eight cities given to the Levites by Joshua, almost half of them fell to their families (Josh. xxi. 4, 5).

33 ¶ Of Merari was the family of the Mahliites, and the family of the Mushites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari was Zuriel the son of Abihall: these shall pitch on the side of the tabernacle northward.

36 And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto.

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

The altars.] Both the altar of burnt-offerings and the altar of incense.

The vessels] See Exod. xxv. 29, xxxvii. 16.

The hangings.] That is, the vail before the most holy place, for all other hangings were under the care of the Gershonites (ver. 25, 26), wherein the ark was wrapped, when they carried it (ch. iv. 5).

All the service thereof.] Whatevery belonged to this part of God's house (see ver. 29), and the particulars are mentioned in the next chapter, ver. 7, 9, 14.

Ver. 32. Eleazar—shall be chief over the chief.] There was one officer in chief set over each of these great families; of the Gershonites (ver. 31), of the Kohathites (ver. 30), and the Merarites (ver. 32). And over all these chiefs there is now appointed a supreme chief (who was to govern them as they governed those under them), and that Eleazar, who was more than Levi, being the eldest son of Aaron, the high-priest. Have the oversight] But, more particularly, Eleazar was to supervise those that had the sanctuary under their care; that is, all the Kohathites and Elizaphan their chief (ver. 20).

Ver. 33. Of Merari, &c.] Nothing is observable of these, but that they were the fewest in number, being thirteen hundred less than the children of Gershon (see ver. 22).

Ver. 35. These shall pitch—northward.] Opposite to the Kohathites, between the standard of Dan and the sanctuary (ch. ii. 25).

Ver. 36. Concerning all the things mentioned in this, and in the next verse, see Exod. xxvi. 15, 16, &c. xxxvii. 10—12, &c., and the next chapter of this book, ver. 31, 32.

Ver. 37. Their cords.] These are different from those before mentioned, ver. 27, as I noted there.

Ver. 38. But those that encamp before the tabernacle] Where the entrance into it was.

Even before the tabernacle—northward.] He would have this station observed, as much excelling the rest. Shall be Moses, and Aaron and his sons.] There were but three bodies of the Levites, descended from the three sons of Levi (ver. 1), and therefore none left to guard this side of the tabernacle, but Moses
39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, were twenty and two thousand.

40 ¶ And the Lord said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

and Aaron, and their families; who lay between the standard of Judah and the tabernacle (ch. ii. ver. 3), which was the most honourable post, as I there noted: where the priests were with great reason placed, together with the chief governor of all, Moses; because the other was the holy place, that none might go into it but themselves.

Keeping—of the sanctuary.] Of the entrance into it.

For the charge of the children of Israel;] Which it concerned every one of the children of Israel should be kept sacred (see ver. 7). The stranger that cometh nigh shall be put to death.] No man that was not of their number, or of Aaron (though a Levite) was, upon the peril of his life, to enter into the sanctuary; of which they had the charge (see ver. 10).

Ver. 39. All that were numbered of the Levites, which Moses and Aaron numbered.] This looks like a contradiction to the observation I made, ver. 14, 16. But Aaron's numbering here, in all probability, is only agreeing that this was a true account which Moses took of the tribe of Levi. For Moses still continues to be alone concerned in numbering the first-born of the children of Israel, for whom they were to be exchanged (ver. 40, 42).

Were twenty and two thousand.] If the particular sums before mentioned (ver. 22, 38, 34) be put together, they amount to three hundred more than twenty and two thousand. Therefore it is a reasonable conjecture, that the three hundred are omitted in this account, because they were the first-born of the Levites themselves; and upon that score belonging to God already (by the law in Exod. xii. 2, xxxiv. 20), could not be exchanged for the first-born of other tribes, and substituted in their stead, as other Levites were. It is very observable here also, that the Levites were the fewest in number of any tribe; being but two-and-twenty thousand three hundred, from a month old and upward: when some tribes were twice, nay, thrice as many (see ch. i. 27), not reckoning children, but only men from twenty years old and upward. In which the Divine wisdom was evidently very conspicuous, which so ordered it, that this whole tribe might be dedicated to him; whereas, if it had grown proportionably to the rest, there would have been more Levites by far than the first-born of all the tribes.

Ver. 40. The Lord said unto Moses.] To whom alone this command is directed, as I observed above.

Neither all the firstborn of the males] The first-born males were to be a month old, before their parents were bound to redeem them: if they died before, they were not to pay any thing for them. Which depends upon another law, Lev. xii. 4, 6, where if a woman brought forth a male, besides the seven days of her separation, she was to stay three-and-thirty days more before she went unto the sanctuary: at which time the child being to be presented to God, it appears that he acknowledged them for his when they were a month old. Yet they distinguish between the time when the redemption money was due, and when it was offered. This latter was deferred till the mother was abroad again: but it was due, and the father obliged to pay it, as soon as the child was a month old. So Const. L'Empereur observes out of Maimonides, upon Bava kama, cap. vii. sect. 6.

Take the number of their names.] That their number, and that of the Levites, might be compared one with the other; for the reason we have here.

Ver. 41. Thou shalt take the Levites—instead of all the firstborn.] God had taken them before, as we read, ver. 12, by declaring his will to Moses about it. And now he commands Moses to declare his will to the people, and actually to make this exchange; after he had taken the number, both of the first-born and of the Levites. For he had authority to take which he pleased, being the Lord's. The cattle of the Levites, &c.] Not that they should be sacrificed, or taken from the Levites; but that they should be accounted God's cattle; they being the cattle of the Levites, who were his entirely: and therefore were presented unto him, as the Levites were; but still continued in their possession by his allowance, and their encouragement in their service (see ver. 45).

Ver. 42. Moses numbered—all the firstborn.] But we do not find that he numbered the firstlings of their cattle, or the cattle of the Levites; because the exchange of them was not made in particular, by substituting one for one; but generally, by substituting all the cattle of the Levites, instead of all the firstlings of the Israelites' cattle.

Ver. 43.] It may appear something strange, that, from above six hundred thousand men (reckoning from twenty years old and upward, ch. i. 46), there should not be more than this number of first-born sons; till it be considered, that thus many were born since the slaughter of the Egyptian first-born (which was not numbered above a year ago), after which time all the first-born of Israel became God's; but not those that were born before: for so the law is, Exod. xiii. 2. "Whatsoever openeth the womb (i.e. hereafter) both of man and beast, shall be mine."

Ver. 44. The Lord spake unto Moses.] Still he is the person solely employed in this business.

Ver. 45.] How the riders numbered both the Levites and the first-born, now he bids him take those two-and-twenty thousand Levites instead of so many first-born. As for the cattle, they were not numbered, as I observed before, but exchanged in the lump, as we speak. The Levites shall be mine.] I think it is remarkable that he doth not add, "and their cattle shall be mine also." For he did not take their cattle from them.
the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are
more than the Levites;
47 Thou shalt even take five shekels apiece by
the poll, after the shékél of the sanctuary shalt
thou take them: (the shekél is twenty gerahs;)
48 And thou shalt give the money, wherewith
the odd number of them is to be redeemed, unto
Aaron and to his sons.
49 And Moses took the redemption money of
when they became his; but left them the use of them,
who still enjoyed them in his right.

I am the Lord.] This exchange is made by my
authority, who am the Lord, both of them and all
they have.

Ver. 46.] There being two hundred threescore and
thirteen first-born more than there were Levites, they
are directed, in the next verse, what to do about them.
For there could be no exchange of Levites for them,
since there was not a sufficient number to be taken in
their stead.

Ver. 47. Five shekels apiece by the poll.] This was
the price of redemption ever after, as appears from
ch. xviii. 16. For it had been lately constituted the
value of a man-child, from a month to five years old,
in Lev. xxvii. 6.

Aaron and the shékél of the sanctuary, &c.] See Exod.
xxx. 13, &c. The only difficulty in this matter was,
to determine which of the first-born should be re-
demed by paying this money, and which should be
exchanged for the Levites. For every one of the
Israelites, no doubt, was desirous rather to have his
first-born redeemed by a Levite, than by paying five
shekels; and yet some of them must be put to this
expensive way of being Levites enough to answer
for them all. The Jews think (particularly R. Solo-
mon) that there was no way to satisfy this doubt like
that by drawing of lots, which was done in this man-
ner. Moses, saith the forenamed doctor, took two-
and-twenty thousand scrohls of parchment, and wrote
in them these words, a son of Levi; and two hun-
dred and seventy and three more, wherein he wrote
five shekels; and then putting them all together in an
urn, and shaking it to mingle them, he commanded
every one of the first-born to come, and put in his
hand, and draw out a schedule: and to him that
drew out one of the former sort, he said, "A Levite
hath redeemed thee;" but to him that drew out one
of the latter, he said, "Pay thy price." And thus
they tell the story also in the Gemara Babylon. tit.
Sanhedrin, which is probable enough; unless we sup-
pose the congregation to have redeemed the two hun-
dred seventy-three first-born out of a common stock;
which was a shorter way, but not so Divine as the
other.

Ver. 48. Thou shall give the money, unto Aaron and
to his sons.] Which was but reasonable; because the
Levites being given to them by God (ver. 6, 7), the
money that was paid to make up what was wanting
in their proportion to the first-born belonged to them
likewise.

Ver. 49. Moses took the redemption money of them.
To whom the lot fell, having five shekels written upon
it.

Them that were redeemed by the Levites.] The first-
born were redeemed by the Levites as far as their
number would reach; the rest, who were more than
the Levites, were redeemed by money.

Ver. 50. A thousand three hundred and threescore
and five shekels.] Five times two hundred seventy
and three make just this number.

Ver. 51. Moses gave the money, unto Aaron and
to his sons.] Which was a rule observed in future
generations (ch. xviii. 15, &c.).

According to the word of the Lord.] This is so oft
repeated, to show how faithful a servant Moses was;
who did nothing but by the Divine order, and omitted
nothing that was commanded him.

CHAPTER IV.

1 The age and time of the Levites' service. 4 The carriage of the Kohathites, when the priests have taken down
the tabernacle. 16 The charge of Eleazar. 17 The office of the priests. 21 The carriage of the Gershonites.
29 The carriage of the Merarites. 34 The number of the Kohathites, 38 of the Gershonites, 42 and of the
Merarites.

1 And the Lord spake unto Moses and unto
Aaron, saying,
2 Take the sum of the sons of Kohath from

CHAP. IV.

Ver. 1. The Lord spake unto Moses and unto
Aaron.] They being both of them concerned to see
this carefully executed, he speaks to both; and they
took others to their assistance (ver. 34, 46).

Ver. 2. Take the sum of the sons of Kohath.] They are
first mentioned, being employed in the most
honourable work; as I observed before (ch. iii.
31).

Ver. 3. From thirty years old and upward.] In this
work, to which they are appointed, they were not
employed till they came to thirty years of age; but
among the sons of Levi, after their families, by
the house of their fathers,

3 From thirty years old and upward even un-
they were admitted to attend at the tabernacle, and
do other service, at the age of five-and-twenty; as
we read, ch. viii. ver. 25. Which places the Jews (in
the Gemara Babylonica upon the title Cholín) re-
concile with this, after this manner: they were admitted
to learn their duty at five-and-twenty, and to minister
at thirty. And so Aben Ezra upon Num. viii.
"They were probationers, and might do some service
at five-and-twenty years old, but not do all:" for
they might wait upon the tabernacle, but not bear the
ark. And that is the exact truth; they were admitted
to minister to the priests at five-and-twenty, but were
not put upon this laborious work here mentioned, till
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til fifty years old, all that enter into the host, to
do the work in the tabernacle of the congrega-
tion.

4 This shall be the service of the sons of Ko-
hath in the tabernacle of the congregation, about
the most holy things:

5 ¶ And when the camp setteth forward, Aar-
on shall come, and his sons, and they shall

take down the covering vail, and cover the ark
of testimony with it:

6 And shall put thereon the covering of bad-
gers' skins, and shall spread over it a cloth
wholly of blue, and shall put in the staves
thereof.

7 And upon the table of shewbread they
shall spread a cloth of blue, and put thereon the

seat (which was the covering of the ark), over
which the Shechinah was. But that being removed
in the cloud, when it was taken up from the tabernacle;
not only Aaron, but his sons also might come into
the most holy place, without any irreverence; that
which made it so holy (viz. the glory of the Lord)
being gone out of it for the present; so that there was
no danger in approaching to the ark where it was
wont to rest.

They shall take down the covering vail.] Whereby
the holy place was parted from the most holy; which
is always meant by the word parocheth (as I showed
upon Exod. xxvi. 31), which is here used; and
though the word masach be added to it, which con-
stantly signifies the outward veil at the entrance
of the sanctuary; yet it is plain that the inward veil,
which was at the entrance of the most holy place,
is here intended: for the other was committed to the
care of the Gershonites (ver. 25).

Cover the ark—with it.] By this it is evident they
went into the holy place, unto the very ark, over
which they threw this covering.

Ver. 6. Shall put thereon the covering of badgers' skims. Not any of those wherewith the tabernacle was
covered (Exod. xxvi. 14), but a covering made
on purpose for this use, to defend the ark from the
injury of the weather when they carried it on their
shoulders.

Spread over it a cloth wholly of blue.] Or, of perfect
blue. This was the third covering of the ark; which,
till it was laid upon it, the Levites might not ap-
proach. And since the tabernacle was the image of
things in the heavens (as not only the apostle, but the
Jews themselves say), the ark in particular being
a figure of the celestial throne of God; it is not an
unreasonable conceit of R. Bechay, that this blue-
coloured cloth was intended over it as a emblem
of the skies, which are spread like a curtain between
us and the Majesty on high.

Put in the staves thereof.] It is not said they shall
put them in the rings; for they were never to be taken
out of them (Exod. xxv. 15). Nor do the Hebrew
words signify that they should put them in; but it
should be translated, "put the staves thereof," that
they might be laid on their shoulders: So Aben Ezra interprets it;
which seems to me the most simple exposition: or,
fit and dispose them, under the covering, that they
might be laid on their shoulders: or, order them so
in the rings (which is Chuskan's explication), that
they might fall into the two notches, which were
in the staves, to keep the ark from sliding up and
down.

Ver. 7. Spread a cloth of blue.] It is not said wholly
of blue, as it is of the former; which shows it was of
something a different colour.

Put thereon the dishes.] Upon which the bread was
set.

The spoons, and the bowls.] See Exod. xxv. 29.

The continual bread] i. e. The bread which stood
continually in the presence of God.

Shall be thereon?] Even when the table was carried
from place to place; which shows that they provided
this bread (according to the order, Exod. xxv. 30),

they had sufficient strength for it; which was at
thirty years of age, when they were able to carry
burdens: for by that word their work is described
(ver. 15, 19, 21, 31, 47). For though some things,
which they were charged withal, might be put into
wagons, yet the ark and the most holy things were
to be carried upon their shoulders, though they
marched never so far (ver. 15, and vii. 9). When
the and, indeed, were named in the temple, which was
a fixed place, and therefore was no longer to be carried
up and down, then (as D. Kimchi observes upon
1 Chron. xxiii.) king David appointed them to enter
upon their office at twenty years old; there being also
other great work to be performed in his time, for
which they were fit at that age. And so it continued
even till the return from Babylon, as Selden
i. 8 (see Selden De Success, in Pontifex. lib. ii.
chap. 4); and Lightfoot in his Temple Service, ch.
vi. sect. 1).

Even until fifty years old.] Beyond which age they
were not bound to do any service, but only to minis-

ter with their brethren in the tabernacle (ch. viii. 25,
29).

All that enter into the host.] Or, into the war.
fare. For their watching continually, as a guard, about
the tabernacle (ch. iii. 7, &c.), made them a sort of
military, who were encamped, as appears by the fore-

going chapter, about the tabernacle for its security.

Besides which, there was other work which might
make their service as laborious as a soldier's life is,
and give it the name of entering into the host; which
manner of speaking St. Paul uses unto Timothy,
1 Tim. i. 18, where he exhorts him to wear a good

warfare.

To do the work in the tabernacle.] They did not per-
form any work in it, but about it (such as here fol-

lows), unless we understand by the tabernacle, the
outside court, into which they went to minister unto
the priests.

Ver. 4.] The next verses explain what this service was;
or, if the word about (in the latter end of the
verse) were quite left out, the sense would be more
clear—"this shall be the service of the sons of Ko-
hath, &c. the most holy things;" that is, the ark, as
Aben Ezra expounds it. And his interpretation may
be justified from ver. 19, 20, in the latter of which it
is called the holy, and in the former the holy of holy:
so, as it is here in the Hebrew: for it was the "most
holy of all other holy things" in the tabernacle; and
gave the name to the place where it stood, of holy of
holies, or the most holy place. And this made the service
of the Kohathites the most honourable of all other, and
is the reason they are mentioned first.

Ver. 5. When the camp setteth forward.] Which
it did not do till the cloud was taken up, and
removed from off the tabernacle (Exod. xl. 36, 37;
Numb. x. 11).

Aaron shall come, and his sons.] While the cloud
rested upon the tabernacle, and the glory of the Lord
filled the house, none but Aaron might come into
the most holy place where the ark was, and that but
on one day in the year; and then, after he had filled it
with incense, which made a cloud before the mercy-
dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

all the time they were in the wilderness. And it was not hard to procure so much corn from their neighbours, bordering upon the wilderness, as would be sufficient for this purpose, and for others, which I shall note in their proper places; particularly from the land of Midian, where Moses' father-in-law lived; which was not far from Sinai (as appears from Exod. iii. 1), where they were at present.

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come

Ver. 12. They shall take all the instruments of the ministry.] I do not see what can be meant by these, but the holy garments which Aaron and his sons put on in the time of their ministration. For all other things have been already mentioned; and these are called the clothes of service, Exod. xxxi. 10, where they are immediately mentioned after all the forenamed furniture of the tabernacle.

Put them upon the golden altar. Here they put them, which he had the candlestick, and the altar of incense (ver. 9, 11).

Put them on a bar.] By this it appears that the Hebrew word mot, which we translate a bar, signifies a broad instrument for carriage; such as I have described, ver. 10.

Ver. 13. Take away the ashes from the altar.] Of burnt-offering; which was never cleansed from its ashes (Lev. vi. 10, 11), but then especially when it was to be removed. What they did with the fire, which was always to burn upon it (Lev. vi. 12, 13), is not here related; but we may suppose it was carried upon the grate, which had rings on purpose, that it might be carried separate from the altar (see Exod. xxvii. 11, 12).

Spread a purple cloth thereon.] As being a holy thing, though not of such sanctity as those before named.

Ver. 14. Put upon it all the vessels thereof, &c.] That they might be carried with it.

The censers. Here the censers are put first, which are mentioned last in Exod. xxvii. 3, where this word is translated firepans. Others understand it by tongs, because he names only those things upon which the sons of Aaron were to put a covering; and this, it is likely, was carried without one.

Staves of it.] Exod. xxvii. 6, 7, and xxxviii. 6, 7.

Ver. 15. When Aaron and his sons have made an end, &c.] This work was to be performed by them alone, and the Levites were not to meddle with any of these things till they had done.

The sons of Kohath shall come to bear it.] For all the forementioned things, belonging to the sanctuary, were to be carried by them, even the ark itself; which they carried so, that all the people might see it went along with them. For the rings being fastened to the bottom of the ark (see Exod. xxv. 12), when the staves were on their shoulders it appeared on
high: to represent, saith R. Bechai, Him that is most highly exalted over all. The priests, indeed, might carry the ark, being more than Levites (Deut. xxxi. 9), and accordingly we find, that, upon extraordinary occasions, they did; as when they went over Jordan (Josh. iii. 14), and when Jericho was besieged (ch. vi. 6); some think also, when David, as he fled from Absalom, sent the ark back (2 Sam. xv. 29). But it appears very probable, that they alone were here meant; and especially since, when he brought it from the house of Obed-edom, he not only employed the Levites in it, but declared none else ought to bear it (1 Chron. xv. 2, 15, 27). He bade the priests indeed, as well as the Levites, sanctify themselves for this work: for “ye (saith he to the priests, ver. 12) are the holy things of the Levites;” but they seem to have been present, only to see the Levites perform their charge; and to accompany the ark, as David himself did.

But they shall not touch any holy thing, lest they die.

Some imagine they were not to touch these things at all; they were covered by the priests: but it is more likely that even then they were not to touch them, but only the staves, or the bar, wherein they were carried; especially the ark, which is here principally meant by the holy thing (the word any not being in the Hebrew), whose staves only they touched, and lifted it up by putting them upon their shoulders.

These things are the burden of the sons of Kohath.

When it was removed; for at other times they had no charge of them, their burden, as, ver. 4, they are called their service, to show the nature of their service, which required the strength of grown men (ver. 3).

Ver. 16. To the office of Eleazar—pertaineth the oil.

It is commonly thought, that he is required to carry this, and the other things that follow in this verse, himself: but, if all things be considered, it will appear more reasonable to think that he, who was the chief of all the chiefs over the Levites (ch. iii. 32), is peculiarly required to see the Kohathites did their duty: for, though they had a chief over them, whose work it was to inspect them (ch. iii. 30), yet God thought good to appoint Eleazar to superintend both him and all under him in these weighty concerns: and so the words may be interpreted out of the Hebrew.

The oversight of Eleazar: the son of Aaron the priest shall be the oil, &c. And there is the greater reason thus to understand it, because the oil-vessels are before committed to the Kohathites (ver. 9), and consequently the oil itself; which could not be carried but in the vessels.

Sacrifice-incense.] Mentioned Exod. xxx. 34.

Daily meat-offering.] See Exod. xxix. 40, 41.

Anointing oil.] Exod. xxx. 25, &c. These were not named before; but it is here laid upon Eleazar, to see that they were as carefully carried by the Kohathites as any other things belonging to the sanctuary.

Ver. 17.] The things before mentioned, especially the ark, were so sacred, that he repeats the admonition he had given about the danger of irreverence to it: which he here represents in a frightful manner.

Ver. 18. Cut ye not off.] Do not by your negligence occasion the destruction of a great many persons.

The tribe of the families of the Kohathites.] A considerable part of the tribe of Levi, viz. the family of the Kohathites, who were near a third part of it.

Ver. 19. But thus do unto them.] Proceed in this manner, to prevent so great a mischief as their destruction.

When they approach unto the most holy things.] Come to take up the ark: which is meant by the holy of holies (see ver. 4).

Aaron and his sons shall go in.] And cover the ark, and the rest of the things within the sanctuary; as is before directed.

Appoint them every one to his service.] And then allot to every one his share in this work; that is, to carry such particular things, as they think most proper for them.

Ver. 20. But they shall not go in to see.] They might go in to the most holy place, when not only the glory of the Lord was removed, but the ark and the mercy-seat, upon its removal, were covered by the priests (for then the place where they lay covered was no longer holy); but they might not come in to see the priests cover them; which was to be done before they approached.

When the holy things are covered.] In the Hebrew it is in the singular number, when the holy, or holy thing is covered, i. e. the ark, as the Jews generally understand it; and that with great reason, as any one may be satisfied, who will take the pains to compare 1 Kings viii., 2, with 2 Chron. v. 9. Where that which in the former place is called the holy, in the latter is called the ark.

Lest they die.] They might not, under pain of death, either see it when it was covered, or touch it afterward (ver. 15), but only carry it in the manner there described.

Ver. 21. The Lord spake unto Moses.] He was principally concerned in this, but Aaron was also joined with him, to see the execution of what is here required (ver. 1, 19, 34).

Ver. 22. Take also the sum of the sons of Gershon, &c.] The eldest son of Levi (ch. iii. 17), who, though they were employed in lower services, were to account it an honour to serve about the tabernacle.

Ver. 23. All that enter to perform the service.] I do not understand why this should not be translated as ver. 2, into the host. For it is the very same phrase...
24 This is the service of the families of the Gershonites, to serve, and for burdens.
25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation,
26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.
27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.
28 This is the service of the families of the sons of Gershon in the tabernacle of the congregation in the Hebrew, both here and there: only here more emphatical by doubling the word for host: and therefore may, very properly, be translated in this place, "that enter in to war the warfare." For the service of the Gershonites was more burdensome than the former, though they were fewer in number (ver. 36, 40).

Ver. 24. This is the service of the Gershonites. Which were only two (ch. iii. 18, 21).
To serve, and for burdens. To serve, when the tabernacle rested; and to carry burdens, when it removed (see ver. 47).

Ver. 25. Bear the curtains. The ten fine curtains, which were the inward hangings of the tabernacle (Exod. xxvi. 1, 2, &c.). Which, I suppose, were taken down as well as carried by the Gershonites: because nothing is said here of Aaron or his sons being employed, to make them ready for carriage.

And the tabernacle. Not the boards of the tabernacle, which were the charge of the children of Merari (ver. 31), but the eleven curtains of goats' hair which covered the boards (see Exod. xxvi. 7, 8, &c.).
The covering of the badgers' skins. The outward covering of all, which was of rams' skins dyed red, and badgers' skins (as we translate it, Exod. xxvi. 14).

Hanging for the door. Which is described, in the conclusion of the same chapter (Exod. xxxvi. 36).


Hanging for the door. See Exod. xxvii. 16. Which is by the tabernacle. The sense would have been more plain, if the particle of, which we translate by, had been translated upon, or over; for the court encompassed both the tabernacle and the altar (Exod. xl. 6—8).
Their cords. Which were employed in fastening those hangings.

All the instruments. The brazen pins, I suppose, mentioned Exod. xxvii. 19.
All that is made for them. And whatsoever else belonged to them (see ch. iii. 20).
So shall they serve. Or, in that shall they serve.
Ver. 27. At the appointment of Aaron, &c. In the Hebrew it is, at the mouth of Aaron, &c. I. e. according to their order, every one of the Gershonites were to apply themselves to such services as they directed: for God had given the Levites to them to be their ministers, and keep their charge (ch. iii. 6, 7).

Appoint unto them in charge all their burdens. The word here for appoint seems to import, that the priests gave them a particular, as we speak, of what they were to do; that they might neither forget nor mistake; for it is, the same word that is used in the beginning of this book (ch. i. 3) for numbering the people; and so it is used here, ver. 34, 47, 48. Therefore the sense here is different from the above, viz., that the priests should be appointed over their own several duties, and that there should be no mistake.

Ver. 28. Their charge shall be under the hand of Ithamar. That is, under the direction and conduct of Ithamar: for though the Gershonites had a chief of their own (ch. iii. 24), yet Ithamar was to inspect both him and them, and see they did not neglect their duty. Thus Eleazar was set over the Kohathites (ver. 16).

Ver. 29. As for the sons of Merari, thou shalt number them. Which were but two (ch. iii. 33), as those of Gershon were.

Ver. 30. Every one that entereth into the service. The words in the Hebrew are the very same with those, ver. 3, which we translate enter into the host (see there).

Ver. 31. This is the charge. The most cumbersome things fell to their charge; which here follow.

Boards of the tabernacle. See Exod. xxvi. 15, &c.
Barsthereof. See there, ver. 26, &c.
Pillars thereof. See in the same place, ver. 32, and xxxvi. 36.

Sockets thereof. These belonged both to the boards of the tabernacle (Exod. xxvi. 19, 21, 25), and to the pillars (Exod. xxvi. 32, xxxviii. 37).

Ver. 33. Pillars of the court. Exod. xxvii. 10—12.
Their sockets. See there.
Their pins. Ver. 19, and ch. xxxviii. 20.
Their cords. Exod. xxxviii. 18, xxxix. 40.

By name ye shall reckon the instruments. The priests (particularly Ithamar) were to give them an inventory of those things; expressing by name every pin, and to what use, and in what place it is served; because otherwise such small things might have been lost, if they had not taken a special care of them; and they might not have been able to set up the tabernacle again when they rested, for want of them.
Chapter IV.

Ver. 33. This is the service of—Memit.] In taking down and carrying the tabernacle.

Under the hand of Ithamar] Who had the oversight both of the Gershonites and the Merarites; as Eleazar had of the Kohathites (ver. 16, 28).

Ver. 34. Moses and Aaron and the chief of the congregation] They took to their assistance the very same men, I suppose, who were employed in numbering all the children of Israel (ch. i. 4, 16, 17).

Numbered the sons of the Kohathites] Having assigned to them their particular charge, they now proceed to number them; as God commanded (ver. 2, 3).

Ver. 35. Every one that entereth into the service] Or as we translate it (ver. 32), entereth into the host.

Ver. 36. Of the whole number of males descended from Kohath (compare this with ch. iii. 29), there was a fourth part, and better, that were fit for service.

Ver. 37. All that might do service] Such service as is particularly mentioned from ver. 4 to ver. 16.

Ver. 38. Sons of Gershon.] He proceeds in the same order to number them, which he observed in giving them their charge; beginning with the children of the second son of Levi, and then going back to the eldest.

Ver. 39. From thirty years old and upward, &c.] This verse is the very same with ver. 35.

Ver. 40. Two thousand and six hundred and thirty.] A third part and a little more of their males were fit for service. Compare this with ch. iii. 22.

Ver. 41. Of all that might do service] Such service as is described from ver. 24 to ver. 29.

Ver. 42, 43.] These two verses are the same with ver. 38, 39.

Ver. 44.] It is very remarkable, the descendants from the youngest son of Levi (ch. iii. 17), which had the fewest males in it of a month old and upward, had the most robust men fit for service; for here are above half (compare this with ch. iii. 31) of the whole number of males grown up to thirty years of age; which was a singular providence, the heaviest burden of service.

Ver. 45. These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the Lord by the hand of Moses.

Ver. 46. These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the Lord by the hand of Moses.

Ver. 47. From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation.

Ver. 48. Even those that were numbered of them after their families, were three thousand and two hundred.

Ver. 49. These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the Lord by the hand of Moses.

Ver. 50. All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers.

Ver. 51. From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of lying upon them who were to carry the burdens, &c., of the tabernacle; not indeed upon their shoulders, but in wagons; which they were to lead after they had taken them down, and unload when they were to set them up again; and for that reason had more wagons allowed them than their brethren the Gershonites (ch. vii. 7, 8).

Ver. 52. These be those, &c.] Who were principally employed in this business.

By the hand of Moses.] To whom the command is expressly directed (ver. 21).

Ver. 53. Whom Moses and Aaron and the chief of Israel numbered.] For they took in others to their assistance (ver. 34), which is here repeated, to show that there was more in the business than the Levites; they being witnesses of every tribe that they proceeded impartially, and did not favour the Levites, who were their brethren.

Ver. 54. Every one that came to do the service of the ministry, and the service of the burden] The first of these ("the service of the ministry") one would think related to their serving the priest when the tabernacle was standing; and the latter ("the service of the burden") to their carrying the tabernacle when it was taken down, and removed; and so I expounded those words, ver. 24. But he mentioning here only those that were numbered from thirty years old, I think, upon further consideration, that there is no regard in these expressions to the service they did to the priests in the tabernacle. The word burden is, in the Hebrew, that which they were admitted at twenty-five years old (see ver. 5), but only to the service mentioned here in this chapter, which relates altogether to the taking down and carrying the tabernacle. And therefore these must be looked upon as two phrases for the same thing; the former of which is not exactly translated; for there is nothing of ministry in the Hebrew; but the latter ("the service of the burden") to every one that cometh to serve the service of the ministry, and the service of the burden, or carriage." For it is the same word, which, being joined with work, we translate servile (Lev. xxiii. 7, and other places).
the burden in the tabernacle of the congregation.

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

Ver. 48. Eight thousand and five hundred and fourscore.] If the three sums, mentioned ver. 36, 40, 44, be put together, they amount exactly to this sum in the whole.

Ver. 49. They were numbered by the hand of Moses.] By the assistance of Aaron and others (ver. 1, 24, 36).

Every one according to his service, and according to his burden.] I observed before (ver. 47), that service and burden are two expressions of the same thing. For though the sons of Kohath had the noblest part of the work, yet their employment is called both a service and a burden, ver. 19, as that of the Gershonites is, ver. 24. For which service all the tithes of the country of Canaan were given to them, and continued to be theirs when this kind of service ceased; as it did when the temple was built; for then there were no burdens to be carried on their shoulders (as Josiah speaks, 2 Chron. xxxv. 3), but their duty was changed,

49 According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses.

even by David before the building of the temple; who made them singers, and keepers of the treasury, as well as porters at the gates of God’s house: and likewise judges and other officers in the country; as we read in I Chron. xxvi. But the alteration in their service made no alteration in the wages allotted to them; for they still enjoyed all the tithes.

As the Lord commanded Moses.] This is so often repeated (ver. 37, 41, 45), that all posterity might reverence these ordinances as Divine institutions, and not merely human appointments. And so we are to look upon all these laws, as wise orders made by the Sovereign of the world, for the better government of that people, whom he had taken for his own peculiar. And it argues a very profound spirit in those (as Conr. Pelficens here observes) who can admire and praise these De Fœsis, and such-like books, and have no regard at all (if they do not ridicule them) to these sacred writings, which are of such venerable antiquity.

CHAPTER V.

1 The unclean are removed out of the camp. 5 Restitution is to be made in trespasses. 11 The trial of jealousy.

1 And the Lord spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

CHAP. V.

Ver. 1.] It is not said when this was spoken which here follows; but it is likely immediately after the foregoing commandments, upon which it had some dependence.

Ver. 2. Put out of the camp every leper.] There were three camps (as Maimonides, and a great many others mentioned by Mr. Selden, observes, lib. ii. De Synedr. cap. 1, n. 5), the camp of the Shechinah, or of the Lord, viz. the sanctuary with its courts, which are called the “tents of the Lord” (1 Chron. xxxi. 32) and next the camp of the Levites, who, with Aaron and his sons, made a camp about the tabernacle (cf. infra this book), and then the camp of Israel (ch. ii.), which encompassed them all. Answerable to these, when the temple was built, they reckoned the temple itself from the east gate to be the camp of the Lord; and the camp of the Levites, to be from the entrance of the house of the temple of the Lord to that east gate of the temple; and the camp of Israel they thought extended from the entrance of Jerusalem to the mount of the house of the Lord. Now lepers were so unclean, that they were not admitted into any of these three camps, but shut out of them all (see Lev. xiii. 46). But he that had an issue (Lev. xv. 2), was only shut out of the first two camps, the camp of the Lord, and the camp of the Levites; but he might be in the camp of Israel. And he that

4 And the children of Israel did so, and put them out without the camp: as the Lord spake unto Moses, so did the children of Israel.

5 ¶ And the Lord spake unto Moses, saying,

6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty:

was “defiled by the dead” (Lev. xxvi. 1), was only excluded from the first, the sanctuary, but not from the other two (see Drusius also upon ch. iv. 25).

Ver. 3. Both male and female.] For women had issues (for instance) as well as men (Lev. xiv. 2, 19 &c.

That they defile not their camps.] The camp of Israel consisted of four camps (and therefore he speaks in the plural number), that of Judah, that of Reuben, that of Ephraim, and that of Dan (Numb. ii. 3, 10, 18, 25). Which would have been so defiled, if they had suffered these unclean persons to stay among them, that none would have been fit to go to the sanctuary.

In the midst whereof I dwell.] By his special presence in the sanctuary, which was encompassed by these camps; out of reverence to which, such unclean persons were to be kept at a greater distance than other men and women.

Ver. 4.] There was an order for this before; particularly for putting out the lepers (Lev. xiii. 46), which could not be put in execution till the camp was formed, as now it was.

Ver. 5.] It is uncertain when this was spoken; but I see no reason why we should not think it was at the same time with the other things here mentioned.

Ver. 6. Shall commit any sin that men commit.] In the Hebrew the words are plainly these, “shall commit any sin of man”; that is, against his neigh-
7 Then they shall confess their sin which they have done: and he shall recompence his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.
8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.
9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.
10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.
11 ¶ And the Lord spake unto Moses, saying,
12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,
13 And a man lie with her carnally, and it be priests who waited in their courses at the tabernacle; all of which could not officiate at the same time, but some at one time, some at another; this law determines, that the particular priest who performed the office of sacrificing, should have to himself that part of the holy things which fell to the priest's share; and it should be holy, that people might not take away the holy things from the Temple. Thus L'Empereur (upon Bama kama, cap. 3, sect. 12) expresses these words better than any I have met withal.

Ver. 10. Every man's hallowed things shall be his.] As the former verse speaks of the holy things of the children of Israel in general, so this, of what any particular person offered; which still with greater reason was made to be a rule to the priest. Thus we see the reason of this: for it is possible a man should offer a priest nothing but the holy things; that is, the tithe of what he used to have, according to Isa. v. 10.

Whatever any man giveth the priest, it shall be his.] These words are only a fuller explication of this law (as the same L'Empereur observes), that the rest of the priests might not be divided among the holy things from him that offered them, under pretence that they belonged to the whole sacerdotal order. For though they were delivered unto him, yet it was, they might say, that they should be divided among the whole classes then in attendance. So some things were (ver. 2), and therefore this law is added to prevent their extending their claims to the whole of these offerings, when a man divided not as he ought, "he shall have nothing but the holy things;" that is, the tithe of what he used to have, according to Isa. v. 10.

Ver. 11.] There is so little connection between this and the foregoing laws, that it is not easy to give a reason why it is here placed. All that I can say is, that Moses having spoken concerning frauds, from the suspicion of which men were to purge themselves by an oath (ver. 6), he here takes occasion to mention the greatest case that could happen of that nature; which was, when a man was accused of adultery, concerning which God gave him the following order.

Ver. 12. If any man's wife go aside.] Being private for some time, with another man; whose company her husband had charged her not to keep alone; and therefore is suspected by him to be an adulteress.

For it is certain, that, by a wife that goeth aside (whom the Hebrews from hence call סדה), is not meant one that hath certainly committed adultery; but is, with some reason, suspected of that crime. And therefore it is a rule among the Jews, "The bitter waters never are used but in a dubious case."

And commit a trespass against him.] And thereby hath very much offended him.

Ver. 13. And a man lie with her carnally.] As her husband hath cause to suspect; he having (as I said before) admonished her not to be with such a man in
NUMBERS.
hid from the eyes of her husband, and be kept
close, and she be defiled, and Ihere be no witness
against her, neithershe he {.'ikenivith the manner;
1-1 And the spirit of jealousy come upon him,
and he be jealous of his wife, and she be defiled
or if the spirit of jealousy come upon him, and
he be jealous of his wife, and she be not defiled
:

:

private: that is, to give him no cause of jealousy.
So Abarbinel rightly expounds a man's "lying with
her carnally," of her husband's opinion and suspicion
and the next verse justifies this exposition.
It be hid from the eyes of her husband,'] There being
no clear evidence, but only conjectures, that she is
actually defiled.
Be kepi close,'] The matter having been carried very
secretly ; or, as it may be interpreted, but she was shut
up close with him.
She be defied,] In her husband's opinion.
There be no witness against her,] For if there had,
she must have been put to death (Lev. xx. 10).
Neither she be taken with the manner ,-] She not being apprehended in the very act.
V'er. 14. The spirit of jealousy come upon him,] He
be possessed with a strong conceit, of which he cannot rid himself, that she hath been unfaithful to him.
For so a spirit of slumber (and the lilie) is used in
Scripture, for such a sluggish temper, as a man cannot shake off.
She be defiled:] Whether it be really so.
She be not defiled:] Or whether it be only his suspicion.

Ver. 15. Then shall the man bring his luife unto the
To the magistrates of the place where they

priest,]

lived (saith the Mischna, cap. 1, sect. 3, of Sola), together with his witnesses, both of the premonition he
had given her, and of the privacy she had had with

15 Then shall the man bring his wife unto
the priest, and he shall bring her offering for
her, the tenth part of an ephah of barley meal
he shall pour no oil upon it, nor put frankincense thereon ; for it is an offering of jealousy,
an offering of memorial, bringing iniquity to

remembrance.

By this it appears, that if the process was begun in
some court below (as the Jews affirm), the cause was
removed to Jerusalem (where only they could sacrifice when the ark of God's presence was settled
there), and brought before the great Sanhedrin: who,
putting her husband out of the court (as they say in
the next section of the aforenamed Mischna), and
having the woman alone by herself, endeavoured first
by striking a terror into her, and then by giving her
good words, to persuade her to tell the truth saying,
"Dear daughter, perhaps thou wast overtaken by
drinking too much wine, or wast in a frolic humour,
or carried away by the heat of youth, or by the example of evil neighbours come, confess the truth,
for the sake of His great name, which is described in
the most sacred ceremony ; and do not let it be
blotted out (ver. 23) with the bitter water."
If,
:

:

after this, she confessed the fact, saying, I am defiled;
then she was to tear the instrument of her dowry in
For such an
pieces, and go whither she pleased.
adulteress was not put to death, but only lost her
dowry without any other punishment. If she said,
I am pure; then she was brought to the door of the
So the Mischna
tabernacle, and they did as follows.

(cap.

1, sect.

5),

and see Wagenseil's annotations on

Sota.
And now that they have not this way of trial
among them, if a man's wife give him suspicion, by
keeping a man's company in secret, which he forbade

her, he may not use her any more as his wife, and
man after his premonition, so long that there she loses her dowry; as Baxtorfius observes, in his
might be time enough for him to defile her other- book De Sponsal. et Divert, par. i. sect. 92.
wise this action did not lie against her, as Mr. Selden
The tenth part of an ephah of barley meal ;] The
But having common offering of this sort was of fine wheat flour;
these witnesses ready, he was to speak to the priest only this, and the sheaf, or handful, mentioned Lev.
when he brought his wife before him, after this man- xxiii. 10, were of barley. But that was of fine flour
ner; "Having a jealousy of this my wife, I admo- sifted from the bran ; this of coarse flour, that had
nished her not to keep company with such a one
nothing taken out of it, as the Mischna saith in Sota
with whom she afterward was in secret; and these (cap. 2). Where the reason given for this barleyShe saith she is innocent, offering is, because she was supposed to have comare the witnesses of it.
but I desire the water may be given her, that the truth mitted the act of a beast (which is not confined to
may be tried." See Selden, in the place before one), therefore she was to sacrifice the food of a
Many such
named (cap. 15), and Wagenseil upon Sota (cap. 1, beast; for so barley was in Judea.

another

:

sect. 3, not. 2).

He shall bring her offering fur her,] That is, the
husband shall bring her oblation (not the priest, as
some understand the words of the Mischna about
this matter) ; which Chaskuni fancies was offered, as
his oblation, not the woman's
not reproving her sufficiently,

to expiate his fault in
;
when he first observed
her immodest behaviour for it could not be a sacrifice for her expiation (saith he), because " the sacriBut this is
fice of the wicked is an abomination."
against the very words of Moses in this place; which
And so
say, he shall bring her oblation /or her.
Abarbinel expounds it, "the Scripture intimates that
this sacrifice was brought by the husband for the sake
of his wife for he had done nothing that needed a
sacrifice." Nor is Chaskunl's reason of any moment;
for there is nothing said to make us look upon this as
an expiatory sacrifice; but the true intention of it
was (as Wagenseil well observes, Annot. in Mischna
Sota, cap. 2, p. 349) to supplicate the Divine Majesty that he would be pleased to clear the woman's
innocence if she were causelessly suspected ; or otherwise discover and punish her guilt.
:

;

pretty, rather than solid reasons, are collected out of
their authors by Simeon De Muis in his Varia Sacra
this place.
The simplest reason seems to be,
that a vile sort of sacrifice was most suitable to her
for which reason also there was no oil
;

upon

vile condition

nor frankincense permitted to be offered with it; as
it here follows.
He shall pour nn oil upon it, nor put frankincense
thereon ;]

This

sacrifice

was

different

from

all

others

of this kind (see Lev. ii. 15). For though that mentioned Lev. V. 11, was to have no oil nor frankincense
with it, yet it was of fine flour, and not barley. And
though the sheaf mentioned Lev. xxiii. 10, was of
barley, yet it was sifted, and, besides, oil and frankincense were used with it ; which are here forbidden.
The reasons of which are given by the Jews, according to their various fancies and some of them are
;

ingenious enough as, that a good name being compared to oil (Eecles. vii. 1), is here omitted, because
Maimonides is
the woman had lost her reputation.
a little more judicious; for looking upon oil and
frankincense as added mito sacrifices for the honour
God
would
have tl.i»
and dignity of them, he thinks
;


16 And the priest shall bring her near, and set her before the Lord:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:

splendour (as his word is) to be wanting to such a woman's sacrifice, because of the baseness of her behaviour, with the occasion of it; as if she had been told (to stir her up to repentance), "because of the filthiness of thy actions, thy oblacion is more imperfect than others" (More Nechoth. par. iii. cap. 46).

But none, I think, hath given a better account of this than St. Chrysostom (Orat. v. adv. Judeos), because the woman was loaded with sorrow, and heavy accusation; she would no judgment of the people be hazarded.

But another very learned person thinks, with more reason, the priest, whose lot it was to attend at that time in his course, is here meant (see Mischna, cap. 1, Sote, sect. 5, annot. 8, Wagenseil).

Shall bring her near.] Rather "bring it" (that is, her offering) near to the altar at the door of the tabernacle.

Set her] Rather "set the offering;" for she is ordered to be set before the Lord afterward (ver. 18).

Before the Lord.] At the altar, which was at the door of the tabernacle (see Lev. i. 3). At the east gate of the temple, saith the Mischna, which was called the gate of Nieenor; for there women also after child-bed were unclean, and the lepers cleansed. τος τιμωρον τα 

Ver. 17. The priest shall take holy water.] From the laver; for no water was holy, but that which was made so by the laver; as the Jews say in Jalkut. Therefore Onkelos, instead of holy water, hath water from the laver.

An earthen vessel.] Which had never been employed to any other use (as the Mischna saith), and contained about a pint of our measure. This I take to have been appointed, as a further expression of the vileness of her condition; for the reasons which the Jewish doctors give of it are not to be regarded. The best that I have observed is, to declare that she should be broken in pieces, like that earthen vessel, if she was guilty of that which she denied.

Of the dust.] Another token of vileness; this being the serpent's food.

That is in the floor of the tabernacle.] To make her afraid of the judgment of God. For if there were no dust in the tabernacle, they were to fetch it from some other place (as Maimonides relates their prac-

tice, Hilleoth Sota, cap. 4), and lay it upon the floor of the tabernacle; and then take it and put it into the water.

Put it into the water.] Sprinkle a little of it upon the water (that it might be more easily drunk), but so much, that it might be plainly seen. For there were three things, the Jews say, of which a less quantity was not admitted than might be seen, viz. this dust, and the ashes of the red heifer (ch. xix. 17), and the spittle, in which she would be present, except only her brother's wife (Deut. xxv. 9). But if the priest put the dust into the vessel first, and then poured the water upon it, he did not do amiss; as the Jews say in the ancient book Siphi (see Wagenseil upon Mischna Sote, cap. 2, sect. 2, annot. 11, 12).

It hath been observed by some, that such ways of trial were in the hands of God, and that if they could be proved to have been as ancient as Moses's days, it would make it probable, that this was ordered by God, to divert the Jews from following the superstitious of other nations to make this discovery, and bring them to appear before him at his tabernacle, and there use such rites as were of his appointment (see our learned Dr. Spencer, lib. iii. Dissert. i. cap. 2, p. 353, &c.).

Ver. 18. The priest shall set the woman before the Lord.] At the door of the tabernacle of the congregation; where a great many women, who were called together on purpose, stood about her; "that they might be taught not to do after her lewdness" (as the prophet Ezekiel speaks, ch. xxii. 18). As many doctors also as I have placed in my notes, except only her maids and domestic servants, who were put out, lest they should disturb her mind too much; as Mr. Selden interprets the words of the Mischna, about this matter (lib. iii. Uxor. Hebr. cap. 15). Which another very learned man (J. Wagenseil) interprets the quite contrary way, "lest her mind should place any hope in them" (cap. 1, sect. 6, annot. 6, &c. Sota).

Uncover the woman's head.] He was to strip her of all her head attire (as the manner was, if we may believe Philo, in all judicial proceedings), to loose her hair, and tear her garments down to her breast; which he bound about her (as the Jews say) with an Egyptian cord. And if she had any gold or jewels, or other ornaments about her, they were all taken from her: and she was clothed with a black garment. All which were plain tokens of her lamentable condition.

Put the offering—in her hands.] After he had put it into a frying-pan, under which he held his own hand (Lev. ii. 7), and at the same time held in his other hand the bitter water; which he showed her.

Which is the jealousy offering?] Offered purely upon the account of her husband's jealousy; as he told her.

The priest shall have in his hand the bitter water.] So called, because they put wormwood, or some such thing into it, and give it a bitter taste; as Maimonides and the ancient rabbins fancy. But the later doctors say, nothing was mixed with this water but dust; and yet it became bitter in the mouth. So Nachman and others. But the most probable account of all others is, that this water was called bitter, from its direful effects upon the body of the woman, if she was
19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

guiltiness. To which exposition Jacob Abendana inclines; (see Wagensen on the Mischna Sota, cap. 3, sect. 5, annot. 1.)

That causeth the curse.] “Or rather, “which was given thee as curses,” and dreadful imprecations: blotted out with the bitter water; (ver. 21, 23) as R. Bechai expounds it.

Ver. 19. The priest shall charge her by an oath.] Adjure her to tell the truth in the manner following.

If no man have lain with thee, &c.] If thou art innocent of that whereof thou art suspected.

But because of this bitter water, &c.] It shall have no ill effect upon thee.

Ver. 20. But if thou hast gone aside, &c.] Art guilty of adultery.

Ver. 21. Then the priest shall charge the woman with an oath of cursing.] This is no new adjuration; but only another part of that which began ver. 19, and is continued in this verse. But these three verses contain the entire form of the language; which the priest was to pronounce in a language which the woman understood, as the Jewish doctors observe; otherwise, how could the woman answer Amen? as R. Isaac saith in Siphri; exactly according to the apostle’s doctrine, 1 Cor. xiv. 16. And the priest was to signify to her, that this proceeding was merely to satisfy her husband’s jealousy, by discovering the truth. Thus this whole matter is related by the author of Ez. Hechajim (an incompable MS., as Wagensen calls it, who hath it in his possession):—"The priest pronounces this curse in a language which she understands; and signifies to her in the vulgar tongue, that these things are going on in the presence of the jealous of her, she having been secretly with one whose company he forbade her to keep: and then saith in a tongue familiar to her, ‘If no other man hath lain with thee but thy husband, &c., be thou free from these bitter waters, &c., but if thou hast been false to him, &c., let the Lord make thee a curse, &c. Unto which the woman was to answer, Amen, Amen.” By which words she not only consented to what the priest said, but made the same imprecation upon herself.

The Lord make thee a curse] So that when men would imprecate any evil to another, they should say, “Let that befall thee which befall such a woman;” as Rasi expounds it.

An oath among thy people.] A form of exclamation, and the aforesaid MS. expounds it: or, as Rashi will have it, when men called God to witness, they should say, “If I swear falsely, let God punish me, as he did such a woman.” These expositions were tacitly supposed in the oaths among the pagans, as our great Selden shows at large, lib. ii. De Synod. cap. 11, p. 461, &c., where he observes that of Porphyry, that the ancients Indians had their Λήγεσθαι, “like of probation, or trial;” and in his Marnora Arundelliana (p. 92), there is this form of imprecation in the league between the city of Smyrna and Magnesia. Ἐπικύραω, μύτι, Ξ' ἡμι-, ἐπικύραωτε δέ, ἔλαυναι καὶ στόχον γίνει, τι ἢ μοι, “Let it be well with me, if I swear truly; but if falsely, let destruction be both to myself and to my posterity.” And at this day there is a custom in the kingdom of Siam to determine dubious cases, giving a lump of rice impregnated (as my author speaks) with curses to a man to eat. Which if he can swallow without vomiting, he carries the curse; and his friends carry him home in great triumph, &c. So Jodocus Schoutenius, who was director of the East India Company there, 1636.

When the Lord doth make thy thigh to rot, and thy belly to swell.] When they see the dreadful effect of this water in the rotting of thy thigh, after thy belly is swelled. For the swelling of the belly, it appears by the next verse, preceded the rotting of the thigh.

Such imprecations were in use in Homer’s time, it appears by Agamemnon’s prayer; wherein he calls Jupiter, and all the rest of the gods, to bear witness of his sincerity; wishing them to send a multitude of pains and ills upon him if he forsook himself. (Hliad. xix. ver. 264, 265.

Vers. 22. And this water.] Or, For this water, &c.] If thou art guilty, it shall produce the following effects.

To make thy belly to swell.] By the belly the Jews understand the womb, and the bowels, which swelled till they burst.

Thy thigh to rot.] By her thigh is meant the secret parts of her body, as Chasikuni observes on this place. And both Bochartus and Heinius have given many arguments, that the imprecation in this place was formed in his Hieroezio, par. ii. lib. v. cap. 15, and the latter in Aristarch. Sac. cap. 1. And thus we read, in the passion of SS. Perpetuam et Felicis, that when Perpetuam was thrown to the beasts, and lay on the ground, the beast drew back her coat, which was torn from her side, ad velamentum femoris, “to cover her thigh from being seen;” pudoris magis memor quam doloris, “having a greater sense of modesty than of pain.” (p. 32, edit. Oxon.)

The Mischna here observes, not impatiently, “with what measure men mete, it shall be measured to them again;” for in the very part that offended, she suffered for her crime. I noted before (ver. 17) that there were such ways of trial anciently among the Gentiles, and I am not to think they were all later than the times of Moses, who did not ordain these rites to keep the Jews from following their customs, but they rather imitated what was practised among the Jews. Particularly Bochartus observes, out of Philostratus, there were wars in Cappadocia, sacred to Jupiter, which were very sweet and pleasant to the gods, who were innocent and aware truly, but quite contrary to those who were persecuted; whose eyes, hands, and feet were presently seized and infected with blotches and filthy ulcers, θεραται και, which is the very disease here mentioned, if we believe Josephus, who saith the woman’s belly swelled by the dropsy, till at last it burst. And Phi-
23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water:
24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.
25 Then the priest shall take the jealous woman to Lostratus adds, that the whole body of such people grew consumptive; nor could they stir from those waters, but there they lay deploiring their misery. (See Boehart. lib. i. Canna, cap. 28, p. 589, 590.) Which agrees so perfectly with what the Jews say of this bitter water, that it is most likely this story of the Cappadocian is but an apocryphal version of the same.

For we understand, from the way in which the priests found out secret crimes, that several secret crimes, were invented by the Greeks from this example (Demonst. Evan. proposit. iv. cap. 11, n. 12). Many authors have collected several sorts of trials of this kind; and lately Gul. Saldemes, in his Otia Theologica, Exercit. v. n. 24, 25. But above all, see Huetius's Questions Ahetnetae (lib. ii. cap. 13, n. 22), where he gives a large account how far this rite of trying women's chastity by drinking this water was spread amongst the most barbarous nations.

The woman shall say, Amen, Amen.] The word Amen is doubled, to express her full consent and her earnest desire that God would deal with her according to her deserving. The Mischna will have the first Amen refer to those words, The Lord make thee a curse; and the second to the next words, And an oath among thy people; so that she prayed God both might come upon her if she were guilty. We may as well say, that one of these Amens relates to the first part of the adjuration (ver. 19), and the other to the second part (ver. 21). Or, as Abbarinah deems, she being here being a double curse, that her belly should swell, and another that her thigh should rot, she said a double Amen, praying both might befall her if she were guilty. And, as the Talmudists understand it, they were an imprecation upon herself. For so they say in Schvainot; Whosoever saith Amen to an oath (or curse), seems to pronounce the oath or curse within his own mouth. See Wagensell, upon Mischna Sotar (cap. 3, sect. 5, annot. 3), where he produces a great deal more out of the Scripture itself, in confutation of the opinion of our learned Fuller, who, in his Miscellanea, affirms, that Amen is only an asseveration, but never a form of swearing.

Ver. 25. The priest shall write these curses.] Several opinions are related in the Mischna, concerning the words, and some would have to begin at ver. 19, If no man have lain with thee, &c., and to continue to this verse. But others think they began at those words, ver. 21, The Lord make thee a curse and an oath, &c., and that the last words were omitted, the woman shall say, Amen, Amen. Which of these opinions is the true, neither the Gemara nor Maimonides say.

In a book.] Every scroll of parchement, wherein any thing was written, the Jews call sepher, a book: in which, it hath been commonly said, the name of the woman was written, together with the curse; but there is nothing either in the Scripture or in antiquity to countenance this.
in which case it was all thrown among the ashes. See Selden in the place above named: where he also observes, that if she confessed the fact, or her husband would not have her drink, or either of them died before she drank, or a witness of the adultery appeared, she never had the benefit of the marriage-bed, the whole sacrifice was burnt, and not only a memorial thereof. All which is in the Mischna, sect. 3, 4.

Afterward shall cause the woman to drink the water. The sacrifice therefore was first offered; though the Mischna says, that if the priest gave her the water to drink first, and then presented the offering, he did not make amiss.

Ver. 27. When he hath made her to drink] By this it appears he might force her to drink, if she would not do it by persuasion.

Then it shall come to pass, &c.] These effects here mentioned, presently followed: for she grew pale, and her eyes were ready to start out of her head, &c. so that they cried out, "Carry her forth, carry her forth; lest she defile the court of the temple," by dying there, as the Mischna saith, cap. 3, sect. 4. The adulterer also, if we may believe the Jews, died the same day and hour: nay, his belly swelled, as hers did: and his secret parts rotted, as the author of Ez. Hechajim saith, in Wagenseil upon Sota (cap. 5, sect. 1), where he adds, that all this came to pass in cases wherein he was charged. In the same kind: for if he had at any time defiled the marriage-bed, then this water had not these effects upon his wife, though she had been faulty. Which the Gemara also affirms.

Ver. 28. If the woman be not defiled—then she shall be free.] Receive no harm at all by drinking the water there.

Shall conceive seed.] If she was barren before, she became fruitful after this trial, and also bare a man-child (if we may believe the Jews), and had easy labour. Her beauty also increased, her health was confirmed, and if she had any disease it was cured. They observe also, that if, after she was thus cleared, she kept, wheras she was defiled, her husband suspected, and by his renewed admonition had required her not to be in private with him, this potion was not repeated; but she was dismissed from being his wife, without any dowry: but if she kept company with any other person privately, after admonition to the contrary, this potion might be repeated, as often as she offended with new lovers. Thus that MS. Ez. Hechajim, so highly commended by Wagenseil, who also adds, that in case her husband put her away after her acquittal, and she married another man, who had the same ground of jealousy that her former husband had, because of her familiarity with the same person whom he had forbidden her to keep company withal, her husband might bring her to a new trial by this water: and so might as many husbands as she should marry one after another, if she gave the like occasion of jealousy.

Ver. 29. This is the law of jealousies.] Whereby God declared himself to be privy to the most secret sins, and to be both the preserver of conjugal faith and chastity, and the protector of innocents: and provided that man and wife should live happily together, by keeping men from cruel and furious proceedings against their wives when they entertained a jealousy of them (willing them to commend the case to God), and by continuing wives in their duty out of dread of this punishment; which was so terrible (as Selden saith) that they feared God more than eternal God: and he be jealous over his wife, and shall
set the woman before the Lord, and the priest shall execute upon her all this law.

ver. 7. And so the Jews here commonly understand it, "if the man be guileless from iniquity." For thus the rule is expressed in the Gemara, upon the fifth chapter of Sota: "When the husband is free from iniquity (i.e. from adultery), then the water tries his wife; but if be be not free (i.e. be himself also guilty of adultery), then the water hath no power to try her:" that is, produces none of the effects before mentioned. And so the author of Ex. Hachajim, in Wagenseil upon Sota (p. 593), concludes from these very words, That the bitter water then only had power, when the man was free from the sin of which he suspected his wife; and gives this as the reason why, in the latter end of the second temple, this way of trial ceased, and was quite taken away by the Sanhedrin; because the number of adulterers was then so great, that the water had no effect; according to those words of the prophet Hosea (ch. iv. 14), "I will not punish your daughters when they commit adultery." &c. For that is another rule of theirs, "When adulterers were multiplied, the bitter waters ceased;" i.e. there was no trial by them (see Selden, lib. iii. Uxor. Heb. cap. 15, p. 108). Yet the Jews seem to have continued in after ages, since their temple was destroyed, some form of dreadful imprecations, in their synagogues, for the discovery of truth in doubtful cases. For St. Chrysostom says, he himself saw a very modest, good Christian woman, brought by a senseless fellow (who also had the name of a Christian) into a Jewish assembly; whom he would have compelled to take their oath, πειρὰς δὲ αὐτοῖς αιτία προμαγώσας, "concerning some things wherein he desired satisfaction:" from which the woman being rescued, by St. Chrysostom's assistance, when he examined the man about it, how he came to forsake the church, and resort to their Sanhedrin; his answer was, "That he had been told by many, φασκωμείας τοῖς ἕκας γνωμώμοις ὥρας ἔνας, that there were more horrible adjurations among them than Christians." (Homil. i. adv. Judæos). Which, no doubt, arose from the direful effects of this adjuration here prescribed, if the woman was guilty of what she was suspected.

CHAPTER VI.

1 The law of the Nazarites. 2 The form of blessing the people.

1 And the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord:

CHAP. VI.

Ver. 1.] This law very properly follows the foregoing (about women suspected of adultery), as a remedy against all such sins; by abstaining from wine, and all other incitements to lust; and by devoting themselves, for some time, in a peculiar way to the service of God. And there seems to be a plain opposition between a woman professing herself a Nazarite, and forbearing wine, and the care of her hair; and a woman that loved company, and was entangled in the love of other men besides her husband.

Ver. 2. Speak unto the children of Israel.] Who were all concerned in this law.

When either man or woman:] For women as well as men might make this vow, if they were at their own disposal, and not under the power of their parents, or husbands, by whose authority this vow might be disannulled (ch. xxx. 4, 5, &c.).

Shall separate themselves] The Hebrew word japhhi signifies the doing something extraordinary, beyond the common rate of other men; and therefore Fores tersus hath well translated it, when a man or woman "shall vow a singular vow."

Tu vow a vow of a Nazarite.] The Hebrew word nazar, which signifies in general to separate, in the conjugation naphal (as they call it) signifies to separate from others, by a profession of some special act of religion. Wherefore Nazar signifies one that, beyond the common prescription of the law, deviates, not his goods, but himself to God in a peculiar kind of sanctimony. So Philo, who calls this μύσχων εἰκών, "the great vow:" because he that makes it, devotes not his corn, or beasts, &c., but his own self unto God; τῇ περίφημῳ γὰρ τὸ μεγαλότον αἰτίος τοῖς ιεστὶν αἰτίω.

31 Then shall the man be guileless from iniquity, and this woman shall bear her iniquity.

3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

"For every man is to himself the greatest possession he hath."

To separate themselves] To separate themselves for some time to a higher measure of purity than other men practised, that they might attend to the service of God. From whence this vow was called, separation unto the Lord. For they who observed it were holy, saith Maimonides; yes, were placed, for the present, in the dignity of the high-priest as to sanctity: being forbidden to pollute themselves for their father or mother, as it follows afterward (More Nev. par. iii. cap. 48). The Jewish doctors are wont to be so curious in marking every word, and scrupulously adhering to it, that it is something strange they should allow a father the liberty to separate his child to be a Nazarite without its consent; when the text expressly speaks of those who separate themselves. But so the Mischna determines in Sota (cap. 3, sect. 8), and it allows this liberty to the father, though not to the mother; though we find Hannah vowing Samuel to be a Nazarite before he was born, 1 Sam. i. 10, 11 (see Wagenseil on that place, annexed, &c.).

Ver. 3. He shall separate himself from wine.] In this consisted one part of the special sanctity of Nazarites; that, by abstinence from wine, or any thing that was intoxicating, they might the better attend to the study of the law, or other exercises of religion.

Strong drinks.] As wine was made of grapes, so was a liquor made of other fruits: see, &c. (see Lev. x. 9). To which add, that other authors call the juice of dates, as well as grapes, by the name of wine. Nay, Pliny saith, that precipua vinum, "the choicest wines," were made of those dates called cariota, which grew about Jericho; though they were iniqua capitii, "hurtful to the head," from whence...
they had their name (lib. xiii. Nat. Hist. cap. 4). With great reason, therefore, such intoxicating liquors were forbidden to those who set themselves apart to attend on God, during the time of their separation. Which justifies, in part, what Maimonides saith, that the Nazarites were advanced to the dignity of priests, who might not drink any wine, or strong drink, in the time of their ministration to God in the sanctuary.

And shall drink no vinegar of wine, &c.] For that had the same effect with wine and strong drink, of which it is said.

grapes. [l. c. Secondary wine; which was made by maceration of grapes in water, after the juice had been pressed out to make wine. Pliny speaks of various kinds of it (lib. xiv. Nat. Hist. cap. 10).

Nor eat moist grapes, or dried.] Which might have stirred up their appetite after wine, or heated their blood; and indisposed them for the service of God, to whom and against whom, the Nazarites were set apart. This was at least for thirty days: but it appears by St. Paul it might be for a week only: unto which he limited the time of his δυνατων, as it is called in Acts xxii. 26, 27. For every one might vow for what time he pleased.

Eat nothing that is made of the vine tree.] No paste, nor sauce, that had any of the juice or infusion of the grapefruit in it.

From the kernels even to the husk.] Which might give the smallest tincture to any thing into which they were put.

All this caution seems to be intended to instruct those, who give themselves wholly unto God’s service, to be so sober and abstemious in the use of wine and strong drink; and to have their hair and beard the bane of true piety. For amat Spiritus Sanctus sieca cerda, as Grotius admirably observes upon Luke 1.15, “The Holy Ghost delights in dry souls.”

Ver. 6. There shall no razor come upon his head.] Nor was his hair to be cut with scissors, or any other instrument; but he was to let the locks of his hair grow, as it is in the conclusion of this verse. This made such persons look majestically and venerably, without any expense. For, as Agesilas speaks in Stobaeus, το μασκαν τω χυμων το δεκαπαντατων, “to let one’s hair grow long, is the cheapest ornament.” Besides, neglect of the hair was proper to those who renounced, for the present, all manner of pleasure (as the Nazarites did), and betook themselves to a severer sort of life. Such persons not only let their beards and their hair grow, but wore a hairy garment, which the Hebrews called addarath. Such a one John Baptist wore, as Elijah did before him, whose mantle is called by this name (1 Kings xix. 19), and who is said himself to have been a hairy man (2 Kings i. 8). From the Nazarite, or the habit of a prophet and a Nazarite was the same (see him on Matt. iii. 4).

shall let the locks of the hair of his head grow.

6 All the days that he separateth himself unto the Lord he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for or his brother, or for his sister, when they die: because the consecration of his God is upon his head.

But Moses himself seems, in the next words, to give the plainest reason of this matter.

Until the days be fulfilled.] It was a token he had kept himself pure from all legal defilements: for if he had not, he must have shaved his head (ver. 9), as they did who were cleansed from their leprosy (Lev. xiv. 8, 9).

Shall let the locks of the hair of his head grow.] This law, in which consists the second part of their Nazarite-ships, some fancy to have been translated from the Egyptians, into the religion of the Hebrews. Which was the opinion of S. Cyril of Alexandria, lib. xvi. De Adorat. where he saith, that Moses, knowing how hard it would be to bring the Israelites from the ill customs they had learned in Egypt, most wisely instituted the like rites to those that were in use there, to the intent they might not perform such worship any longer to demons, but to the Lord of all. Precopius and Jerome, and others, have attributed this place with various grace to the ancients: silici, in nympha vel montans vel aquatiles incisionem, comes nutriment. Lex itaque mala damnation consuetudini dempta, ad Deum hon- psum transvers. The sense of which is, “that the Greeks let their hair grow in honour of the nymphs; and therefore the law, to abolish that wicked custom, and to commend the Nazarite for his piety, commanded him to let them grow. To which I should readily subscribe, if there were any proof that this rite of consecrating their hair to demons was so old among the Egyptians and Greeks as the times of Moses. It is far more probable, that the original of this custom among the gentiles was from this law of the Nazarites. So Hen. Lindenbrogrin, very well observes upon these words of Cen-

Ver. 5. He shall come at no dead body.] This was a third part of this religion, not to touch a dead body, nor be in the house where a dead body was, nor accompany it to the grave (see ch. xix. 11—12). For such defilements by the dead made men unclean seven days, so that they might not approach to the house of God; and therefore, that the Nazarites might always be fit to attend upon his service, he would have them avoid this defilement.

Ver. 7. He shall not make himself unclean for his father, &c.] In this he was superior to the ordinary priests, who might be defiled for such near kindred (Lev. xxi. 2, &c.), and was equalled to the high-priests (as I observed before, ver. 2, out of Maimonides), who might not (Lev. xxi. 11).

Because the consecration of his God is upon his head.] His hair upon his head, which was unshorn, was a sign (as the word is) of the worship (as the word is) of God. Which hair also was consecrated to him, when the days of his separation were
CHAPTER VI.

8 All the days of his separation he is holy unto the Lord.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he fulfilled. For in this unshorn hair seems to have consisted the principal part of Nazaritishness.

Ver. 8. He is holy] By a peculiar vow, and therefore was not to come near a dead body.

Ver. 9. [If any man die very suddenly] Either by violence, or an apostasy, or any other way. And the case was the same, if he chance to light upon a dead body of any kind.

He hath defiled the head of his consecration.] The consecration of his head; that is, his hair. For though he could not help his being so suddenly surprised, yet he was defiled by being where a dead body was; and consequently the hair of his head, which had been consecrated to God, was defiled also; and therefore could not be offered to him, and burnt in his honour.

Then he shall shave his head] His Nazaritishness was interrupted by this defilement, so that it could not proceed further; but, after the usual purification, was to be begun anew; by shaving off this polluted hair, and letting new hair grow instead of it. By this it appears that Moses here speaks only of such as made this vow for a limited time; for perpetual Nazarites, who were consecrated to God for all their life, were never shaven, whatsoever defilement they contracted.

On the seventh day] For so many days uncleanness by the dead lasted (ch. xiv. 11), and the seventh day was the day of cleansing from that uncleanness (ver. 13). All other legal uncleannesses polluted a Nazarite so soon as he came near them; but divination, as other men used in those cases: but this alone polluted him so as utterly to put him out of that state; which, as it here follows, was to be begun again.

Ver. 10.] The very same sacrifice which was offered for one that had been defiled by a running issue (Lev. xv. 14).

Ver. 11. The priest shall offer] As in the forenamed case (Lev. xv. 15).

And make an atonement] Which was to be done before the burnt-offering would be accepted.

For that he sinned by the dead,] He had not properly sinned; but contracted a legal uncleanness, by touching a dead body, or being where it was. Which, though it was against his will, yet was a defilement in the account of the law; and a kind of sin, because it was a breach of a ceremonial law, and therefore thus to be purged. The reason of which, and such like precepts, Abarbinel observes (in his preface to the book of Leviticus, ch. iv.), was only this; to make men very cautious how they contracted any defilement; as the Nazarite might do in the time of his separation, and put himself to much trouble. Which is the foundation of a famous saying among their wise men: "Diligence begets caution; and caution, purity; and purity, holiness and sanctity."

Hallow his head] Consecrate his hair after the Lord, after his head hath been shaved.

Ver. 12.] This is a further explication of what was said just before, in the end of the foregoing verse: that from the eighth day he shall begin to compute the time of his Nazaritishness, for so many days as he at first vowed unto the Lord.

Bring a lamb] Which was to be offered even for ignorant offences, by the law made before (Lev. v. 15). The days that were before] His defilement by the dead unawares.

Shall be lost.] Shall not be reckoned, as the LXX. have it, but go for nothing (as we speak), though they were so many that he had almost fulfilled his vow. If, for instance, he had vowed to be a Nazarite for a whole year, and in the twelfth month happened upon a dead carcass, all the foregoing eleven months were lost, and he was to begin his year's vow again: and this, so often as such an accident happened, if it were before the time that his vow was completed. Which may seem very hard, if we do not seriously consider the intention of it; which was, to oblige them to the strictest care to preserve themselves holy and pure in all things; as they were plainly taught to be, by the watchful diligence they were bound to use, to avoid this legal defilement here mentioned. For none could absolve them from this vow, till it was fulfilled in the exactness that is here required. For, as they tell the story in the Talmud, Queen Helen having taken a vow upon her for seven years, by coming into the holy land was engaged for seven years more; and being defiled towards the latter end of the time, was obliged for another seven years; which was twenty-and-one years in all (see Dr. Lightfoot of the Temple, ch. 18).

Because his separation was defiled.] His first separation was defiled by a dead body; which made it necessary he should begin a new one. It might happen also that he might die, before he had fulfilled the time he had vowed to be a Nazarite. In which case, Maimonides saith, any of his sons might go on where he left, and at the end of the days which his father had vowed, offer the sacrifices here appointed, and be shaved in his stead (so the Mischna Sote, cap. 3, sect. 8). But Maimonides acknowledges there is no foundation for this in Scripture; but it rests wholly upon tradition (see Wagenseil on that place, annot. 4).

Ver. 13. This is the law of the Nazarite.] Of putting an end to his Nazaritishness.

When the days—are fulfilled.] At the end of the time he vowed to continue in this state.

He shall be brought] By the priest.

Unto the door] That the sacrifices here prescribed might be offered for him.

Ver. 14. He shall offer] i. e. The Nazarite was to present these following offerings unto the Lord: for the priest's offering them is not mentioned till ver. 16. One he lamb—and one ece lamb, &c.] Here are all sorts of offerings, which he was obliged to make in the conclusion of his Nazaritishness. A burnt-offering,
blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for a peace offering.

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

16 And the priest shall bring them before as an acknowledgment of God's sovereign dominion. A sin-offering, imploring pardon for any omissions of which he might have been guilty during this vow; and a peace-offering, in thankfulness to God, who had given him grace both to make, and to keep, and to fulfill this vow.

Ver. 15. A basket of unleavened bread, &c.] Besides the forementioned sacrifices, here are three oblations more prescribed to complete his thankfulness: of which see Exod. xix. 2. Their meat offering, and their drink offerings.] This seems to relate to the burnt-offering and peace-offering before named (ver. 14), with an addition, to have their proper meat-offering and drink-offering; besides the basket of unleavened bread, with the cakes and the wafers: see Lev. vii. 12; Num. xv. 2, 3, &c. Where these accessory offerings are ordered to accompany the burnt-offerings and peace-offerings, though sin-offerings had none.

Ver. 17. He shall offer the rams—[with the basket of unleavened bread.] And the cakes and wafers, which accompanied the peace-offering, that nothing might be wanting to complete the feast which was to be made upon them.

The priest shall offer also his meat offering, &c.] By this it appears, that these were distinct from the basket of unleavened bread, &c., as I observed, ver. 15.

18. The Nazarite shall have the head of his separation] i.e. The hair of his head, which was consecrated to God, shall be shaved off, that it may be presented unto him. For having now fulfilled his vow, his hair was holy; it not having been defiled, as that hair was which he shaved off before (ver. 9).

19. At the door] That it might be publicly known he had ended his vow.

And shall take the hair] His hair which was consecrated to the Lord. Put it in the fire] Where it was burnt.

Which is under the sacrifice of the peace offerings.] In the court of the women (as they tell us in Middoth, cap. vi. 8), or at the back of the Nazarites; in which they boiled their peace offerings, and, having polished their hair, put it under the pot where the sacrifice was boiling; which, as L'Empe- reur there observes out of Abarbinel, was offered out of joy, that their vow was fulfilled; and therefore they put their hair to be there burnt, as a testimony that their Nazariteship was at an end, and that they had no further obligation to let their hair grow, in observance of this law. And accordingly to this account, that question is resolved which many have made: whether the Nazarite's hair was to be burnt with holy fire (viz. that on the altar), or with common: for it was burnt with that which was under the pot, or caldron, in which the peace-offerings were boiled, which was common fire. And, indeed, it had been unseemly to burn hair upon the altar, it being God's table, where his meat was set before him; for it would have been to plait it in locks, that they might, at a certain time, cut it off, and devote it to some of their gods; that, in all likelihood, the Israelites would have followed their superstition, if God, to prevent it, had not instituted a way of doing what the rest of the world did, without their idolatry. For the directions which God here gives about it, are manifestly opposite to all way of the gentiles. For the Nazarites are here directed to cut their hair (when the time of their separation was completed) at the door of the tabernacle, where it was also to be burnt; whereas the gentiles hung their hair, when they had cut it, upon trees; or consecrated it to rivers (as I observed, ver. 5), or laid it up in their temples, there to be preserved. The Hebrew Nazarites also are required to offer various sacerdotal sacrifices, when they cut their hair; of which we rarely read any thing among the gentiles: and all the time of their separation were to drink no wine, nor eat grapes, &c., which was not known among the heathen. From whence it is, one may think, that they are so often put in mind of the Lord, in this law of the Nazarites; who are, as it were, a sort of seers. For there is no more probable, that the "consecration of his God" is said to be upon his head (ver. 7), and all the days of his separation he was "holy to the Lord" (ver. 8), unto whom he "consecrated the days of his separation" (ver. 12), to put them in mind, that, though they used this rite, which was common to other nations, yet it was in honour of the Lord only, whom they acknowledged to be the author of health, and strength, and growth: for the devil also had his Nazarites, as appears from Hosea ix. 10. All this is said, and much more, with a specious show of truth, by a most ingenious and learned friend of mine, now with God, in his excellent book, De Legibus Hebraorum Ritualium, &c., lib. iii. Dissert. 1, cap. 6.

But these are two things wanting to make this opinion probable. First, none can tell how the world came by such a custom of letting their hair grow for sacred uses, unless they had it from Moses; who tells us whence he derived it, viz., from God; who appointed this rite for such reasons as then were plain, but now, perhaps, do not appear to us. Besides, Secondly, there is not the least evidence that this custom was so old as Moses's time; which to me seems not likely, but rather that it was derived, among the gentiles, from an imperfect knowledge of what is here ordained by Moses. For the chief part of this Nazariteship consisting in letting their hair grow, and

the Lord, and shall offer his sin offering, and his burnt offering:

17 And he shall offer the ram for a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread; the priest shall offer also his meat offering, and his drink offerings.

18 And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head

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consecrating it unto God, the gentiles took it to be a piece of great devotion, μὴ ἀπεικονίσω τω παλαιῷ ταξικοφρασίας, &c., as Theodoret speaks, Quest. xxviii. in Levit. "not to cut off their children's hair, but let it grow, and, after a certain time, to cut it off in order to appease the demons." Many authors have written much of this custom; for which there was a certain day appointed at Athens, viz., the third day of the feast called Ἀκαριών, which day was called ἐκρατίζως, because then the hair of their grown children was shorn off, and sacrificed to Diana (see Petr. Castellanus, in his Synagomata De Festis Graecorum; where he quotes a passage out of Hesychius (p. 94), who says, that before they cut off their hair, they brought a measure of wine, which they offered to Hercules, and then all that were present drank of it: which is some imitation of the drink-offering here mentioned by Moses, which was offered at the completion of their Nazarite vows. And Grotius and Horæus have made it plain, that the Attic laws were derived from Moses, that I cannot doubt but this custom also flowed from the same fountain.

And, if we must give an account of the reason of this institution among the Hebrews, I think that of Maimonides is better than this, against which I have excepted; viz., that this law about their hair was made in opposition to the opinion of the ancient idolaters, called Zabiti, who held all things which were separated from the body to be impure; as the hair, the nails, and the blood. From whence all barbers among them were accounted impure persons, because they cut men's hair, and let blood; and who, according to this law of Moses, was held to sacrifice to the Lord, and was to wash himself in pure water afterwards; as he shows, More Nevovchim, par. iii. cap. 47.

Ver. 19. Take the sodden shoulder] The left shoulder, which he was to take out of the pot as it was boiling; for the right shoulder (which is called the heave-shoulder in the next verse) was the priest's portion, by a law made before this (Lev. vii. 32, 33).

One unleavened cake—and one unleavened wafers.] The basket of unleavened bread was ordered to be offered before (ver. 17), and now he orders one of the cakes and one of the wafers (mentioned with the bread, ver. 15), to be put into the hands of the Nazarite; the rest being burnt, I suppose, upon the altar.

Put them upon the hands of the Nazarite.] That he might give them to the priest, in token of his thankfulness to him for his pains.

After the hair—is shaven.] And his vow, in a manner, completed; as it was immediately after these things were presented unto God.

Ver. 20. The priest shall wave them] Both the sodden shoulder and the cake and wafers.

For a wave offering.] See Lev. vii. 30, 31. The wave bread and heave shoulder.] These were the priest's portion out of all peace-offerings, as I observed before, from Lev. vii. 34; but in this peace-offering he had, moreover, the other shoulder, vowed, and of his offering unto the Lord for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 That and the Lord spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The Lord bless thee, and keep thee:

25 The Lord make his face shine upon thee, and be gracious unto thee.
CHAPTER VII.

1 The offering of the princes at the dedication of the tabernacle. 10 Their several offerings at the dedication of the altar. 89 God spake to Moses from the mercy seat.

1 And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered:

3 And they brought their offering before the Lord, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox; and they brought them before the tabernacle.

4 And the Lord spake unto Moses, saying,

Were over them that were numbered,] This evidently shows that this offering of the princes was after the numbering of the people.

Offered:] In the order that is set down in this chapter.

Ver. 3. They brought their offering.] The LXX. translate the Hebrew word korbanam, τῷ κορβανῷ, their gift, or their present," which they made to God; which consisted of several things, for divers uses.

Before the Lord.] i. e. At the door of the tabernacle; as it is explained in the end of the verse.

Six covered wagons, and twelve oxen.] In the first place they made a present for the service of the tabernacle itself; that such parts of it as were most cumbersome might be more conveniently carried; and that they might be free from dust, rain, or hail. The wagons were covered; being not ordinary carriages, but such as were used by great persons. So the LXX. understood it, who translate the Hebrew word tzabbim, by λαμπρήν, the wagon, and chariots then used, so Hesychius tells us (as learned men have observed) it signifies such wagons as illustrious men and women used; and that they were covered above.

A wagon for two of the princes.] This shows plainly enough, that they were sumptuous, and had, perhaps, rich coverings; in that two of the great men joined in the present of one wagon.
CHAPTER VII.

5 Take it of them, that they may be to do the service of the tabernacle of the congregation: and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the Lord said unto Moses, They

Ver. 10. The princes offered.] They brought the offerings, which they desired might be presented unto God.

For dedicating of the altar.] The Hebrew word chanuach, which, in one place of the Pentateuch, signifies simply to begin to use, or enjoy a house (Deut. xx. 6), here, and in several other places, signifies the first application or dedication of any thing to sacred uses, or to the Divine service; to which it had been designed and consecrated. And this was done with some certain solemn words and actions, as Mr. Selden observes, lib. iii. De Synedr. cap. 13, n. 1, and cap. 15, n. 3. And so, among the Latins, the word inductio, when applied to sacred things, signifies, to the first application or dedication of any thing; as, in the Aeneid, vi. And both civil and sacred initiations were accompanied with great joy and gladness. But this is not to be understood, as if the dedication of the altar was the setting of it apart, and sanctifying it for the service of God (which had been done before, and seven days spent therein, Exod. xxi. 27, Lev. vii. 11), but, in the words of the beginning, the beginning to use it, after it had been so sanctified.

In the day that it was anointed.] At the time that it was set apart; and all other things ordered for the safeguard of the tabernacle (see ver. 1).

Even the princes offered.] Presented their gifts (as the LXX. translate it), which they desired God would accept upon this great and solemn occasion.

Before the altar.] At the door of the tabernacle, near unto which the altar stood (Exod. xvi. 5), for he speaks of the altar of burnt-offerings.

Ver. 11. The Lord said unto Moses.] Here again Rasi observes, that Moses would not receive their offering till he knew the mind of God; who directed in what manner and order their gifts should be offered to him.

Each prince on his day.] This made the dedication a very long solemnity, which continued twelve days. When these twelve days began, it is not easy to determine; but it seems to me a very reasonable computation, which Fortunatus Seusechus hath made of this whole business, Myrothee. Sacr. Eleochrysm. lib. ii. cap. 71, where he supposes, that the tabernacle being erected the first day of the first month of the second year, after they came out of Egypt, seven days were spent in the consecration of it and of the altar, &c. And on the eighth day Moses began to consecrate Aaron and his sons, which lasted seven days longer. Then the fifteenth day of that month was the first day of unleavened bread, while God commanded (as we read here, Ex. xix.), to be observed in the first month, and lasted till the two-and-twentieth. The rest of the month we may well suppose was spent in giving, receiving, and delivering the laws mentioned in the book of Leviticus. After which, on the first day of the second month, he began to number the people, according to the command in the beginning of this book, which may be supposed to have lasted three days. And then on the fourth the Levites were numbered: on the next day we may suppose they were offered to God, and given unto the
shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahashon the son of Amminadab, of the tribe of Judah:

13 And his offering was a silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering:

14 One spoon of ten shekels of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

16 One kid of the goats for a sin offering:

priests: on the sixth day they were expiated and consecrated (as we read in the next chapter); and on the seventh day their several charges were parted among them (of which we read ch. iv.). After which the princes, he supposed, began to offer upon the eighth day of the second month, for the dedication of the altar, which lasted till the nineteenth day inclusively: and on the twentieth day of this month they removed (as we read x. 11, 12) from Sinnai to the wilderness of Paran.

Ver. 12. He that offered his offering the first day] By God's order, no doubt.

Was Nahashon] He held the principal place among the Israelites, being the nasi, the prince or captain (as we translate it, Numb. ii. 3) of the children of Judah, who had slain Nahash. And yet he alone, of all the twelve great men here mentioned, is not called nasi, prince of Judah, as all the rest are called princes of their tribes (ver. 18, 24, 30, &c.), but simply Nahashon of the tribe of Judah. The Jews give several reasons of it; but perhaps it was, because he offered first, which was honour enough; and there needed no more to be said of him.

Ver. 13. His offering was one silver charger, &c.] It appears by the metal that this charger and bowl were of, that they were for the use of the altar of burnt-offerings in the outward court, for all the vessels of the sanctuary were of gold. And I take this charger (or broad dish, or platter) to have been offered, for receiving the flesh which was offered at the altar, or the fine flour for the meat-offerings. And the bowl received the blood, or was used for pouring out wine.

Both of them were full of fine flour] Which was to attend upon the burnt-offering and the peace-offering, mentioned ver. 15, 17. See ch. iv. 7, where I observed, it was not difficult to procure this fine flour in the wilderness.

Ver. 14.] Both the metal of which it was made, and that which was in it, show this spoon was for the use of the golden altar in the sanctuary: which may incline one to think, that both altars were now dedicated; that is, first began to be used for the service of the whole congregation (see ver. 89).

Ver. 15. One young bullock, one ram, one lamb] There are so many sacrifices mentioned here and in the two following verses (no less than twenty-one in all), that, together with the silver and gold plate, they look like too great a present to be made out of one man's private estate: and therefore some have thought, that the rest of the great men of the tribe of Judah, joined with him in their contributions towards it; and that it was offered in his own and their names.

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahashon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten shekels, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

For a burnt offering.] This is first mentioned, as being the most ancient sort of sacrifice, long before we read of any other; and being an acknowledgment of God's sovereign dominion over all.

Ver. 16.] This in all likelihood was first offered, though the other be first mentioned. For in the next chapter we find the burnt-offering enjoined in the first place; but the sin-offering offered before it (ch. viii. 9, 12). The like I observed before (ch. vi. 16, see there).

Ver. 17.] These sacrifices were more numerous than the burnt-offering or the sin-offering; because the priests, and the princes, and as many of the people as they invited, had their share of them, and feasted before the Lord upon them, with great rejoicing: which custom, as Mr. Selden observes, flowed from the gentiles, who dedicated their altars, and temples, and statues, &c., with much ceremony; and the ancient Greeks, ναυτιθετουσι έπιγείους, "with more sumptuous sacrifices." See lib. iii. De Synedr. cap. 14, num. 3, where he also shows, how they were dedicated among the Romans with plays, and feasting, and public largesses: and at last their feasts became anniversary, as the feast of dedication among the Jews was, after the times of Antiochus (num. 6, 7). In which feast there was αναρασιον, "illuminations" (as we now speak), by setting up of candles, or lamps, in token of joy (cap. 13, num. 9).

This was the offering of Nahashon] And was the pattern which all the rest followed. Their offerings were thus distributed, to be offered on several days, that confusion might be avoided; and that every tribe might distinctly express their devotion to God, and be graciously accepted by him; and the solemnity be made the more remarkable, by continuing it so long as twelve days. For which reason the feast of dedication, after Matthias had purged the temple and the altar, after the profanation of them by Antiochus, was kept eight days by the Jews in following times; and this Parasa (as they call it) of the law, from ch. v. 29, to ch. viii. 4, of this book, was wont to be read at that feast; as the same Mr. Selden observes (cap. 16, n. 7). As among the Romans, he observes (cap. 14, n. 7), there was a feast of like nature kept six days.

Nethaneel—did offer.] This tribe, and Zebulun, being under the standard of Judah, are the next that offer. And so they proceed in the same order; Reuben, and those under his standard, offering next; because they encamped next to them (ver. 30, 36, 42, &c.).

Ver. 19. He offered—one silver charger, &c.] It may be observed, once for all, that there is no difference in
22 One kid of the goats for a sin offering:  
23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nethaneel the son of Zuar.  
21 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer:  
25 His offering was one silver charger, the weight wherein was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:  
26 One golden spoon of ten shekels, full of incense:  
27 One young bullock, one ram, one lamb of the first year, for a burnt offering:  
28 One kid of the goats for a sin offering:  
29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliab the son of Helon.  
30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer:  
31 His offering was one silver charger, the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:  
32 One golden spoon of ten shekels, full of incense:  
33 One young bullock, one ram, one lamb of the first year, for a burnt offering:  
34 One kid of the goats for a sin offering:  
35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur.  
36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer:  
37 His offering was one silver charger, the weight wherein was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:  
38 One golden spoon of ten shekels, full of incense:  
39 One young bullock, one ram, one lamb of the first year, for a burnt offering:  
40 One kid of the goats for a sin offering:  
41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Shelumiel the son of Zurishaddai.  
42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of God, offered:  
43 His offering was one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:  
44 One golden spoon of ten shekels, full of incense:  
45 One young bullock, one ram, one lamb of the first year, for a burnt offering:  
46 One kid of the goats for a sin offering:  
47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel.  
48 ¶ On the seventh day Eliashama the son of Ammihud, prince of the children of Ephraim, offered:  
49 His offering was one silver charger, the weight wherein was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:  
50 One golden spoon of ten shekels, full of incense:  
51 One young bullock, one ram, one lamb of the first year, for a burnt offering:  
52 One kid of the goats for a sin offering:  
53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliashama the son of Ammihud.  
54 ¶ On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh:  
55 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:  
56 One golden spoon of ten shekels, full of incense:  
57 One young bullock, one ram, one lamb of the first year, for a burnt offering:  
58 One kid of the goats for a sin offering:  
59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Gamaliel the son of Pedahzur.  
60 ¶ On the ninth day Abidan the son of the offerings of these princes; but all offered plate of equal weight, and an equal number of sacrifices, without the least variation: either by common agreement, or by the Divine appointment; that the vanity of vying one with another might be prevented; and none might brag of their outdoing their brethren; and all might be confident that they were equally interested in the altar, and accepted by the Divine Majesty.  
Ver. 24. Eliab] Here it may be observed, that Moses thought fit to set down distinctly, and at length, the offerings of the princes of every tribe (as he doth Vol. I.—75 here, and in the following part of this chapter), though they were the very same, without any difference; that an honourable mention being made of every one apart, none might think themselves in the least neglected.  
Ver. 30. Elizur] There is nothing new to be noted of him, or any of the rest; because the same thing is repeated, for the reason foregoing.  
Ver. 48. Eliashama] This solemnity was not interrupted by the Sabbath; but the offerings continued then, as upon other days.
Gideon, prince of the children of Benjamin, offered:

61 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shkel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten shekels, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abidan the son of Gideon.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered:

67 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shkel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten shekels, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ornan, prince of the children of Asher, offered:

73 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shkel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten shekels, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Pagiel the son of Ornan.

78 ¶ On the twelfth day Abira the son of Enan, prince of the children of Naphtali, offered:

79 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shkel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten shekels, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abira the son of Enan.

84 This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighing two thousand and four hundred shekels, after the shkel of the sanctuary:

86 The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shkel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels.

87 All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of godly admonitions, &c. This is a profitable allegory (saith he) of this history: and we need not seek for one more ingenious. As for those who highly value the allegorical sense of all these things, habent aliqui qui gustui suo consulent et curiositatem; "they may find other commentators to please their taste, and satisfy their curiosity."

Twelve chargers of silver, &c. In these and the following words the whole sum of the obligations and sacrifices is set down by Moses; that every reader, in all future times, might see without the trouble of casting up the account how devout and generous their ancestors were.

Ver. 87. For the burnt offering were twelve bullocks, &c. Whether there were any prayers made for a gracious acceptance of the sacrifices, which should be hereafter made on this altar, we are not told. But the sacrifices themselves were in the nature of supplications; and it is likely, they that offered them made their humble petitions with them. And so the gentiles always did at the dedication of their temples or altars: an instance of which is observed out of Gruter, by Fort. Scaccabus and by Selden, in these words: Hanc tibi aram, Jupiter Opt. Max., dico dedicac, uti sis volens propitius mihi collegisque meis, &c. Which is a dedication of an altar to Jupiter, with a prayer that he would be gracious to him that
the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

So And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubins: and he spoke unto him.

(Exod. xli. 33, 34), from whence God spake to him (Lev. i. 1), and told him he would appear (i. e. reside constantly) in the cloud upon the mercy-seat (Lev. xvi. 2). Now here he relates how God appeared and communed with him from thence; which was by a voice that he heard of one speaking to him, as he stood in the outward part of the sanctuary. So the Jews understand it; particularly R. Solomon, who thinks that Moses only entered into the sanctuary, and, standing in the very entrance of it, heard the voice speaking to him "from between the two cherubins;" which was very clear and strong: but went no further than into the sanctuary, where Moses alone at that time was. So they observe in Siphri, as Buxtorf notes in his Histor. Areæ Fœderis, cap. 15.

He spake unto him.] With an audible voice: and so distinctly, that the perceived and understood every word. Which Abarbanel thinks God vouchsafed for this reason; that, as he visibly represented to him in the mount the pattern of the tabernacle, so he might, when he had gone down there, prolonging to it, whereby the form and figure of every particular was imprinted on his mind, and he was the better able to give directions how to make them exactly; so he being to write in his law all that God required them to do, he delivered and every thing to him in an audible voice; that he might set down in these books the very words and phrases by which he heard with his ears from the mouth of God, as plainly as if he had described them from some ancient volume.

To which I cannot but add, that this audible articulate voice from God, which was perceived by human ears, represented God as if he were incorporate; and may well be looked upon as an earnest of that great mystery, "God manifested in the flesh," who in the fulness of time became a man, and spake to all the Jews familiarly in their own language.

CHAPTER VIII.

1 How the lamps are to be lighted. 5 The consecration of the Levites. 23 The age and time of their service.

1 And the Lord spake unto Moses, saying, 2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

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Ver. 1.] When this was spoken is not certain. If Moses went into the tabernacle immediately after the princes had offered (ver. 59 of the foregoing chapter), it may be thought he then spake these things to him. But both this, and what follows concerning the Levites, seem rather to have been delivered after the order for giving to them the priests, and settling their several charges (ch. iii. and iv.). But some other things intervening, which depended upon what had been ordered concerning their camp, and that of the Israelites (see ver. 4), Moses omits this, till he had set down them, and some other matters, which he had received from God (see ch. vii. 11).

Ver. 2.] When thou lightest the lamps.] At the same time the public service of God began at the altar of burnt offerings (of which he spake in the foregoing chapter), the setting on the shew-bread, offering incense, and lighting the lamps, were begun in the sanctuary. The last of these is here only mentioned: but it supposes the other.

The seven lamps shall give light over against the candlestick.] Upon the table which was over against the candlestick; as the Vulgar Latin very well explains it; which is rather a paraphrase upon these words than a translation of them, in this manner: "When thou lightest the seven lamps, let the candlestick be set up on the south side" (for so it was ordered, Exod. xxvi. 35), and so Moses set it (ch. xl. 24), "and let the lamps look towards the north, over against the table of shew-bread," see Exod. xxv. 37, where there is the like obscure expression, but to this sense. And this verse may be translated exactly out of the Hebrew, "When thou settest up the lamps, the seven lamps shall shine before the face of the can-
3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the Lord commanded Moses.

4 And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the Lord had shewed Moses, so he made the candlestick.

5 And the Lord spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them wash their all their flesh, and let them wash their clothes, and so make themselves clean.

8 Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites:

11 And Aaron shall offer the Levites before the Lord, for an offering of the children of Israel.

Gather the whole assembly] The Hebrew words, col adath, which we translate the whole assembly, frequently signifies all the elders of Israel; as in ch. xv. 4, xxv. 7, and xxxv. 13. And it cannot well have any other sense in this place, as appears from the next verse.

Ver. 10. Bring the Levites before the Lord.] Present them to him at the altar.

The children of Israel] The elders of the people mentioned in the foregoing verse. For all the children of Israel could not possibly do what is here enjoined; but some of them in the name of the rest; and none so proper as their rulers and governors, who were their representatives.

Shall put their hands upon the Levites:] As men used to do upon their sacrifices; which signified the devoting of that beast to God, by him who laid his hand on it at the altar, for such purposes as he brought it. And this was done by private men in their burnt-offerings, and peace-offerings, as well as in their sin-offerings (see Lev. i. 4, ch. iii. 2, and viii. 12): but the Jews observe, that the whole congregation laid their hands only upon the sin-offering that was offered for them (Lev. iv. 15). Therefore the Levites are here to be considered under that notion; as is manifest from ver. 19, where God is said to have given them to Aaron, &c., "to make an atonement for the children of Israel." For the Levites being given to God instead of the first-born, by the sanctification of which first-born to God (as it is called, Exod. xii. 1), the whole family was sanctified, and their sin, after a sort, expiated; the offering of the Levites after this manner to God, was to have the same effect that the offering of the first-born had; viz. the sanctification and atonement of the children of Israel.

Ver. 11. Aaron shall offer the Levites before the Lord.] The Hebrew words are more significant; "Aaron shall wave the Levites before the Lord, for a wave-offering," &c. I have often observed before, that this waving or agitation to and fro before the altar (of which, see Exod. xxix. 24), was a solemn consecration of a thing to God, as a sacrifice; and therefore the Levites were presented unto him, under the same consideration as the first-born were. But it was impossible for Aaron to wave them, as he did some parts of a sacrifice: and therefore, it is probable that he lifting up his hands, and turning about to all sides (as he did when he offered a wave-offering), they, at his command, imitated the same motion; and so were offered up to God, and became wholly his (see ver. 21).

That they may execute the service of the Lord.] Or, as it is more significantly in the margin, "that they may be to execute," &c. Which expresses the intention of this "waving them before the Lord," that being wholly given up to him, they might become...
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rael, that they may execute the service of the Lord.
12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the Lord, to make an atonement for the Levites.
13 And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord.
14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.
15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.
16 For they are wholly given unto me from among the children of Israel; instead of such as meet to execute that service to which he appointed them at his house.

Ver. 12. The Levites shall lay their hands upon the heads of the bullocks: This being evident, from ver. 19, that the Levites were considered as an expiatory sacrifice; and yet, not being to be devoted to death (no more than the first-born were), these two sacrifices, one for sin, the other a burnt-offering, were substituted in their stead. Upon which, therefore, they were to lay their hands, that the sin, which the children of Israel laid upon them (ver. 10), might be transferred to these beasts, by laying their hands upon them, to be actually sacrificed unto God, by shedding their blood.

One for a sin offering, and the other for a burnt offering. The burnt-offering was mentioned first, ver. 8, being the most ancient of all offerings, from the beginning of the world: but the sin-offering is offered first, to make the other acceptable. And so it was when Aaron was consecrated (Lev. viii. 14, 18), and when he offered for himself (Lev. ix. 8, 12), and for the people (ver. 15, 16), and (to name no more) in the consecration of Ezra (ch. vii. 19).

To make an atonement The sin-offering properly made the atonement; and the burnt-offering declared its acceptance.

Ver. 13. Set the Levites before Aaron.] As they were brought before the Lord, because they were to be given unto him (ver. 9), so now they were set before Aaron and his sons, because they were given by God to them (ver. 19).
Offer them for an offering] Or, as it is in the Hebrew, "and wave them for a wave-offering unto the Lord." Some imagine, that as Aaron woved them before (ver. 11), so now they were in like manner waved by Moses. But it seems to me more probable that the meaning is, they being waved, &c. should be set before Aaron and his sons, and presented to them as God's gift, according to his order (ch. iii. 9). And so these words ought to be translated "after thou hast waved them for a wave-offering:" that is, after Aaron, by his order, had waved them; and thus the like words must be understood, (ver. 15 (see there).

Ver. 14. Thus shalt thou separate the Levites.] By the forementioned purification (ver. 7) and oblation (ver. 10, 11).
The Levites shall be mine.] They became his, by this solemn oblation of them to him (ver. 11).

Ver. 15. Shall the Levites go in?] To the court of the tabernacle, where they were to attend upon the open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me.
17 For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.
18 And I have taken the Levites for all the firstborn of the children of Israel.
19 And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.
20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the priests, and assist them in their ministry, and in taking down the tabernacle when it was to be removed.
To do the service] In the court of the priests, where the altar of burnt-offering stood: for into the sanctuary itself none but the priests entered: and there was no ministry there in which the Levites were to assist.
Thou shalt cleanse them, and offer them.] Or rather, "after thou hast cleansed them, and offered," &c. according as was directed, ver. 7, 11.
Ver. 16. For they are wholly given unto me.] God commanded them before to be taken from among the children of Israel (ch. iii. 45), and now they are given to him. The word is repeated twice in the Hebrew, given, given (which we translate wholly given), because the children of Israel had devoted them to him, by laying their hands on them (ver. 10), and Aaron had waved them as a wave-offering to the Lord (ver. 11).
Instead of such as open every womb.] See ch. iii. 12, 13.

Ver. 17. All the firstborn, &c.] Exod. xiii. 2.
Ver. 18.] By the exchange mentioned ch. iii. 2, 13, 45. Ver. 19. I have given the Levites, &c.] In the Hebrew the words are more emphatical, "I have given the Levites given," &c. that is, the Levites, which are given unto me (ver. 16), I have given unto Aaron and his sons (ch. iii. 9).
To do the service.] See ch. iii. 7. The Vulgar Latin translates it, "to serve me for the children of Israel," i.e. to do them service by assisting the priests in offering sacrifice for the people.
In the tabernacle.] See ver. 15.
To make an atonement.] Not by offering sacrifice, for that was the work of the priests alone; but by being offered themselves, in the nature of an expiatory sacrifice unto God, as they were presented before (ver. 10, 12). For though they were not slain at the altar, as sacrifices were, yet might expiate, as the scape-goat did; which was sent away alive into the wilderness, after it had been presented unto the Lord, as these Levites were (Lev. xvi. 7, 10).
That there be no plague.] As there would have been if any man had presumed to officiate in the house of God, but such as were in this manner, taken by himself to minister there.
When the children of Israel come nigh.] To worship God, and to bring their sacrifices to be offered at his altar.
Ver. 20. Moses—and all the congregation.] i.e. the elders of the people (ver. 9, 10).
Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons; as the LORD had commanded Moses concerning the Levites, so did they unto them.

Did to the Levites, &c.] Separated them to God from the rest of the Israelites, as he had directed (ver. 14).

Ver. 21. The Levites were purified.] According to the order given, ver. 7.

Aaron offered them as an offering.] Or rather, "waved them a wave-offering," &c., as I observed, ver. 11. To which may be added, that it is likely some of the Levites were thus waved in the name of all the rest: for there being two-and-twenty thousand of them (ch. iii. 39), one cannot well conceive how that should have been otherwise.

Aaron made an atonement for them.] See ver. 12.

Ver. 22. Went the Levites in to do their service?] According to the directions given ver. 15.

Before Aaron, and before his sons.] In their presence, and by their direction.

Ver. 23.] After the foregoing commands, he gave him further instructions.

Ver. 24. This is it that belongeth unto the Levites.] Add this to what hath been said about them.

From twenty and five years old and upward they shall go in.] Then they might begin to take the custody of the tabernacle upon them, and to be doorkeepers, to keep out strangers and such as were unclean; but not to load the wagons, and do such like work of burden, till they were thirty years of age (see ch. iv. 3).

To wait upon the service.] In the Hebrew the words are, "to war the warfare of the tabernacle;" which is a phrase often used before, ch. iv. 3, 23, &c., and there applied to these that carried the tabernacle; which they might not do till thirty years of age.

Thus, Abarimel notes, that there is nothing said of their learning, but of their service or ministry; and therefore at twenty-five years old they began that part of the service which consisted in the custody of the tabernacle.

Ver. 25. They shall cease waiting upon the service.] In the Hebrew, "shall return from the warfare of their service;" i.e., be discharged from their function, and no longer burdened with any laborious work, as that of carrying the tabernacle was.

Shall serve no more.] In such manner of work.

Ver. 26. But shall minister.] This ministry is explained in the following words, "to keep the charge," that is, to take care of the tabernacle, unto which they were to be contiguous.

In the tabernacle.] See ch. iv. 3.

Shall do no service.] In the Hebrew, "serve no service;" that is, do no laborious work (as was said before), their age beginning to require ease and rest; and therefore no ministry was required of them, but what they might well perform without pains and labour.

Thus shall they do unto the Levites touching their charge.] Appoint them their ministries, according to these rules, which were observed after the ark of God was settled, and there was no occasion to remove it any more; when David, therefore, instead of carrying the ark and the tabernacle (for which there was then no further occasion), appointed them to be singers in the temple, and porters, &c., for which they were fit at twenty years of age; but continued their employment no longer than till fifty (as the Jews tell us), when their voice began to decay. Whence that observation of Abarimel upon this very chapter: "Age makes Levites unfit for service, not blemishes in their bodies, not by age: but such persons should be set at rest; not by age: but for priests continued their service as long as they lived; and though they did not begin it till twenty years of age, yet no law of God forbade them to begin sooner.

CHAPTER IX.

1 I And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

23 And the LORD spake unto Moses, saying,

24 This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shall thou do unto the Levites touching their charge.
2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month: even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.

Ver. 2.] Aaron having been lately consecrated, and having offered all sorts of sacrifices for himself and for the people; and God having declared his acceptance by fire from heaven (Lev. viii. and ix.), God commanded the people should keep the passover; which he had lately solemnised was one of the feasts of the Lord (Lev. xxiii. 5). But the first order for the observation of it, being: "when ye came to the promised land" (Exod. xii. 25), they might thence conclude, there lay no obligation upon them to keep it here in the wilderness: and therefore, by a special precept, they are required to keep it (when the year was come about to the time of its first observation), that the memory of so singular a benefit might not presently slip out of their minds (see Exod. xiii. 5).

Ver. 3. In the fourteenth day. So it was ordained.

Exod. xii. 6; Lev. xxii. 5.

According to all the rites of it. With unleavened bread, and bitter herbs, and the other rites mentioned Exod. xii. 9, 10.

According to all the ceremonies. If there be any difference between ceremonies and rites. I should think this belongs to their eating it in haste, with their loins girt, shoes on their feet, and staves in their hands (Exod. xii. 11). Unto which they were not bound, when they came into the land of Canaan, when they were no longer travellers: but it is likely, were observed here in the wilderness, when they were an encamped condition.

Ver. 4. Keep the passover. According to all the rites and ceremonies belonging to it.

Ver. 5. They kept the passover. It was not hard to procure so much flour as would serve to make unleavened bread for that even, from some of their neighbours about the wilderness, ch. vi. 7.

In the wilderness of Sinai. Where they rested almost a whole year; but after they removed from thence were so uncertain in their motions from place to place, that they did not circumcise their children, who consequently could not eat of the passover: and therefore we never read of its being kept after this during their forty years' stay in the wilderness; nor would they have been obliged to refrain from it now, without this special command. Yet their doctors say, that this is written by Moses, as a reproach to the Israelites, that they observed no passover in the wilderness, but this one alone. Yet there are Christian writers, who deliver it as the opinion of the Hebrews themselves, that they kept another passover, a little before they came to the wanderings in the wilderness, viz. in the first month of the year wherein Miriam died (see Selden De Synod. lib. ii. cap. 2. n. 1).

So did the children of Israel. They kept the passover on the fourteenth day at even; but perhaps did not keep the feast of unleavened bread for seven days following. For here is no mention of that: and it had not been easy to provide so much bread, the want of which was supplied by manna.

Ver. 6. Certain men, who were defiled by the dead body.

And by a late law (for there is nothing about this in the original law of the passover, Exod. xii.), no unclean person might eat of holy things (Lev. vii. 38).

On that day. On the fourteenth day of the first month, at even, when the rest kept the passover who were not defiled.

They came before Moses—on that day. On the very day that the passover was kept.

Ver. 7. These men said unto him. Though they came before them both, whom they found sitting together: yet they supplied themselves to Moses only, as the supreme judge in such singular cases: for the judges, which were constituted by the advice of Jethro, could not resolve this hard question; and therefore they restored to Moses, unto whose judgment all difficult cases were reserved (Exod. xviii. 22, 25, see Selden, lib. ii. De Synod. cap. 1. n. 7).

It we are defiled. [We are defiled] should have been excluded out of the camp (according to what was ordained ch. v. 2.) and consequently kept from coming with such questions, or about any other business to Moses. But it must be considered, that when this happened, the law now mentioned was not given: for this was in the first month of the second year; and the second month, when the camps were formed.

Wherefore are we kept back? It was against their will that they were defiled by the dead body of a man (which perhaps they were bound to bury), and therefore they expostulate with Moses about their being debarred the liberty which others had; pleading, that it was not the fault of the people, but of the dead, but rather their unhappiness; and therefore, why might they not challenge a right in this sacrifice, as well as others, seeing they had not forfeited it by any other voluntary guilt?

That we may not offer an offering. The passover is called the "Lord's sacrifice," because it was to be killed, and its blood sprinkled (which shows it was eaten by God's commandment, in a grateful remembrance of an exceeding great benefit; which shows it to be an eucharistical sacrifice. For though the first sacrifice in Egypt was to procure deliverance to them, and to avert the evil which fell on the Egyptians by the destroying angel: yet, after it was a Thanksgiving to God's special favour to them: of which there was a commemorative commemoration made in their paschal rite (Exod. xii. 26, 27).

In his appointed season. For if they did not perform all this service now, they knew it was not lawful to be done at any other time.

Ver. 8. Stand still. Or, wait here a while. In
¶ And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord.

11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

which words Moses himself acknowledges the difficulty of the case; which he could not resolve, till he had first consulted the Divine Majesty about it. Which may teach judges not to be ashamed to confess their ignorance, and take advice on matters dubious; as the Jerusalem Targum here observes. But I see no such ground for the other part of his observation on this verse; that there being four difficult causes brought before Moses, in two of them he made haste to determine; but in the other two he was slow. Those of the first sort were this, and that of the daughters of Zelophehad (ch. xx.); these he judged presently, because they were pecuniary matters; but the other two (viz. about him that blasphemed; and about him that was slow on the Sabbath-day, Num. xv.) being capital causes, he took longer time to judge; for he put them in ward till the mind of the Lord was known: to teach those that succeeded him in the office of judges, to make quick despatch in money matters, but to proceed slowly in capital causes. But, as this was not contracted any thing to do with it, he did not appear to have took as much time to understand the mind of God in it, as in the other two about blasphemy and Sabbath-breaking: for he went in to consult with him, as he did also in the case of Zelophehad's daughters, whose cause he brought before the Lord (ch. xxxvii. 5).

[For hear what the Lord will command] These words seem to signify, that Moses might go into the holy place when he pleased to inquire of God; where God spake with him in an audible voice (ch. vii. 89), whenever he desired satisfaction about any doubt. So Abarbinel, who in this foresakes the Talmudists: for they fancy, that because God called to Moses, and then spake to him out of the tabernacle (Lev. i. 1), he could never go into the holy place, but when he was called. Which was true only at that time, when the glory of the Lord had newly filled the tabernacle; so that he durst not come into it, till he was invited; but was not a general rule to be observed in all his colloquies with the Divine Majesty (that he should wait till he had a singular call to come to him); for it is plain, by this place, that he went in to speak with him, whenever he had occasion.

Ver. 9.] He brought this case before the Lord, as his manner was in such doubts, and the Lord gave him the following answer; which was to be a rule, not only to these present inquirers, but to all posterity.

Ver. 10. [If any man of you—shall be unclean] From hence the Jews observe, that this is a law concerning particular persons only; not concerning all the people, or the major part of them. For, as the Mischna saith in the title Pesachim (cap. 7), if all the people, or the greater part, or the priests, had contracted any defilement, they ought notwithstanding to keep the passover, even in that defilement. But if the lesser part only were defiled, then they that were clean ought to keep it in the first month, and they that were defiled in the second. This they ground upon the very first words of this law (ver. 6), "there were certain men;" and upon these, "if any man of you—shall be unclean." This doctrine follows, out of ancient tradition, that "there were some private persons, who were adjourned to the second passover; but if the generality should be defiled by the dead, they were not to be so adjourned, but to sacrifice in that uncleanness." A great deal more to the same purpose may be seen in the forenamed Mr. Selden, lib. ii. De Synodr. cap. 1, n. 3.

[By reason of a dead body.] This case is mentioned instead of all other of like nature. For there was the same reason for those who were unclean by a leprosy; for women in child-bed, or that were menstruous, or those that had a running issue, or had touched a dead carcass. And this some of them ground upon ver. 13, where, speaking of those who should keep the passover, it is said in general, the man that is unclean; so therefore, he that was any way unclean might not keep it. Or be in a journey afar off.] Out of his own country (for it could not be kept anywhere but in Jidea, Deut. xvi. 2), or at such a distance that he could not reach the tabernacle upon the day appointed. In the Mischna, indeed, this derech rechoxhlah, as we said before, was defined to be fifteen miles from Jerusalem, or the place where the tabernacle was. Whence Maimonides saith, "If any man on the fourteenth day of the month Nisan, at sunrising, was fifteen miles or more from Jerusalem, this was a remote way; but if he was not so far from it, he was not comprehended in this reasons; for he might have at Jerusalem time enough in the afternoon to keep the passover that evening; though he went but a slow pace, and that on foot. But I do not take this to be a reasonable explication. Philo hath determined the distance a great deal better, according to the interpretation I mentioned at first, lib. iii. De Vita Mosis, where he saith, the second passover was permitted, τας μεσάς, Χρυσός ἐκπολέμησες ἡγούμενοι, &c. "To such were hindered by their travels into countries a great way off, from sacrificing with the rest of their nation. For it was not their fault that they were deprived of this honour; especially considering that so small a country as Jidea could not contain such a populous nation, but sent out colonies into many places." As for those who were only fifteen miles from Jerusalem, they might easily have come to the feast, if not on the fourteenth day, yet the day before; and if this distance had been a good reason to excuse their absence, most of the nation might have stayed away without any danger.

Yet he shall keep the passover] When that uncleanness is gone, and he is returned to his own country again.

Ver. 11. [The fourteenth day] They had a whole month's time given them, to dispose themselves and their affairs, so that they might be able to keep it.

Eat it with unleavened bread and bitter herbs.] Those Jews who are called Kârites, as Mr. Selden observes in the place before named (n. 7), expressly say, that they were not bound in the second month passover unto this more; to eat the lamb with unleavened bread and bitter herbs: but they were not obliged to keep the feast of unleavened bread seven days, because they might do it in the passover of the first month: for the unclean are only prohibited from being the principal Passover, but not to keep the feast of unleavened bread.

If the same persons that could not keep it in the
12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.  
13 But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.  
14 And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.  
16 So it was always: the cloud covered it by day, and the appearance of fire by night.  
17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.  
18 At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.  
19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel

Ver. 16. So it was always.] All the time of their continuance in the wilderness (see Exod. xiii. 21). The cloud covered it by day. The word by day is not in the original: it being the manner of the Hebrew language to omit a word sometimes in one part of a sentence, which the other part necessarily supplies; as in Ps. lxxxiv. 11, “One day in thy courts is better than a thousand;” i.e. in any other place. And Ps. cxi. 7, “a thousand shall fall at thy side (i.e. on thy left hand), and ten thousand at thy right hand.”

The appearance of fire by night.] As the dark side of the cloud appeared by day over the holy place, when they had need of no other light but that of the sun; so the bright part appeared every night, and that like fire: when the cloud, by reason of darkness, could not be seen, nor be serviceable to them for their direction (see Exod. x1. 38).

Ver. 17. When the cloud was taken up.] Or went up from off the tabernacle, which it before covered, and appeared higher in the air. From hence to the end of the chapter it gives an account of their removal from Mount Sinai, and the reason of their staying a longer or shorter time in those places to which they removed, all the time of their travels in the wilderness.

Then after that the children of Israel journeyed.] They took down the tabernacle, when the cloud was gone up from off it (Exod. x1. 10). And they journeyed. And followed the cloud, which went before them, and led them to the place where they were to rest (Exod. xiii. 21).

Where the cloud abode.] Where it stopped its motion, and stood still.

Pitched their tents.] Set up the tabernacle, and encamped round about it.

Ver. 18. At the commandment of the Lord.] The motion of the cloud was an indication of the Divine pleasure, that they should move also, and go towards another station: which they did, and went on as long as the cloud moved.

They pitched.] For when the cloud stood still, that was a Divine direction to them to stand still also, and there to fix the station where the cloud stood; which, as soon as the tabernacle was set up again, came down and settled upon it, in its wonted place, over the tent of the testimony (ver. 15).

As long as the cloud abode—[they rested.] And as long as the cloud rested immovable, in that new place to which it had conducted them, they likewise rested in tents round about it.

Ver. 19. When the cloud tarried long.] As it some
kept the charge of the Lord, and journeyed not.

20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed.

21 And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night

22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

times did: for Maimonides reckons that they stayed eighteen years in one place.

Then the children of Israel kept the charge of the Lord: This phrase is used here something different from the same it hath, ch. iii. 25, 28, &c., signifying their obedience to God in fixing their abode there, where the cloud rested, till it moved again, though, it rested never so long.

Journeyed not.] This is the explication of the foregoing words, "they kept the charge of the Lord;" not daring to stir without the conduct of God, though sometimes they stayed so long in a place, that, no doubt, it was very irksome to those who were very desirous, if not impatient, to be in the land of promise. This is an instance of some regard they had to the Divine Majesty; though they did not fear and reverence him so much as they ought to have done; which appeared by their frequent mutinies and disobedience, mentioned in the following story.

Ver. 20.] If they had a desire to rest awhile longer in some station which was very convenient for them; yet, upon the motion of the cloud, they took down their tents and moved also.

Ver. 21. And so it was, when the cloud—was taken up in the morning, then they journeyed.] That is, if it did not stay a whole day in a place, but settling, in the even upon the tabernacle, it was taken up the next morning; yet they followed its motion. This is a great instance of their obedience in this particular: for, having rested but one night, they might be weary, and very unwilling to take down their tents and the tabernacle, and travel again the next morning.

Whether it was by day or by night] This is a further instance of their being perfectly guided by God in this matter; that, though they were at rest in their beds, yet, if notice was given of the motion of the cloud, they rose up and went after it. For they were sensible their safety depended upon the protection and guidance of this cloud.

Ver. 32. Or whether it were two days, or a month, or a year, &c.] These words may seem superfluous (saith Maimonides, par. iii., More Nevohim, cap. 50) unto those who do not consider the intention of Moses in this relation; which was, to confute the conceit of profane people, who imagined the reason of the Israelites staying so long in the wilderness was, because they lost their way. For the Egyptians, he saith, in his days, still called the wilderness, in which they travelled, the wandering desert; fancying the Israelites here bewildered (as we speak), and could not find their way out; but wandered like men in the dark, backward and forward; not knowing which way to turn themselves; therefore the Scripture punctually shows that all their removals (which were irregular), and the time they rested in any place (which was very unequal, being sometimes for eighteen years, sometimes only for one day, or one night), were all ordered by a special direction of God. For which cause all the circumstances of their motion are reckoned so particularly by Moses. Which shows, also, that the way from Horeb to Kadesh-harna (on the borders of the land of Canaan) was a plain, known, and beaten road, of about eleven days' journey; which it was not easy for them to miss. And therefore the cause of their going about, and of their staying forty years in the wilderness, is that which Moses relates.

Ver. 23. At the commandment of the Lord they rested, Every day by is the usual recitation of what goes before (see ch. ii. 34, iv. 49, vi. 21); and here was the more necessary, because it gives an account of a most material thing, their long stay in the desert, through which God thought fit to lead them (Exod. xiii. 17, 18).

They kept the charge of the Lord.] Moved or rested according to the direction which God gave them.

At the commandment of the Lord] See ver. 18.

By the hand of Moses.] By his ministry, who told them they were to be guided in their motions by the cloud. And therefore they expected no other commandment but that, the Lord being in that cloud, and telling them what they should do. And when it did move, no question, it was so leisurely, as that they, their children, and cattle might follow it with ease, and be able to take their necessary refreshment.

It is observable, that in all these verses 18, 20, 23, where it is said they journeyed or rested at pi (at the mouth), which we well translate "at the commandment of the Lord," Onkelos renders it "at the mouth (or commandment) of the Word of the Lord:" which Word he takes to have given to Moses all the commandments he received; for so he translates those words, Exod. xxv. 22. "And there will I meet thee by these; and I will prepare (or appoint) my Word to thee there," to deliver, that is, the Divine oracles and answers to him.
CHAPTER X.

1 The use of the silver trumpets. 11 The Israelites remove from Sinai to Paran. 14 The order of their march.

20 Hobah is intreated by Moses not to love them.

The blessing of Moses at the removing and resting of the ark.

1 And the Lord spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee.

CHAP. X.

Ver. 1.] This commandment concerning the trumpets, it is very likely, was given before, but not mentioned now, when there was an occasion for one principal use of them, viz. the removal of their camp (ver. 11).

Ver. 2. Make thee two trumpets.] There were several sorts of trumpets, of different form, among the ancients, as Eustathius shows upon Homer's Iliad Σ. p. 1138, where he mentions six: the second of which was στρογγύλος, "turned round" like a ram's horn, which, he adds, the Egyptians used (it being found out by Osiris) when they called the people to their sacrifices; ξυνωται δι' αὐτού πρὸς θυσίαν καλούντες τούς ὑλόνων δι' αὐτού. It was called in their language χρυόν. Now in this Moses opposed the Egyptians (which they would do well to take notice of, who make their customs to be of the greatest antiquity); for those which he here ordered to be made were long, such as we use at present. So Josephus tells us, in whom there is a large description of them, lib. iii. Antiq. cap. 11, where he saith they were a cubit long, and narrow, like a pipe; but wider, as ours are, at the bottom.

Though only two be now ordered for present use, it did not hinder their making more hereafter: when Nebuchadnezzar and people also were multiplied; see 2 Chron. v. 12, where, in Solomon's time, there was a hundred and twenty priests sounding with trumpets. And Josephus mentions a vast number more (lib. viii. Antiq. cap. 2).

Of silver.] These being sacred trumpets, as Josephus frequently calls them, it was fit they should be made of this pure metal; which gave them also a shiller sound.

Of a whole piece.] As he did the candlestick (Exod. xxxv. 31), which made them the more fine, and apter to give a certain and distinct sound.

Use them for the calling of the assembly, &c.] These are the two great uses for which they were designed: out of which some think a third is added (ver. 9, see here). It is certain that in ver. 10, another use of them is assigned.

Ver. 3. When they shall blow.] i.e. The priests (ver. 8).

Shall blow.] With an equal and continued sound.

With them.] With both the trumpets, as appears from ver. 4.

All the assembly shall assemble.] By this kind of sound with both the trumpets, the people understood that the whole congregation was called to meet together.

At the door.] Which seems to have been the usual place where they assembled; and made their meet-

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you ing the more solemn, because it was before the Lord.

Ver. 4. If they blow but with one trumpet, then the princes, &c.] If only one trumpet made the sound before mentioned, it could not be intended to summon only the princes of Israel to attend Moses. Shall gather themselves.] At the door of the tabernacle of the congregation, as was said before.

Ver. 5. When ye blow an alarm.] When they did not simply blow with a long, even, and plain blast; but with an interrupted, and a broken or trembling sound: which had, as the Jews say, a plain note before, and another after, which otherwise might be confounded: and to explain it by a tare-tom-tara; but that word (as Dr. Lightfoot observes) signifies a blast, which put the quavering sound before and after, and the plain note in the midst; which is contrary to the Jewish description of it (see Temple Service, ch. 7, sect. 2). Hottinger makes no other distinction between the foregoing sound (ver. 3), called tekiah, and this, called teruah; but that the former was equal, and this was quick and concise (Anaelct. Dissert. iii. p. 152).

Then the camps that lie on the east parts shall go forward.] viz. If this alarm was blown only once (as appears from ver. 6), then the hosts that were under the standard of Judah began to march (see ch. ii. 3). Ver. 6. When, it was intended the second time, &c.] Having ceased for a while, if the alarm was blown again, then those tribes which were under the standard of Reuben (ch. ii. ver. 10, 11, &c.) began to move, who lay on the south side.

They shall blow an alarm for their journeys.] That is, they shall blow a third and fourth alarm, for the moving of the other two standards. So the LXX. rightly explains it, in so many words at length: "Ye shall blow an alarm the third time, and the camps that lie towards the sea (i.e. on the west side) shall take their journey; and ye shall blow the fourth alarm, and they that lie towards the north," &c. In what order the camp of the Levites moved, is related afterward, ver. 17, 21.

Ver. 7. Here is a manifest distinction between plain blowing and sounding an alarm; which were for different purposes, and accordingly to be used (ver. 3, 5).

Ver. 8. The sons of Aaron—shall blow.] None else were permitted to use them, either for calling the assembly together, or for their march, or at their feasts: because God would have the greater regard paid to the sound which was made by his ministers: as he himself called upon them to attend his summons.

They shall be to you for an ordinance for ever.] These trumpets shall be used by you, not only while
for an ordinance for ever throughout your generations. 9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.

you stay in the wilderness, but in future ages, as long as you are a nation.

Ver. 9. If ye go to war in your land against the enemy, &c.] This is thought to be a third use of the trumpets; viz., to give battle to their enemies. Which may be confirmed from ch. xxxi. 6, and from 2 Chron. xiii. 12. But this doth not exclude another meaning; which is, that they called the people together to fast and pray to God before they went out to battle. For it is certain that a fast was proclaimed by blowing of the trumpet (Joel ii. 15, &c.). Which justifies what Maimonides says in TaNaKh, that they blow the trumpet, not only when they were in danger from their enemies, but in all other distresses, by famine, or pestilence, &c. For he makes this blowing with the trumpets in this place, to be the same with that precept, Ps. l. 14, "Call upon me in the day of trouble" (More Nevech, par. ill. cap. 36). The only obs. that I entertain is this: viz., that (yea, that is very ancient) is, that Moses speaks here of blowing an alarm with the trumpets; which was not used (ver. 7) for calling the assembly together, but for the motion of the camps (ver. 5). Yet one cannot conceive how they should be gathered together to make an army to fight with their enemies, by some sort of sound with the trumpet (see Jue. iii. 32; v. 34), and being so, it is highly probable they called upon God by prayer and fasting for good success; as the latter part of this verse intimates. Besides, these silver trumpets seem to have been used only at the sanctuary; and other trumpets were used when they went to war. For at the siege of Jericho, the priests blew with horns, not with these silver trumpets. Therefore, in these verses, when it is said they called them to the sanctuary to pray to God before they went to war; and that by blowing an alarm, whereby they understood the meaning of the summons. And if we may believe the Jews, they used, when the temple was built, to blow an alarm every morning at the opening of the gates of it; particularly in the time of Hesta (as Dr. Lightfoot observes in the place above named); for which, though there was no express command, yet it was grounded on this reason, that the Levites, who were God's host, as they are often called in this book (ch. iv. 3, &c., viii. 21), might be awakened to come and attend their service in the house of God.

Ye shall be remembered before the Lord] He will be merciful to you, and grant your request; as the next words explain it.

Ye shall be saved] Which is to be understood with this condition, "that they turned to him with unfeigned repentance;" which was the proper intention of their prayer and fasting.

The closing words, in the year of your gladness.] Here is the fourth use of these trumpets, which were blown when they rejoiced for the good success, suppose of their arms, or any other great deliverance; like that mentioned Esther ix. 19, when they feasted upon the peace-offerings, which were then offered. And thus it was when Solomon built the temple (2 Chron. v. 12, vii. 6), and at the laying of the foundation of the new temple after the captivity (Ezra iii. 10), and at the dedication of the walls of Jerusalem (Neh. xii. 37, 35).

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the Lord your God.

In your solemn days,] Mentioned in Lev. xxiii., which were proclaimed by sound of trumpet (see there, ver. 2); and there were great feasts upon many of them, at which the Levites, the poor, and the widows were supplied (Deut. xvi. 11; Lev. viii. 10, 12). But they were not all festivals which are there mentioned; for one of those solemn days was a fast, viz. the great day of atonement. And therefore the Hebrew word modeh should rather be translated days of assemblies, as our Mr. Thorndike observes; who (in his book concerning the Service of God at religious Assemblies) notes, that Moses here distinguishes those times as assemblies for observing the new moons. First, "The day of your gladness;" which signifies solemnities to be celebrated with cheerfulness of heart, i.e. feasts. Then, "The solemn days of assemblies" (as he translates it); containing, besides these, assemblies for humiliation, as the day of atonement. And lastly, "The beginnings of your months;" to which was a peculiar service appointed (ch. xxviii. 11).

In the beginnings of your months,] On the new moons, which the Jews observed, not like those other festivities and days of assemblies, upon which they abstained from all servile work; but with special sacrifices, which God appointed to be offered to him upon such occasions. The first of these was the month of Abib, in the year B.C. 1378. On this day, when the moon first became visible to the Jews, they were to begin the celebration of the Passover. Then, "The day of atonement," which was celebrated in the 10th day of the 7th month, with all solemnity of blowing with trumpets (Ps. lxxvi. 3). And they were the more careful to observe the new moons, because their great festivals depended upon them; though they are not reckoned among their festivals or solemn assemblies (Lev. xxvii.), but only the first day of the seventh month was a memorial of blowing of trumpets (ver. 24), which gave occasion, perhaps, for observing the new moons in the year. And there being no express command for observing the first day of the month, but only for peculiar sacrifices upon it, and blowing of trumpets, some argue from thence, that, in the most ancient times, before the law of Moses, new moons were observed with festival joy (it being plain that they were so in the days of Hesta). For Hesta (as Dr. Lightfoot observes) had it as certain, that the Levites, who were God's host, as they are often called in this book (ch. iv. 3, &c., viii. 21), might be awakened to come and attend their service in the house of God.

And it is manifest the Jews were so observant of the new moons, that they seem to have regarded them next to their Sabbath, as times of religious worship of the Divine Majesty (2 Kings iv. 23; Isa. lxi. 23; Amos viii. 5). And thus I find, that among the Athenians (whose laws are observed by many to have been derived from Moses), the first day of the month was Festum νιερον, as Plutarch speaks, "a most holy day!" and yet it was not a festival; nor was it consecrated to any particular god, but unto all. And there was a law, τας ουσινυας των ανθρωπων, "that they offer sacrifices upon the first day of the month;" when they went up to the aereopolis (as Demosthenes tells us) to pray for the public security of the state, and for their own private happiness (see Sam. Petius in his Comment. in Leges Atticae. lib. i. tit. 1, p. 85).
CHAPTER X.

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11 ¶ And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.
12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.
13 And they first took their journey according to the commandment of the Lord by the hand of Moses.
14 ¶ In the first place went the standard of the camp of the children of Judah according to their armies; and over his host was Nahshon the son of Amminadab.
15 And over the host of the tribe of Issachar was Nethaneel the son of Zuar.
16 And over the host of the tribe of Zebulun was Eliab the son of Helon.
17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.
18 ¶ And the standard of the camp of Reuben set forward according to their armies; and over his host was Elizur the son of Shedeur.
19 And over the host of the tribe of the children of Simeon was Shelumiel the son of Zuri-shaddai.
20 And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.
21 And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came.
22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies; and over his host was Eliashama the son of Ammihud.
23 And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur.
24 And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni.
25 ¶ And the standard of the camp of the children of Dan set forward, which was the remnant of the burnt offerings;] Especially the morning sacrifice; at the offering of which the trumpets began to sound (2 Chron. xxix. 27).
26 Ver. 11. On the twentieth day] After their coming out of Egypt, as appears from ch. i. 1.
27 "The cloud was taken up] In taken that they might begin to move, as the cloud did (ch. ix. 17).
28 "From off the tabernacle] i. e. The most holy place, over which it resided (ch. ix. 15).
29 Ver. 12. Took their journeys] After the cloud was taken up, it stood still for some time, till they had taken down the tabernacle, and packed up their own tents and household-stuff. Or else, while those under the first standard moved, they took down the tabernacle; but still the three tribes which first moved, upon the going up of the cloud, must have some time allowed to take up their own tents, &c.
30 Out of the wilderness] Where they had stayed nearly a year.
31 "The cloud rested] After three days' motion (ver. 23).
32 "In the wilderness of Paran] Where they had settled themselves, which was the midway between the Red Sea and the land of Canaan; and, from the graves of those that lusted, was called Kibroth-hattaavah (ch. xi. 33, xxxii. 16), where they stayed a month; and from thence went to Hazeroth; and were still in the wilderness of Paran (ch. xii. 16).
33 Ver. 13. They first took their journey] In the Hebrew the words are, "they journeyed at the first;" i. e. at their first removal; which was this.
34 According to the commandment] Not whether they pleased themselves, but according as God had before directed, when the cloud was taken up; and in such order as he appointed (see ch. ix. 18); and there seems to have been a special direction, by an express command, for this first removal (Deut. i. 6, 7).
ward of all the camps throughout their hosts: and over his host was Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher was Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

28 Thus were the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the Lord three days' journey: and the ark of

To my kindred.] With whom all men love to live and die.

Ver. 31. He said.] i. e. Moses replied.

Leave us not, I pray thee.] Do not persist in that resolution, but be persuaded to go along with us.

Forasmuch as thou knowest how we are to encamp in the wilderness.] He being a borderer upon this wilderness, was well acquainted with every part of it, and the better able to advise them how to secure their camp (for the cloud only served to direct them where they should go), and to point out to them the safest and best retreats from the people, on all sides, that might be injurious to them; which made Moses so earnest with him to stay with them, while they had such need of his assistance.

Thou mayest be to us instead of eyes.] To give them advice and counsel in any difficulty they might meet with in the wilderness; and to the end of the journeyings, where they stayed; or to direct them how to provide themselves with such things as they wanted: for he, having lived long thereabouts, could not but understand the neighbouring countries. The LXX. understand this passage, as if he desired him to continue to be what he had been hitherto in the wilderness (viz. a good adviser, like his father Jethro), assuring him, they would look upon him as an elder; and it is, have him great respect.

Ver. 32. If thou go with us.] Not only stay with us, while we are here in the wilderness, but go along with us into Canaan.

Yea, it shall be.] Depend upon it.

That what goodness the Lord shall do unto us, the same will we do unto thee.] Give thee some part of the possession of the land where they stayed; or to direct them how to provide themselves with such things as they wanted: for he, having lived long thereabouts, could not but understand the neighbouring countries. The LXX. understand this passage, as if he desired him to continue to be what he had been hitherto in the wilderness (viz. a good adviser, like his father Jethro), assuring him, they would look upon him as an elder; and it is, have him great respect.

Ver. 33. They departed from the mount.] viz. Horhob, in the wilderness of Sinai, where they had stayed a long time (Deut. i. 6).

Three days' journey.] They travelled three days before the cloud settled again upon the tabernacle; though it stood still sometimes (but did not descend) to give them time for necessary refreshment, and for sleep (see ch. xi. 1).

The ark of the covenant of the Lord went before them.] It is said, ver. 21, that the sanctuary was carried between the first two standards and the last two: i. e. in the midst of the camp, as we expressly read, ch. ii. 17, which Abarbinel thinks is to be understood of all their journeys but only this. That was the constant order of their march; first went the ark of the covenant of the Lord; next the tabernacle, of the congregation; then followed the standard of Ephraim; and last of all, that of

Which was the rereward of all the camps? The Hebrew word measeph (which we translate was the rereward) comes from a word which everywhere signifies to gather together, or collect. And therefore is here understood; and the whole sentence thus rendered: "Then set forward the standard of the camp of Dan, gathering to it all the camps throughout their hosts:" or, "according to their armies," as we here translate the last part of these words (ver. 14, 18, 32). So Forsterus translates it; the meaning being, that all the rest of the people, who were not a part of these five before-mentioned camps, all under twenty years old (who were "not able to go forth to war"), together with the mixed multitude that came with them out of Egypt (Exod. xii. 35), and all the unclean persons, who were shut out of the camp (ch. v. 2), came after this hindermost standard of the children of Dan.

Ver. 29. Thus were the journeyings.] In this order they marched, when they removed from one station to another.

Ver. 29. Moses said unto Hobab.] His wife's brother, as Theodoret understands it.

The son of Raguel the Midianite.] The son of Jethro, priest of Midian; for Raguel and he are thought by many to be the same person (Exod. ii. 18; iii. 1); or one was the father, and the other the son, and Hobab was the grandson of Raguel.

Moses' father in law.] These words may either refer to Raguel, who is supposed to be Jethro; and then it is rightly translated father-in-law; or they may as well refer to Hobab, and be translated brother-in-law; for so the Hebrew word denotes sometimes a kindred relation; and therefore before the mentioned camps, among these people, who were sojourning (Josephus), there was a man who (according to the sense of the words) was related to Moses.

We are journeying, &c.] i. e. To the land of Canaan; for thither God intended to have brought them shortly after this removal; as appears from Deut. i. 6, 7.

Come thou with us.] See ver. 32.

For the Lord hath spoken good concerning Israel.] Promised to bestow a noble country upon us for our inheritance.

Ver. 30. I will not go.] This was his present resolution, till Moses had further persuaded him.

But I will depend to mine own land.] Which he was loth to leave, merely in hope of what the Israelites had not yet in possession.
the covenant of the Lord went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the Lord was upon them by day, when they went out of the camp.

Dan. But now, in their first removal, God did them the honour to appoint the ark to go before them, in the front of all the camps; as he did when they passed over Jordan (Josh. iii. 6;) that is, in their first and last journeys this extraordinary favour was shown them; but in all the rest the ark went in the midst of them. And thus Aben Ezra upon this place: "This first removal was not like the rest of their removals." But I see no good ground for this exposition. The plain meaning seems to be, that the Lord, as their king and governor, led them by the cloud, which was always over the ark; just as a general leads his army, though he be not in the front of it, but in the midst, from whence he issues out his orders.

To search out a resting place. There was no need of inquiry after a resting place for Moses, but he speaks after the manner of generals, who send officers before them, to take up the most convenient quarters for their army (see Deut. i. 33).

Ver. 31. It seems this removal of their camp from Sinai was in the day-time (as sometimes they removed in the night, ch. ix. 21); and the cloud being taken up from off the tabernacle, so moved over the ark as to overshadow them all by day, as the pillar of fire was over them by night, to give them assurance of the Divine protection (see note upon Exod. xiii. 21, and Ps. cv. 39).

Ver. 35. When the ark set forward.] There being the letter nun turned the wrong way in the Hebrew word for set forward, as there is in the word for complained, in the first verse of the next chapter; the Jewish doctors fancy it denotes "where God's place was," converting his face towards them, at the prayer of Moses; and, in the following story, the people's aversion to God, and ungrateful turning away their hearts from him.

Moses said.] It was his custom to pray in this manner upon such occasions; as R. Levi ben Gersom explains it.

Rise up.] This is an expression (saith Abarbinel) like that in Isa. xxxiii. 10. "Now will I rise, saith the Lord, and will be exalted," &c., where his taking vengeance upon his enemies is called his rising; according to Job xxxi. 11, "What shall I do, when God riseth up," &c. The next words, "Let thine enemies be scattered," &c., justify this sense.

Lord.] It seems very strange to me, that any should allege this place as a proof that the ark is called Jehovah; when the prayer of Moses is so plainly directed to the Lord himself (who was there in a glorious symbol of his presence), and not to the ark; considering also, that in other places where this very form of speech is used, the Lord and the ark are mentioned together, as in the expression, thus, from the other (see 2 Chron. vi. 41, and Ps. cxxxii. 8). And yet an anonymous anti-trinitarian writer (confuted by Joseph de Veisin fifty years ago), observing that the

35 And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O Lord, unto the many thousands of Israel.
CHAPTER XI.

1 The burning at Taberah quenched by Moses' prayer. 4 The people lust for flesh, and bore the manna. 10 Moses complaineth of his charge. 16 God divideth his burden unto seventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

1 And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched.

3 And he called the name of the place Taberah: because the fire of the Lord burnt among them.

4 ¶ And the multitude that was among the uttermost parts, signifies in all, or throughout. Of which he gives many instances out of Leu, De Dieu, upon Ezek. xxxiii. 1 (see Gen. xix. 4, and xvii. 2, &c. Hierozoic. par. i. lib. ii. cap. 34). And therefore so it should be here rendered, consumed some in every part of the camp: where they began to make complaints one to another, of their being still in a wilderness.

5 Ver. 2. The people cried unto Moses;]. Of whose power with God they had a great experience: but had reason to distrust their own interest in him, because of their murmuring humour: for it is likely they were the same people that cried now to Moses, who before complained (ver. 1).

When Moses prayed unto the Lord,]. As they begged he would.

The fire was quenched.]. Went out; and no signs of it appeared. So the Hebrew phrase signifies, it sunk. What number of them was burnt we are not told; it is likely not many, because the terror of it instantly made them deprecate God's displeasure, by Moses their intercessor; which put a stop to it.

Ver. 3. Taberah.]. Which, for another reason, was also called Kibroth-hattaavah (ver. 34). They are mentioned, indeed, in Deut. ix. 22, as if they were two distinct places; but it is plain, by the story, that the things which occasioned both these names, happened in one and the same station. And therefore they were only different names for the same place; unless we suppose Kibroth-hattaavah to have been the name of that particular piece of ground in that place where the lusters were buried.

Because the fire of the Lord burnt among them.]. This is the reason of the name of Taberah (which signifies a burning), which was imposed on this place, to preserve the memory both of God's judgments and of his mercy.

Ver. 4. The mixed multitude that was among them.]. The Hebrew word hasaphaphor is well translated by Bochartus, populi colluvies undecunque collecta, the drage or scum of the people gathered together from all parts. For the doubling of words increases their sense, in the Hebrew language, and makes the same with the superlative degree in other tongues; of which he gives many instances in his Hierozoic. (par. ii. lib. v. cap. 6). See Lev. xii. 19, where adadameth signifies exceeding red: as hasaphaphor here doth a very great collection of all sorts of people, both Egyptians and other neighbouring nations, who were invited by their wonderful deliverance out of Egypt, to join themselves to the Israelites, as proselytes to their religion (see Exod. xii. 39). The Jews, in Tanchuma, say, there were forty thousand of them, and James and Jambres at the head of them.

Fell a lusting.]. He doth not say for what: and the Jews have taken the liberty to fancy what they please. Some of them say that they lusted after such women, as Moses had lately forbidden them to marry. So the
them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:

paraphrase of Uzielides; “Moses heard the people weeping, because that those were near of kin to them were forbidden in marriage.” And he makes as if these prodelytes petitioned Moses in the name of the people, and that they be not permitted to eat flesh: such conceits others have indulged to themselves (as Mr. Selden shows, lib. ii. De Synedr. cap. 4, p. 292), when the words (in the end of this verse, and vers. 13, 18), plainly show they lusted for flesh to eat.

The children of Israel also] Though the mixed multitude were the firstottoners of this discontent, yet it ran among the children of Israel throughout the whole camp; and rose so high that they fell into a great passion.

Wppl again.] They had shed some tears, it seems, before (when they complained, ver. 1), but now they wept aloud, out of anger, vexation, and grief. Or else this weeping again refers to their first murmuring a few weeks before (Exod. xvi. 2), as Ludolphus interprets. [And said.] They could not refrain from bursting out into such discontented language; as argued they were extremely angry, or rather enraged.

Who shall give us flesh to eat?] It is an expression of a vehement, impatient desire (mixed with despair) after flesh-meat; which they needed not to have wished for, as long as they had killed their cattle, which they brought with them out of Egypt in great abundance (Exod. xii. 38), but they preserved them for bread when they came to Canaan; and if they killed them daily, they would not have lasted long to suffice six hundred thousand people, besides women and children (see vers. 21, 22). Besides this, while they continued in the wilderness, they were not permitted to eat any flesh, but only their share of the peace-offerings that were offered at the altar (Lev. xvi. 3–5). Which lasted, the Jews think, till they came to the land of Canaan, when this restraint was taken off (Deut. xii. 13, 16). And, indeed, the wilderness was so barren a place, that they could there have no great increase of such sustenance. They were angry, therefore, that they were not yet brought to a country where they might have had all sorts of flesh, without killing their own cattle; and have taken their fill of that and all other food (as appears by the next verse) at as easy rates as they had done in Egypt: whereas now they despaired, as I said, of getting any such food; for so such questions as this signify (Psalm xiii. 5; Isa. lxi. 8; John viii. 16).

Ver. 5. We remember the fish.] This shows that all kind of food is comprehended under flesh, for which they longed; particularly this, which is one sort of flesh (1 Cor. xv. 39).

Which we did eat in Egypt freely.] Or, for nothing; for they could easily catch them in the river of Egypt, which abounded with them (Isa. xix. 8), and in the sea also, which was not far from them; wherein was exceeding great plenty of excellent fish.

The cucumbers, and the melons, &c.] None of which grew here in the wilderness, but were there in such plenty and perfection, that they were the common food of the Egyptians, as well as of Moses and his people (for we must remember, that their rest was not for a rest, but for the means of their diet, as Calv. observes in lib. ix. Athenei Deipnos. cap. 11, p. 674. Some fancy these things were the cheaper there, because the Egyptians durst not eat either fish, or leeks, or onions; as is said by Juvencu, Sat. xv. Pliny, lib. Vol. I. 77.

6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.

7 And the manna was as coriander seed, and the colour thereof as the colour of bdellium.

8 And the people went about, and gathered xix. cap. 6, and Herodotus, lib. ii. cap. 37, where he saith, it was not lawful for the Egyptians to taste of fish. But, in my opinion, these words of the people demonstrate rather, that they were not so superstitious in the days of Moses; for they were not the words merely of the Israelites, but of the mixed multitude, who were the beginners of this mutiny, and of this sort of unfruitful language; which, one would think, they put into the mouths of the Israelites, who could not otherwise have had the impudence to magnify their condition in Egypt, where they groaned under the sorest slavery.

It is a strange fancy of one of the doctors in the Talmud (in the title Jona), who by fishes understands harilot; whom this crew of mixed people lusted after.

The onions.] The Hebrew word chetzir properly signifies grass; which being no part of human food, the LXX. here render the word onionus (as agreeable to the other words that accompany it. But the learned Ludolphus thinks they had no other reason for it; and therefore, out of the Arabic language, rather interprets it lettuce, or salada, in general, which were most excellent in Egypt (Dissert. De Locustis, par. ii. cap. 14).

Ver. 6. But now our soul is dried away.] They speak as if they were starved; and, as we speak, had neither life nor soul left in them. Such is the vile nature of discontented ingratitude, which makes men that are advanced from a poor to a plentiful condition contemn their present enjoyments, and praise their former wretched state.

There is nothing at all, beside this manna.] They were angry that they were come to a place where they found nothing but that of which they were now grown weary; and therefore speak of it with disdain.

Ver. 7. The manna.] Upon this occasion he describes more fully what kind of thing it was which they despised, that it might appear how justly God was displeased with them for their ingratitude. [Was it as costly as corn?] Not in colour (for that was like bdellium, as it here follows), but in its shape and form, being round (Exod. xvi. 11).

The colour thereof as the colour of bdellium.] Of a pure white colour, and bright like pearl; so that it was very grateful to the eye, as well as pleasant to the taste (see Exod. xvi. 31).

Ver. 8. The people went about.] Round their camp (Exod. xvi. 12). Gathered it.] Fresh every morning; which made it still more acceptable (Exod. xvi. 18, 19). Ground it in mills.] Into flour, with a hand-mill. Beat it in a mortar.] Bruised it with a pestle, in a wooden or stone mortar.

Baked it in pans.] Or else boiled it (as R. Bechai expounds it) in a pot.

Made cakes of it?] Or make cakes of it in an oven, or in a pan; that is, saith the same R. Bechai, it was of such an excellent composition, that it might be dressed divers ways, or eaten as it fell. For, if they would, they might use it, saith he, for food immediately, as the pan and baked; or they might grind it, or make it into cakes, &c.; and then either boil it or bake it; and it was agreeable in what way soever it was prepared; which Moses mentions, to show how ungrateful they were to God, who, by one thing, entertained them with great variety.
The taste of it was as the taste of fresh oil.] When it was newly 
all, it tasted like honey; but when it was ripened, it tasted like fresh 
(see Exod. xvi. 31). Or to some it had the taste 
of honey; to others, of fresh oil. The Jews, indeed, 
say it had all sorts of tastes, according to every man's 
desire. So the author of the Book of Wisdom speaks 
(cch. xvi. 20, 31), from the ancient tradition of the 
Hebrews: whereby, I suppose, they meant no more, 
but that it pleased every man's palate; and had in it 
all that could be expected in a beverage, to 
taste of young and old, and refreshed the 
spirits, and kept up the flesh of their bodies in good 
plight. For it is not unreasonably observed, by the 
authors of the Book of Wisdom and 
(see xxvii. 26), that Moses gave them this 
water, which was all that they could have to 
drink, except water of the earth. It is not 
unreasonable to conclude, that this was a beverage 
that satisfied the desires of the people, 
and kept up the strength of their bodies.

Ver. 9. When the dew fell—in the night.] There 
as was a great providence of God in this, saith the 
authors of the Book of Wisdom and 
(see xxvii. 26). For it is the night, when they slept 
quietly in their beds; that when they rose in the 
morning they might find their food ready for them. 
And thus, saith he, it was when they came to 
Canaan. And the rains were wont to fall in the night 
season, and not in the day-time; that they might not be 
nibed from their work in the fields, and in their 
plantations.

The manna fell upon it.] That is, upon the dew; 
for it did not fall upon the camp, but round about it 
(see Exod. xvi. 14). It is a remarkable 
observation, that this is a further aggravation of the 
people, for they are told that the manna was 
which came not out of the earth, or the waters, but 
from above, out of the air; and therefore was more 
pure and spiritual than cucumbers and leeks, &c., 
whichis, and gross sort of food their depraved 
minds preferred before this celestial nourishment, 
which, by falling on the dew, was kept clean and pure 
for their use.

Huetius observes, that several authors, both ancient 
and modern, mention manna as a thing which 
sometimes falls in those countries (particularly in Arabia, 
and upon Libanus), which they call aerial honey, or 
dewy honey, and Syriac dew; which was fit for food. 
But it never fell in such quantity, nor so constantly, 
every day, for the space of forty years; and so 
delicious and hearty. All this was so surprising; as 
also its melting when the sun shone upon it; and that it 
ut续 fell before the next day, except on the Sabbath, 
yet kept in an urn many years (see Almatae Quest. 
il. ii. cap. 12, n. 17).

Ver. 10. Moses heard the people weep, throughout their 
which was the will of the Lord. For, as the families, 
or, at least, a large part of their families, were 
understood to it, though to a foolish sense (see Selden, 
il. ii. De Synod. cap. 4, p. 203): they who pretended 
could not live any longer upon manna.

Every man in the door of his tent.] It may be 
understood of Moses's tent, about which the heads of 
the several families were gathered; as mutinous sol-
diers are wont to be, about the door of their chief 
commander.

The anger of the Lord was kindled greatly.] Which 
brake forth shortly after, in a great plague upon them 
(ver. 34).

Moses also was displeased.] The same phrase with 
that, ver. 1.

It was evil in the eyes of Moses.] i.e. Grieved him 
so that it made him wish himself rid of the burden of 
their groans, and let them die rather than be 
grateful. So the author of the Book of Wisdom speaks 
(see xxvii. 26). And the author of the Book of 
(see xxvii. 26).

Ver. 11. Moses said unto the Lord.] I suppose he 
was still in the sanctuary, and while he was 
bewailing himself, and praying 
that he might escape the plague, and not have it 
upon him. According to this, the author of the 
Book of Wisdom speaks (see xxvii. 26). For the 
author of the Book of Wisdom speaks 
(see xxvii. 26). And the author of the Book of 
(see xxvii. 26).

Wherefore hast thou afflicted thy servant? By 
committing this people to his charge. 
Wherefore have I not found favour in thy sight?] By 
granting the prayer which he made at his first call to this 
office (Exod. iii. 2, iv. 10).

That thou layest the burden of all this people upon me?] 
And the author of the Book of Wisdom speaks 
(see xxvii. 26). And the author of the Book of 
(see xxvii. 26).

Ver. 12. Have I conceived all this people?] Have 
I begotten them?] Are they my children, that I should 
make provision for the satisfaction of all their 
desires? Carry them in thy bosom, &c.] Take a tender 
care of them, as a parent doth of a little infant, and 
conduct them into Canaan, &c. Nothing can more 
deeply express the affection that princes ought to have 
for their people; and the love of a faithful servant to 
the will of God, than this Divine command to Moses. 
Ver. 13. Whence should I have flesh to give unto 
all this people? for they weep unto me, saying, 
Give us flesh, that we may eat. 
And if thou deal thus with me, kill me, I 
layest the burden of all this people upon me? 
12 Have I conceived all this people? Have I 
begotten them? And thou shouldest say unto 
me, Carry them in thy bosom, as a nursing 
father beareth the sucking child, unto the land 
which thou swarest unto their fathers? 
13 Whence should I have flesh to give unto 
all this people? for they weep unto me, saying, 
Give us flesh, that we may eat. 
14 I am not able to bear all this people 
alone, because it is too heavy for me. 
15 And if thou deal thus with me, kill me, I
pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

Ver. 15. If thou deal thus with me.] If thou leavest me still alone in this office.

Kill me, I pray thee, out of hand.] I shall take it for the greatest kindness to be taken immediately out of the world.

Let me not see my wretchedness.] Live to be a most miserable creature. For to see wretchedness is to be made as to a cook (Psalm xxxiv. 48). And what could make such a tender parent as he was more miserable than their perpetual untowardness, together with the intolerable trouble it would give him to see heavy punishments continually befall them for their wickedness, and the enemies of God rejoice in their ruin.

Here is not the least sign of God's dislike of this expostulation of Moses with God; which seems not very dutiful: because the vexation this stubborn people gave him was really so great, that he had reason to desire to be eased of it: which, though he begged with much earnestness, yet, no doubt, with no less submission to the will and pleasure.

Gather unto me.] These words are interpreted by the Talmudists, as if the meaning was, that "they may be a Sanhedrin to my land;" i.e. a holy, perpetual, standing council, to endure throughout all generations. For wheresoever we meet with this word al "unto me," they think it signifies a thing to be established by God for all generations. The examples they allege of it are these: of Anah (Psalm Ixvii. 17), that he shall minister unto me in the priest's office, (Exod. xxvii. 41), and of the Levites he saith (Num. iii. 12), They shall be mine, or unto me; and of the Israelites (Lev. xxv. 55), Unto me the children of Israel are servants. The like is said of the first-born (Num. iii. 13), of the sanctuary (Exod. xxv. 18), of the altar (Exod. xxv. 12), the holy anointing (Exod. xxx. 31), of the kingdom of David (1 Sam. xvi. 1), and of the sacrifices (Num. xxviii. 2, see Mr. Selden, lib. ii. De Synod. cap. 4, n. 2).

Seventy men of the elders of Israel.] This number is generally thought, both by the Jewish and Christian writers, to be derived from the number of persons that came down into Egypt with Jacob (Gen. xlvii. 27), who, saith R. Bechai, were a kind of prototype of this number in future ages. For hence they were governed by so many elders when they were in prototype in Egypt, Exod. iii. 16 (where there is no mention indeed made of seventy, but he gathers it from what followed), and those were the seventy whom we find at the giving of the law, a little after they came out of Egypt (Exod. xxiv. 1, 9), who are called nobles, or great men (ver. 11). So that this number was not now first constituted; but rather continued and confirmed.

Whom thou knowest to be the elders] For there were many elders, out of whom seventy were chosen (see Exod. xxiv. 1).

Officers over them.] That is (saith R. Bechai) whom thou knowest to be of the number of those who, when they were officers in Egypt over the people, were beaten by Pharaoh's taskmasters (Exod. v. 14). Which word officers do not signify men that had any judicial authority; but only such as had an inspection over others, to see they did their work, and to give an account of them. But it is very likely they were persons of note, who had more than ordinary understanding and breeding, which advanced them to be inspectors of others. And therefore the Talmudists rightly observe, that the elders and officers here mentioned were, no doubt, men of wisdom and judgment; who knew how to use the authority that was committed to them. Viz. seventy of the Sanhedrin, Moses, their head, seventy-one (Exod. xxiv. 1). And it is not unworthy our notice, that about the same time (as he observes, sect. 13), that this number of seventy judges was here constituted in the wilderness, the great judicature in Areeagus was constituted among the Greeks, viz., in the reign of Cecropus, the first king of Athens, after the Egyptian flood: when, according to Eusebius, the people of Israel were brought out of Egypt. The Marmor Arundeliani indeed say, this court was erected in the time of Cranaus; but that makes no great difference, for he was the successor of Cecropes. We do not find of what number it consisted, but it is certain it was the highest πάρθω τῶν ἐν τοῖς Ἑλληνιστῖοι τῶν πρώτων ἰσχυρῶν, of all the courts among the Greeks. And is observable, that, as that court began about the same time with the constitution of this among the Hebrews, so they both ended in the reign of the emperor Vespasian; as the said Mr. Selden shows in that book (cap. 16, sect. 10).

Bring them unto the tabernacle.] That there they might be as were consecrated unto God; and that the people might know they received their authority from him.

That they may stand there with thee.] As those men who were to be sharers with him in his authority, and were like to him in wisdom, piety, and descent. So Maimonides glosses upon these words in Hilik. Sanhedr. cap. 2, where he saith, none were made members of the Sanhedrin but priests and Levites, and such of the Israelites as were descended from the noblest families; and quotes these words to prove it.

Ver. 17. I will come down.] In a visible manner (ver. 25).

Talk with thee there.] To declare (perhaps in their audience), that he appointed them to the office of being the assistant of Moses in the government.

I will take of the spirit which is upon thee, and will put it upon them.] He did not take away from Moses any of the gifts which he had bestowed upon him; nor did he diminish them: but conferred upon these men some of the gifts (which are here meant by spirit, viz., of wisdom, and judgment, and courage; with all others that were needful in a governor. This R. Solomon Jarchi illustrates by the comparison of setting up a room, at which many others are lighted, without the least diminution of its light (see further, ver. 25).

They shall bear the burden of the people with thee.] By this it appears it was the spirit of government which God intended to give them, that they might case Moses, by assisting him, with the same authority.
18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 But even a whole month, until it come out at your nostrils, and it be loathsomely unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for

that he had, to hinder or to appease such mutinies as now the people were fallen into.

'That thou bear it not thyself alone: But I will surely send thee to Pharaoh, and will utter my words unto him. And I will harden Pharaoh's heart, and multiply my一只手 over Pharaoh's servants: and Pharaoh shall not hearken unto thee. And I will multiply my powers in thee, and will bring out still more of thy people out of Egypt, and get thee into the wilderness. Then thou shalt say unto Pharaoh, The Lord hath shown himself great against me; for I am come out of Egypt: and go in peace.' (Deut. viii. 16, 17.)

Cornelius Bertram indeed fancies, that these rules of the law werebesides hundreds, fifites, and tens, not being sufficient for the business committed to them (though he likewise conceives they had some of their several families joined with them), God appointed these seventy for their assistance, to whom they were to bring all causes which they could not determine, before they troubled Moses with them (lib. De Repub. Jud. only.

But our learned Mr. Thornside, in his Rights of the Church, ch. 2, hath well observed, that those captains were to be in place only during the pilgrimage of the wilderness; for when they came to the land of promise, the law provided that judges and ministers should be ordained in every city (Deut. xvi. 18), who, if there fell any difference about the law, were to have an upper place, and to have the succession of Moses, and these seventy, for resolution in it (Deut. vii. 11, 12). For, as he judiciously notes in his Review, p. 69 (suitable to what is here delivered), they were assumed to assist Moses in his great office of judging the hardest causes; and, by that law (Deut. xvii. 8, &c.), were afterwards made a standing court resident at the place of the tabernacle, to judge the last result of all causes concerning the law, and to determine all matter of right not determined by the letter of the same.

Ver. 18. Say thou unto the people.] All that he said hitherto concerned Moses himself, in answer to his request. Now he tells him what he should say to the people, in answer to their complaint.

Sanctify yourselves.] Here the word sanctify seems to signify no more, but to prepare and make themselves ready to receive what they desired. So the Chaldee expounds it; and so the word is translated by us several times in the book of Jeremiah (ch. vi. 4, xii. 3, li. 29).

Against to morrow.] He seems at the same time to give in to Moses and satisfy them: for his setting the seventy elders before the Lord, and their eating flesh succeed one another. Or else, he immediately gathered the elders; and the next day the quails came for their food.

Ye shall eat flesh, &c.] You shall have what you long for with such vehemence, that it hath made you utter complaints against the Lord.

Ver. 19. Ye shall not eat one day. As they did about a year ago (Exod. xvi. 13, 13).

Nor two days, &c.] Not for a short time only.

Ver. 20. But even a whole month. So long (the Hebrews gather from hence) they stayed in this part of the wilderness of Paran; or rather, a little longer. For they came hither on the twenty-third day of the second month, in the even; on which, if we suppose the fire to have burnt among them (ver. 1), and that the next morning, which is scarce credible, they lasted after the flesh they had eaten; it was not by Moses, who promised they should have it; we must allow a little time for the constituting of the seventy elders; and suppose it was done on the twenty-fifth day, and that the next day the quails came (as we translate it), they were two days in gathering them: from whence, if we begin this month, it will appear they stayed more longer than he supposed.

Until it come out at your nostrils.] Till you be glutted with it, and vomit it up so violently, that it come not only out at your mouth, but at your nostrils. It be loathsomely unto you.] Which was both the cause and the effect of vomiting.

Because that ye have despised the Lord.] Forgetting all that he had done for them, as if it had been nothing; and slighting his servant Moses, as if he had turned it to a potion in their days of more persons than one in the Godhead. For these are the words of the latter of them, "Because you have despised (or rejected, as Onkelos) the Word of the Lord, for glorious is his majesty which dwelleth among us." For I cannot see how the word Menori can signify any thing in this place (which however it may do in some other), but a potion equal to Jehovah. And yet the anonymous writer against the Trinity (confuted by De Voisain), hath the strange, unaccountable boldness to pass it by with this silly gloss, Proprié de lege accipit potest, &c. "It may be properly understood of the law, which may be condemned or transgressed!" as if this could be called, "the glorious majesty of the Lord," which dwelleth among them. What will not men say or do to serve a cause?

Ver. 21. The people among whom I am.] Over whom I preside, as their governor.

Are six hundred thousand footmen.] Who were able to carry arms; besides women, and children, and slaves, and the mixed multitude; who in all may well be supposed to have made thirty hundred thousand.

And thou hast said, I will give them flesh, that they may eat a whole month.] i.e. How can this be? Which is a downright distrust of God's promise, if we regard merely the words, and do not consider that they were spoken hastily, and something inconsiderably, while he was in a tumult and was thronged by the tumult which the people made; for which reason a severe notice is not taken of it; but he only put in mind of God's eternal power (ver. 23). Which may make it probable, that they were only words of admiration, by such a provision should be made for such a vast number; and these uttered on a sudden.

Ver. 22. Shall the flocks and the herds be slain for...
them, to suffice them?] In the Hebrew the words are, "If the flocks and the herds be slain for them, will they be sufficient for them?" That is, there will not be enough for a whole month; and so the next passage is to be translated, If all the fish of the sea be gathered for them, will they be sufficient for them? Ver. 23. Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two of the men in the camp, 25 And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

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camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told unrrly, that it made them decline the burden; as Saul did, when he hid himself among the stuff.

Eldad, and—Medad: We do not find the names of any other of the seventy elders, but only these two. Of their very names, there was nothing to advance this by the mother's side. And St. Jerome himself mentions such a tradition, that they were his brethren. But there is no certainty of this; nor of what others of the Jews say concerning them (see Selden, lib. ii. De Synedr. cap. 4, sect. 3).

It may be they are mentioned in honour of their virtuous modesty which made them think themselves unworthy of so high a dignity.

The spirit rested upon them As it did upon those who were about the tabernacle (ver. 25). Whereby God marked them out to be in the number of those whom he had chosen to be assistants unto Moses.

They were of them that were written, &c. Whose names Moses put into the summons, which he sent to those of our very learned fit to be advanced to this authority. The Jews (particularly Solomon Jarchi) say, they were chosen by the way of casting lots; and, according to their manner, they tell the story thus, in the place mentioned before in the Gemara—Moses, say they, was in doubt how he should execute God's command (ver. 16), because, if he did not choose an equal number of each tribe, it might be ill taken; and if he chose six out of each of the twelve tribes, they would exceed the number of seventy; if but five, they would fall short of it. He resolved, therefore, at last, to choose six out of each tribe, which, in all, were seventy-two persons: and in seventy schedules he wrote the name of elder, but the other two were blanks. Then mixing all these in an urn, he bade them come and draw: and to every one who drew a schedule, that had the name of elder in it, he said, "God hath sanctified thee;" but to him that drew a blank, he said, "God hath not chosen thee." And those two blanks, some of the Jewish doctors say, came into the hands of Eldad and Medad; who therefore, were left behind. The Talmudists, accordingly, state that Rabbini and Eira, in a passage of the Gemara, say, that when seventy of the seventy-two had drawn, two of them had blanks: whereby Eldad and Medad knew that the two remaining schedules had the name of elder in them, and therefore would not draw them, because they would not have the dignity. But they had no mind to be governors. Nay, the Talmudic gloss upon the forenamed place of the Gemara, saith, that when seventy of the seventy-two had drawn, two of them had blanks: whereby Eldad and Medad knew that the two remaining schedules had the name of elder in them, and therefore would not draw them, because they did not go to the tabernacle, to be advanced to the office.

And this was very proper, for the very same, Mr. Selden shows, is in other noted books of theirs. So that it is generally received, they were in the number of those seventy

Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou Moses, and said, Eldad and Medad do prophesy in the camp.

which were chosen to be joined with Moses in the government (see lib. ii. De Synedr. cap. 4, sect. 7).

They prophesied in the camp. Which was a greater thing than if they had prophesied at the tabernacle; two old men of a brother's tribe, and seventy of the rest. But God that he would distinguish them from other men whosoever they were, and not want their service. The Jerusalem Targum relates what each of them foretold (for to that he restrains their prophesying), and what they both foretold but it is not worth the mentioning.

"There ran a young man. The Jews, who will seem ignorant of nothing, say it was Gershon, the son of Moses, who carried these tidings to his father.

Ver. 28. Joshua the son of Nun. From whence some conclude, that he was none of the seventy elders; though a man of a most excellent spirit. And indeed this is likely enough, he being to succeed Moses, and so to become the head of them.

The servant of Moses. Who ministered to him, as a constant attendant on his person (Exod. xxiv. 13.

One of his young men. The word one is not in the Hebrew, which may be translated "from among his young men," I. e. the rest of those that waited on him.

My lord Moses, forbid them. Perhaps he thought they could not have authority; not being at the tabernacle: or rather, that their prophesying too much lessened the authority of Moses; by whose consent, and in whose presence, the rest were joined to him; but these two, without his knowledge, and being absent from him, became his consorts in spiritual gifts.

This he thought tended to the diminution of his master; for whom he expressed a great honour. The two Targums say that they prophesied of the death of Moses, and the advancement of Joshua to be the leader of God's people; which made Joshua the more concerned to have them suppressed. But this is like the rest of their conceits; several of which are mentioned by Mr. Selden in the place before named, sect. 9.

Ver. 29. Moses said unto him, Enviest thou for my sake? This shows that Joshua thought it a disapprobation unto Moses, that they should have the gift of prophecy bestowed on them, and be no way involved to Moses for it; as the others were, who were brought by him to the tabernacle, where he presented them to God, as men fit to partake of it; but these two seemed to have no dependence on him for what they received.

Would God that all the Lord's people were prophets. This shows also that the gift of prophecy was a distinct thing from the gift of government; for he did not wish they might all be made rulers; than which nothing could have been more absurd.

That the Lord would put his spirit upon them. That they might all break forth, by his inspiration, into his praises; which is a high demonstration of that most excellent spirit that dwelt in Moses; which had nothing of envy, pride, or vain-glory in it: for he sought not himself in the least, but purely the glory of God, and the good of his people; which admirable spirit durst not to have been common to all Christians, when he saith (ch. iv. 5). "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us is lustful to envy? But he giveth more grace."
CHAPTER XI.

for my sake! would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!

30 And Moses gat him into the camp, and he and the elders of Israel.

31 ¶ And there went forth a wind from the

Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

Where doth the Scripture (by which word the apostles commonly mean the Old Testament) say anything like this, unless it be in this place! the sense of which is fully explained by James L. Witius well explains this meaning. "Doth that spirit, whereby we are regenerated and governed, move us to envy or any such like vicious desire? No, far from that; it giveth greater grace, and make us rejoice in the good of our neighbours," &c., as Moses did, when he said, "Doth thou envy for my sake? and thereby excite me to the work of God," Is. xlv. 3. It is suitable to the Spirit that is in us! which I wish God would bestow upon all his people. This agrees with what St. James saith, "But he giveth more grace" (Miscell. Sacr. lib. i. cap. 18, n. 27).

Ver. 30. Moses gat him into the camp.] From the tabernacle where the elders had been presented unto God, and endowed with his spirit (loc. cit.). That they might exercise their authority jointly with him. And there, I suppose, Eldad and Medad were assumed into the same authority; for we do not read that they were brought to the tabernacle: being sufficiently approved by God in the camp.

Ver. 31. There went forth a wind from the Lord.] At Uzzerath (it is likely) of Moses and the elders, who promised the people flesh enough, a mighty wind of an extraordinary force was raised beyond the common course of nature. The Psalmist informs us from what quarter this wind blew, when he saith (Psalm Ixxxviii. 26), "He caused the east wind to blow in the heaven, and by his power he brought in the south wind," which some understand, as if sometimes an east wind blew, and sometimes a south: that these quails (as we call them) might be brought from several coasts. But the Hebrews wanting compound words, make use of these two words, to express that which we call a south-east wind. Or, as Bochart will have it, the Hebrew word kaddin, which properly signifies the south, but where they say kaddin is by the LXX. often so translated; of which he gives a great many instances. And therefore the Psalmist (as the manner of the Hebrew language is) repeats the same thing in other words (see Hierozoic, par. ii. lib. i. cap. 15). And so the famous Ludolphus, both in this commentary upon his Ethiopic History, and his Dissertation De Locustis, saith, they were brought in by a south wind blowing from all points of that quarter.

Brought quails.] Nobody, that I have met withal, hath laboured so much to give a clear explication of this whole following discourse as Job Ludolphus, in his most learned commentary upon his Ethiopic History, lib. i. cap. 13, n. 96, where he hath a long discourse (to which I refer the reader) to show that the Hebrews do not take the word selau (here used) to signify quails; but we take that translation of it only from Josephus (see what I have noted on Exod. xvi. 13).

The no less learned Boer, indeed, hath said a great deal to justify Josephus; and hath shewn how Egypt and the neighbouring regions abound still with quails, and that from whence this wind blew fair to bring them to the Hebrews. And every one knows that there are certain winds called Ornithias, from their bringing great flights of birds along with them. Quails also, he ob-
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32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.

33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord

Bochartus) on all sides. But that which would have been a most miraculous, if we understood it of quails, will be found less wonderful, or rather natural, if it be understood of locusts: who come in very great and thick clouds, which darken the sky; as all authors tell us (see Ludolphus, Comment. in Histor. Ethiop. p. 188).

Two cubits high] This interpreters look upon as impossible: for then the quails would have been choked any sparrow; if they had been heaped so deep one upon another. And therefore they have devised the addition of a new word; and refer this, not to their falling upon the ground, but to their flying in the air, two cubits high above the earth; that so they might the more easily be taken by their hands. So the Jews and so Val. Schindler in his Lexicon upon the word所说的, therefore it is better to explain it of locusts, who, though they fall one upon another to a great depth, are not thereby suffocated, by reason of the length of their feet, and the thinness of their wings.

Ver. 32. The people stood up (or rather, rose up) all that day.] They were intent upon the gathering of them for thirty-six hours.

They gathered the quails.] By this it is evident that they were something lying upon the ground, and not flying in the air; for we do not gather things there but take or catch them.

He that gathered least] viz. The master of every family for himself, and for those belonging to him. For we are not to suppose that every man in Israel gathered so many as follows:--

A vast quantity if they were quails; which would have served them, not for a month, but for a year or two, as Ludolphus observes (p. 190, of his Commentary on his Ethiopic Hist.), besides, we do not use to measure fowls, but to number them. And therefore Bochart, being sensible of this impropriety, takes the word homer here to signify a heap; which is confuted by Ludolphus in his Dissertation De Locustis (par. ii. cap. 49, 50). Gathered ten homers: or, therefore it is better to explain it of locusts, which are always in vast quantities.

They spread them all abroad] This is another plain indication that they were locusts; which they spread to be dried in the sun: but if they had been quails would have been very preposterous; for it would have made them the sooner stink. Interpreters therefore commonly pass by this, and give no account why they spread them abroad: and the Vulgar Latin omit this word spread: whereas all authors tell us, this is the principal way of preparing locusts, and preserving them for a month or more: which they boiled, or otherwise made fit to eat, when they had occasion (see Ludolphus in his formentioned Commentary, and in his defence of it lately in his Dissertation De Locustis, par. ii. cap. 97, 98, &c.).

was kindled against the people, and the Lord smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth; and at the door of Hazeroth.

Ver. 33. While the flesh was yet between their teeth,] While they were eating: and therefore were in good health, and had a good stomach.

Ere it was chewed,] Before they had swallowed it. The wrath of the Lord was kindled against the people.] They felt unexpected effects of God's displeasure; being taken, perhaps, with a sudden vomiting, of which they died (ver. 30). This was the conclusion of the month; for so long (he there saith) so they were at this murmuring.

The Lord smote the people with a very great plague.] He sent a pestilence among them, as Eben Ezra supposes; or, as others think, they wasted away in a consumption: the vomiting, perhaps, continuing so that they could never retain any meat, till they died. This they gather from Ps. cvi. 15, where the Psalmist saith, "He sent fire among them, that it might destroy them." But Bochartus and Monochius think he burnt them up with a fire from his presence, as at the beginning of this murmuring, ver. 1, where it is said, as it is here, "The anger of the Lord was kindled." But Bochartus grounds this chiefly upon Ps. lxviii. 21, where it is said, "A fire was kindled in Jacob;" which he refers to this story.

It may seem strange to some, that now they should be punished so heavily, when about a year ago they murmured for flesh as they did now; and he gave it them in the even, together with manna in the morning, without any punishment at all. But it is to be considered, that as it was a greater fault to fall into the same sin again, after God had been so good to them; and many other instructions from the house of God.

Ver. 34. Kibroth-hattaavah.] That is, the Graves of Lust: because their wanton appetites threw them into those graves; for there, as it follows, they buried those that lusted.

For there they buried the people that lusted.] Not all that lusted, for then all the people who were guilty of this sin would have been buried; but all that died of the plague, which was inflicted for this sin; who, perhaps, were those that began and headed this mutiny; or were most violent in it.

Ver. 35. The people journeyed] When the cloud was taken up (ch. ix. 17).

From Kibroth-hattaavah] From whence they departed about the beginning of the fourth month, called Tammuz.

Unto Hazeroth.] Another place in the wilderness of Paran: but how far from the former station, whether a day's journey or more, we do not find.

Abode at Hazeroth.] There the cloud rested, and accordingly there they encamped. But we do not read how long; only we are sure they stayed there at least a week (ch. xii. 15).
CHAPTER XII.

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it.

(Now the man Moses was very meek, above all the men which were upon the face of the earth.)

What men he thought good to be presented unto God, to be constituted by him his assistants in the government (ch. xi. 24).

Hath he not spoken also by us? Are not we also acquainted with God's mind, being prophets? For so Aaron was made (Exod. iv. 14, 15), and Miriam so acknowledged (Exod. xv. 20). And moreover the prophet Micah (ch. vi. 4) mentions them as conductors of the people, while they were in the wilderness, together with Moses. Which is the same as saying, Who can interpret, without the aid of the stomach, that he took no notice of them when he chose the seventy elders, who were to be his coadjutors, but did it of himself.

The Lord heard it. Observed their ill behaviour towards him; though he himself took no notice of it.

Ver. 2. Hath the Lord indeed spoken only by Moses? Here it appears that it was really Moses with whom they were offended; who alone had called what men he thought good to be presented unto God, to be constituted by him his assistants in the government (ch. xi. 24).

The Lord heard it. Observed their ill behaviour towards him; though he himself took no notice of it.

Ver. 3. Now the man Moses was very meek. This is added as the reason why he passed by the affront they put upon him, and why God avenged it; because he was so exceeding meek and patient (or, as others translate it, so humble and lowly), that he would have been exposed to further affronts, if God had not chastised their insolence. Moses also might think fit to set this down as a confutation of their charge against him, being so far from that pride which they imputed to him, that he did not resent (though he was so very much above them) their undutiful behaviour towards him; who had conversed immediately with God himself, and been with him in the holy mount many days together; who sent several commands to Aaron, as well as to the people by him, and made a difference between him and all others, that, as it was an accountable arrogance in them to equal themselves unto him, so he demonstrated how far he was from being proud of his superiority, by meekly bearing their haughty behaviour towards him.

So little cause there is for their cavils, who from hence argue that Moses was not the author of these books, because he commends himself in them; for this is not so much a commendation, as a necessary account of himself, to show how causeless their charges against him was. To such vindications of themselves the humblest souls may be constrained, by the calumnies of wicked men: as we see not only in St. Paul, but our bless. authors glorying and magnifying themselves by the malignity of their enemies (see John x. 36; 2 Cor. vi. 10, 25, &c.). And this is the more allowable, when men know, not only that they write the truth, but that it is notorious to all that are acquainted with them, and cannot be contradicted. The holy writers also are not to be confined to our rules, being moved by the Holy Ghost to set down such things, which, if they had been left to themselves, they would not have mentioned. And men, who have a due reverence to the Holy Scriptures, will look upon this rather as the Holy Ghost's testimony concerning Moses, than Moses's testimony concerning himself. But we have to do now with a generation of men that write upon

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4 And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

these books, not as of a Divine original, but as they do upon common authors.

6 And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and saying imports, if it had been usual for persons to be endowed with this gift on a sudden, who were never bred up in such a course as led to it. But to show how this came to pass, "one of that place answered and said (as it there follows, ver. 12). But who is their father? that is, this is no such wonder, who observed, that the word masor (the plural of which, masoroth, signifies looking-glasses, in Exodus xxxviii. 8) is a different word from march or march, which is commonly used for vision, and teaches us, that all the representations made in this way to the prophets, were only as the images of things represented in a glass; in which we behold the outward shape, or form of things, and yet they are not the things themselves, And so St. Paul seems to have understood this word (if he alludes to this place, as Grotius thinks he doth) when he saith, Now we see, διδο ύποντας, "through a glass darkly" (1 Cor. xiii. 12).

9 And will speak unto him in a dream. This was another way of God's revealing his mind unto the prophets, in their sleep; when they not only saw things represented to them, but also heard a voice. And both these seem sometimes to have been mixed together, or to have followed one another; as in Gen. xvi. 12; Dan. vii. 1, and viii. 16–18. And it is a maxim among the Jews, that there is no degree of prophecy, but it is comprehended under one of these visions or dreams. So Maimonides, in his More Nebuchim, pass. ii. cap. xxii, p. 48, thus expresses the thing, saying, These are the marks of prophecy: and so st. Paul seems to have understood this word (if he alludes to this place, as Grotius thinks he doth) when he saith, Now we see, διδο ύποντας, "through a glass darkly" (1 Cor. xiii. 12).
the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

receive my mind in either of those ways; and therefore is more than a prophet, having it communicated to him in a far more noble and clearer manner, which placed him in a higher rank than any other inspired person.

Who is faithful in all mine house.] Because he was intrusted (so the word may be understood) with God's whole family; that is, with all the children of Israel, and faithfully discharged the trust reposed in him, and, according to God's will, and according to all his commands; and doing nothing of himself (as now he was falsely accused), but only what God required. This is a high testimony to him; and the Jews, when they are in the humour of exalting Moses, say he was more faithful than the angels of the ministry: they are the words of R. Jose in Siphri; and they only had said, "the faithful at the angels of the ministry, it might have passed for a good explication.

Ver. 8. With him will I speak mouth to mouth.] In a most familiar manner, as one friend discourses with another. So it is explained, Exod. xxxiii. 11. From whence Abarbinel, in his Rosch Amanah, gathereth, that Moses's prophecy differed from others in this form: God spake with Moses, but he spake with the angels of the ministry; that is, with the prophets. The next is to the exclamation; and that is, he spake with Moses, not being his mediator (that is, as he explains it, by some angel), but to him by himself, without the intervention of any other. Secondly, that they never prophesied, but their senses were all bound up, either in visions or in dreams; whereas he was as perfectly awake, as we are when we discourse one with another. Thirdly, that they were only spoked to, that they were often weak and feeble, that they could not stand upon their feet, as appears from Dan. x. 8, 11; but Moses spake with the Divine Majesty, without any constellation or alteration; his conversation with him being like that of one friend with another. And lastly, no prophet but he could understand the mind of God when they pleased; for he communed himself to them, and spake in parables, and gave them nothing as a secret; the other had been his mediator (as the Rosch Amanah observes); and therefore, that he did not speak with the mediators of the prophets, as is supposed, or that he did not make the thing plain at any time resort to God, to inquire of him, and receive an answer (see ch. ix. 8). To the same purpose also Maimonides writes, in his book De Fundamentis Legis (cap. vii.).

Even apparently.] Plainly, clearly, and distinctly; so that there was no difficulty to apprehend his meaning: but to imagine that he did it from an impression upon his mind, he proclaims his name to Moses, Exod. xxxiv. 6, 7.

Not in dark speeches.] Or, in parables and enigmatical representations, such as the ladder which Jacob saw in a dream, the boiling-pot which was shown to Jeremiah, the wall, the plumb-line, and the basket of summer fruits which Amos saw; the beasts which were represented to Daniel, the lamp, mountains, taimina, horses, and chariots to Zachariah, the roll of the book which Ezekiel was to eat. By all which the prophet (as Maimonides observes, whose illustrations these are of these words), was given to understand some other thing, which was intended to be made known to him by these figures (More Nevochin. par. ii. cap. 43); who, in his book concerning the Foundations of the Law, further observes, that some of these prophets had both the parable (as he calls it) and its interpretation represented to them; others, the parable only without any exposition; and to some was only delivered the explication.

The similitude of the Lord shall he behold.] I am apt to think the word not should be here again repeated (as it must be in some places to make out the sense; as Prov. xxv. 27), which will make the meaning plainly this, "He shall not behold the Lord in similitudes and resemblances," as other prophets did. For the Hebrew word temunah signifies the shape of a thing represented either to the outward senses or to the imagination, not the thing itself. Therefore it would be to equal Moses with the rest of the prophets to say he should see the similitude of the Lord; for so did they. Amos, for instance, saith he "saw the Lord standing upon the altar" (ch. ix. 1), that is, some angelfical appearance, in a glorious shape. And Elisha saith, that "God spake with him, and he passed before him, the form (or aspect) whereof he could not discern;" only the temunah (we render it an image) "was before his eyes" (Job iv. 15, 16). But God did not thus reveal himself to Moses by images and similitudes of things, but spake to him himself, as it goes before, mouth to mouth. Which led Maimonides into the opinion (which he often repeats) that when God is said to speak to any other man, it was by an angel; and that he never spake to any one himself, but only to Moses. Nor did any man before him say that God spake to him, or that he sent him on a message unto others; but Moses was the first who had this honour (More Nevochin. par. i. cap. 63, and par. ii. cap. 39).

But if we follow our translation, which should run thus, "But the similitude of the Lord shall he behold," it relates to that wonderful apparition of God to him in the bush (Exod. iii. 6), as Maimonides thinks, More Nevochin. par. i. cap. 5, where he saith, "God poured upon him as much as he could contain," but especially in that respect, in which God made of himself to him, when he told him that he could not see his face, but should behold his back parts (Exod. xxxiii. 20, 23), which was a privilege granted to none but him. And thus the similitude of the Lord, or his likeness, signifies the Lord himself (Ps. xlvii. ult.). "When thy likeness shall awake that is, thou thyself appear for me," I shall be satisfied.

Wherefore then were ye not afraid to speak against my servant Moses? [Who is my prime minister, employed by me in the highest services.

Ver. 9. The anger of the Lord was kindled.] As appeared by what follows.

He departed.] He withdrew his presence from the door of the tabernacle, immediately before they could make an answer: which was a token of exceeding great displeasure; as it is in us when we will not so much as hear what men say for themselves, when they have highly and notoriously offended us, and we reprove them for it, but turn away from them.

Ver. 10. The cloud departed from off the tabernacle.] It was not merely taken up from it (as it was wont to be when they were to remove their camp), but quite disappeared for a time; or stood at a great distance from them, till Miriam was removed from the tabernacle, and carried out of the camp: for that was one reason of its departure; the Divine Majesty not designing to stay where so impure a creature was. And this was also a manifest token of God's high displeasure against them, which moved him to forsake them.

Miriam became leprous.] Or, "was become leprous;" a proper punishment for pride and evil speaking; which was not inflicted upon Aaron, because he was to be the judge of levitical matters; but was so in this case, it was not the first in the term of discussion. And besides, it is likely, God would not have one that was but newly made his high-priest become vile and contemptible.
nacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee.

White as snow:] Which was a mark of an incurable leprosy, when all the body was overspread with it (Job xxix. 16; Ps. lxxiv. 14; Ezek. xiv. 21, 22; xliii. 25; xlii. 1).

Aaron looked upon Miriam.] As he was bound to do; whose office it was to inspect it, and judge whether it was a leprosy or not (Lev. xiii. 2, &c.).

Behold, she was leprous.] He could not but judge her to have a leprosy, and consequently pronounce her unclean.

11. [Aaron said unto Moses.] He was made sensible that Moses had greater interest in God than himself, and therefore desires his intercession for them.

Alas, my Lord.] Have pity upon us, miserable wretches.

Lay not the sin upon us,] He supplicates him as his superior, and humbly begs his pardon; and that he would obtain remission of the punishment which they had justly deserved by their sin; for he was afraid he himself might suffer, as he saw she did.

Wherein we have done foolishly,] He prays him to look upon their offence as proceeding from folly and weakness, though in itself a great sin.

Ver. 12. [Let her not be as one dead, &c.] For so she was not only legally, being to be separated from the living, but naturally also; this being, as I said, the worst kind of leprosy, which ate into the very flesh, and made her look like an abortive (as it here follows) or still-born child, which had lain long dead, and was half wasted away in its mother's womb.

Ver. 13. [Moses cried unto the Lord.] Most earnestly petitioned the Lord for her; such was his meekness and piety. And his crying, perhaps, supposes the Divine Majesty to be gone afar off, if not out of sight.

Heal her now, O God,] For it was beyond any other power but his to recover her.

Ver. 14. [If her father had but spit in her face,] An expression of extreme anger, abhorrence, and contempt (Job xxx. 10; Isa. lii. 6).

Should she not be ashamed seven days?] She could not have had the confidence to come presently into his presence; but be ashamed for a great while to look him in the face.

Let her be shut out from the camp.] Much more is it fit that Miriam should avoid my presence, and not presume to come before me; who have set a greater mark of my indignation and detestation upon her.

For spittle might soon be wiped off; but the leprosy stuck to her, and made her unfit for all conversation with God or man.

14 ¶ And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Seven days,] Which was the time for legal cleansing from such great impurities (Lev. xiv. 8; Num. vi. 9, xx. 8). After that let her be received in again.] I suppose she was presently freed from leprosy; but kept out from the camp so long, to declare God's displeasure against her; and to humble her, by exposing her to shame.

Ver. 15. Miriam was shut out from the camp seven days.] That her offence might be known to all, by her open punishment.

The people journeyed not till Miriam was brought in again.] For the cloud was gone which should have directed them in their motions. And besides, this respect, perhaps, was shown unto her because she was a prophetess; and hereby she had time given her to humble herself before God, and to beg his pardon for her sin.

Brought in again.] When one would have expected that such sacrifices should have been offered for her cleansing, as are required in Lev. xiv. But this was an extraordinary case; she being on a sudden miraculously struck with the highest degree of the plague of leprosy, and as suddenly cured by the same hand that struck her.

Ver. 16. [Afterward the people removed.] Which shows that the cloud, which departed from the tabernacle (ver. 10) returned again to it, together with Miriam, that it might guide them in their removal to another station; for till it was taken up from the tabernacle, they stirred not from the place where they were (ch. ix. 17, 18).

From Hazeroth,] After they had abode there seven days at the least.

Pitched in the wilderness of Paran.] Where they were before (see ch. x. 12), but now were brought into another part of it, called Rithmah; (ch. xxxiii. 18), which was called also by another name, Kadesi-barnea (ch. xiii. 26; Deut. i. 19). Or else we must suppose these two places to have been so very near together, that they might be said to have pitched either in the one or the other. This station was at the foot of the mountain on the south part of Canaan (Deut. i. 90), so that their next removal was to have been into the land promised to them, if they themselves had not hindered, by their renewed rebellion. This removal was in the fourth month of the second year after they came out of the land of Egypt (see ch. xi. 20, 35).
CHAPTER XIII.

1 The names of the men who were sent to search the land. 17 Their instructions. 21 Their acts. 26 Their relation.

And the Lord spake unto Moses, saying,
2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them,
3 And Moses by the commandment of the Lord sent them from the wilderness of Paran: all those men were heads of the children of Israel.
4 And these were their names: of the tribe of Reuben, Shammau the son of Zaccur.
5 Of the tribe of Simeon, Shaphat the son of Hori.
6 Of the tribe of Judah, Caleb the son of Jephunneh.
7 Of the tribe of Issachar, Igal the son of Joseph.

CHAP. XIII.

Ver. 1. They being now come to the borders of Canaan, the Lord ordered Moses to exhort them to go up and take possession of it, and not to fear nor be discouraged; as we read in Deut. i. 21. But the people (out of a distrust of God's power, as Moses seems to intimate, Deut. ix. 23) desired they might first send some to come out the land, before they attempted its conquest (Deut. i. 22). About which, it is likely, Moses consulted the Divine Majesty, who gave them leave to do so.

Ver. 2. Send thou men.] For their greater satisfaction, God ordered them to have their desire. For there seems to have been a general fear upon them (though we are only informed of these heads, Deut. i. 22) which could not be removed, but by sending some to bring them intelligence what kind of country it was, and what people they had to deal withal (ver. 18—20)

That they may search the land of Canaan.] To make a discovery both of the country and of the inhabitants, and the best way to invade it (Deut. i. 22).

Which I give unto the children of Israel.] To the possession of which God now intended to introduce them. For he had already brought them to the confines of it, and bidden them go up and possess it (Deut. i. 20, 21), but they would needs make this delay, for a discovery of the condition of the country; which was their own contrivance at the first, and not a Divine counsel.

Of every tribe—shall ye send a man.] That there might be no suspicion or partiality in their report.

Every one a ruler among them.] Men of authority and prudence, who might be the more believed; yet not of the highest rank (for such are called by the name of princes, ch. i. 16), but rulers perhaps of thousands, who were very constant among their tribes; for they are called by the same name in the Hebrew, every one being said to be a rashi and a rosh, a leader and a head in their tribes; which may incline one to think that there were higher and lower persons of this sort, who had the same title in every tribe.

Ver. 3. Moses by the commandment of the Lord.] Which was given him in the sixth month (called Ab, as St. Jerome notes from the Jews) of the second year

8 Of the tribe of Ephraim, Oshea the son of Nun.
9 Of the tribe of Benjamin, Palti the son of Raphu.
10 Of the tribe of Zebulun, Gaddiel the son of Sodi.
11 Of the tribe of Joseph, namely, of the tribe of Manasses, Gaddi the son of Susi.
12 Of the tribe of Dan, Ammiel the son of Gemalli.
13 Of the tribe of Asher, Sethur the son of Michael.
14 Of the tribe of Naphtali, Nahbi the son of Vophsi.
15 Of the tribe of Gad, Geuel the son of Machi.
16 These are the names of the men which after they came out of Egypt: it is not certain upon what day; but it is likely in the beginning of the month, which answers to the nineteenth of our July.

Sent them from the wilderness of Paran.] From Kadesh-barnea (ch. xxxii. 8, Deut. i. 19, 20, ix. 23, Josh. xiv. 7).

All those men were heads.] So the rulers of thousands and thousands are called (Exod. xxviii. 29), as well as the princes (Num. i. 16). But these were a lower sort of heads, or great men, in the several tribes of Israel.

Ver. 4. These were their names.] There is little to be observed concerning this verse, and those that follow to the sixteenth, but that it is evident these were not the same men who, in the first chapter of this book, were called the princes and princes of the tribes; being inferior persons, who ruled over some part, not over a whole tribe. The three first tribes also that are here mentioned, sprang from the three eldest sons (for Levi did not make a tribe in Israel) of Jacob: but, in the enumeration of the rest, there is not any order observed, of which I can give an account. Perhaps they being to disperse themselves, when they entered the country they were to search (see ver. 29), and thinking it not prudent to go above two (at the most) in company, cast lots who should be associated; and the first lot fell to those of the tribes of Reuben and Simeon; the next to those of Judah and Issachar; and so to the rest.

Ver. 11. Of the tribe of Joseph.] i.e. Of the other branch of Joseph's family, viz. of the tribe of Manasseh, as it here follows.

Ver. 16. These are the names.] He would have their names remembered (which is the reason of this remark), for the sake of those two worthy men, Caleb and Joshua, whose virtue was very illustrious in the midst of a crooked and perverse generation.

Moses and Oshea.] So he is called, ver. 8, being named for the tribe of Ephraim.

Jehoshua.] He was called by this name presently after they came out of Egypt (Exod. xvii. 9), when he went to fight with Amalek: whom he having overcome, Moses looked upon it as a token that he should save and deliver the people of Israel, and then called him by this name: which imports something more than Oshea; for that denotes only a prayer for salva-
Moses sent to spy out the land. And Moses called Oshea the son of Nun Jeshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:

18 And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they hold that they dwell in, whether in tents, or in strong holds;

... (as menochius observes), but this carries in it a promise of it. And some think the addition of the first letter in the name of Jeshua was from the name Jehovah; implying that the Lord would employ him in leading and conducting his people into the land of promise: wherein he was a type of the Saviour of the world, the Lord Jesus (whose name is the same with this), who conducts those who believe on him to a heavenly inheritance.

If I could find the like comfortable signification in the names of these cities, I should think there might be some ground for their opinion, who fancy Moses chose Joshua because there was a good omen in his very name. For all nations took great care that no man should be employed in affairs of moment, whose name carried any unlucky signification in it. So Cicero observes, in his first book of Divination, that the generals of armies, and the censors, took care that none should so much as lead the sacrifices to the altar but who were bonis nominibus, "of names that signified good:" of which the consuls also were very observant, at primus miles flat bono nomine, "that the first soldier whom they listed should be of a good name;" such as Valerius, Salvius, Statorius, or the like. On the contrary, the name of Nævius was deemed so bad, that in his Oration pro Quinòm Sext. he saith, "having named the man, methinks I have said enough."

Ver. 17. Moses sent them to spy.] That is, when he sent them to spy out the land (as was said in the foregoing verse), he gave them the following directions:

Get you up this way southward.] This south part of Canaan fell afterward to be part of the lot of the tribe of Judah (Josh. xv. 1—3), and was very dry, and consequently barren (Judg. i. 15), and therefore fittest for their entrance to spy out the land unobserved, being less inhabited than the better parts of the country. Besides, it was nearest to the place where they now were encamped.

Go up into the mountain.] Where the Amorites dwelt (Deut. i. 19), together with some Amalekites, and other people (ch. xiv. 43, 45). From whence they were to go down into the valleys.

Ver. 18. See the land, what it is; and the people. These are the general directions which he gave them, to inform themselves both of the country and of its inhabitants.

Whether they be strong or weak, few or many.] In particular, with respect to the latter, he directs them to inform themselves whether the inhabitants were strong-bodied or feeble; and whether their number was great or small.

19 And what the land is.] And, with respect to the former, he would have them bring an account; first, what sort of country it was, whether healthful and delightful, or unwholesome and unpleasant.

What cities they be.] And then how large their cities were, and of what strength.

20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.

21 ¶ They went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

Whether in tents, or in strong holds.] Whether they lived in tents, as the Arabians did (and the Israelites while they were in the wilderness), or in houses, and whether they were fortified. Or rather (as we would say in our language), whether in open villages or in walled cities: for so the word mahanim signifies, not tents (as we here translate it), but hostis or camps (Gen. xxxii. 1), and here towns without walls, as the LXX. interpret it; and the Vulgar, also, only inverting the order of the words, whether in walled towns, or without walls.

Ver. 20. What the land is.] And last of all, what is the soil of the country; whether rich and fertile, or poor and barren; and also, whether it be a woody country, or otherwise.

Be ye of good courage, and bring of the fruit.] In which discoveries, there being some hazard, he bids them bring some fruit along with them, that he may know whether they have done well in them; so that they might venture to bring away with them some of the fruit which the country produced.

Of the firstripe grapes.] Towards the vintage.

Ver. 21. So they went up,—from the wilderness of Zin] Which was on the south of the land of Canaan (ch. xxxiv. 3; Josh. xv. 3), being different from the wilderness of Sin, which lay near to Egypt (Exod. xvi. 1).

Unto Rehob, as men come to Hamath.] The city of Rehob lay in the north of the land of Canaan, and fell to the lot of the tribe of Asher (Josh. xix. 28). And it lay not far from Hamath (which, in aftertimes, was called Epiphania), a city which we very often read of afterward, as the bounds of Judea northward; which Moses saith they had to enter into the land of Hamath (ch. xxxiv. 8). So that they took a survey of the whole country, from one end of it to the other, south and north; and also, as they passed along, observed those parts that lay east and west. For they gave an account of the Canaanites, as dwelling "by the sea (which was westward), and by the coast of Jordan," which was on the east (ver. 22). Or, if by the sea we understand not the Western Ocean, but the Dead Sea (as some do) ; yet it appears by these very words, that they bent their course, as they passed from south to north, unto the western and eastern parts also. For Rehob and Hamath both lay at the foot of Libanus; one to the north-west (towards Sidon), and the other to the north-east.

Ver. 22. They ascended by the south.] In their return from searching the country.

Come unto Hebron.] That is, some of them. For the word in the Hebrew is not they came (as it is they ascended), but he came; which demonstrats that they did not go all of them together in a company (for that had been dangerous, and might have made them taken notice of), but dispersed themselves; some going to discover one place, some another. And it is a probable conjecture of some of the Hebrew doctors, that Caleb was the man that went to take a view of Hebron; and was so little
23 And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

24 The place was called the brook Eschol, because of the cluster of grapes which the children of Israel cut down from thence.

affrighted at the sight of the giants there, that he was the very person that afterward drove them out; and had this place given him for his portion: for it was in the south part of the lot of the tribe of Judah; being formerly called Kirjath-Arba (Josh. xiv. 9, 12, 14).

Where Ahiman, Sheshai, and Talmai, the children of Anak, were.] These were the grandchildren of Arba (from whom Hebron had the name of Kirjath-Arba, i.e. the city of Arba), who was the father of Anak, whose family was more eminent than any other in Canaan; these three sons of his being men not only of great bulk, but prowess and valour. Bochartus thinks (lib. i. Canaan, cap. 1) that Anak signifies as much as the Roman name Torquatus; both these being clusters of grape-vines. And Ahiman signifies as much as, who is my brother? importing there was none to be compared with him. Sheshai he takes to be as much as Sixtius, viz. six cubits high, as Goliath was. And Talmai he derives from talm, "furnace," as if he seemed in length to equal a furnace in the field. These were the people that made the Israelites tremble, for it is likely their whole family was of a very large stature, though not so big as these. And, indeed, they were so very terrible to all their neighbours, that it became a proverbial saying in those countries, Who can stand before the children of Anak? (Deut. ix. 2).

Hebron was built seven years before Zoan in Egypt.] That place was honored of the great antiquity of their nation and cities: but Moses shows that Hebron was built before the capital city of their country: for so Zoan was; and called in after ages Tanis: lying not far from that mouth of the river Nile, which from thence was called by Plutarch ταντιτανος σεφυα. R. Solomon will have it that Hebron was built by Cham, one of the sons of Noah, and not by the Achaicus, whose name is Mizrain; from whom the Egyptians descended. But of this there is no certainty; and the Gemara upon Sota (cap. 7), saith, It is not likely that a man would build a house for his younger son, before he had built one for his elder; for Canaan was the youngest of all the sons of Cham (Gen. x. 6). Yet those doctors are willing to suppose that Cham built both these cities; and therefore interpret the word בנו וח was, which is translated built, as if it signified fruitful (according to Gen. xvi. 2), and make the sense to be, that "Hebron was seven times more fruitful than Zoan:" which is very foolish; as, upon other accounts, so on this, that Hebron was a stony place, and therefore not fertile.

Ver. 23. Came unto the brook of Eschol.] A place which lay in a valley at the foot of the mountain (Deut. i. 24).

Cut down—a branch with one cluster of grapes.] This was done, no doubt, in some private place, upon the southern borders of Canaan; just as they were returning to the camp of Israel again. For it would have been in the country too great an alarm, if they had marched in the highway with this bunch upon their shoulders.

They bare it between two.] A great many authors mention vine and grapes of an extraordinary bigness in those eastern and southern countries. I need only refer to Strabo, who says, the vines in Magarina, and other places, were so big, that two men could scarce compass them with their arms, and that they produced δεσμων δεσμων, a bunch of grapes of two cubits (lib. ii. Geograph. p. 73, and lib. xi. p. 516). Which is in part justified by Olearius, in his late travels into Persia, book iii., where he saith, not far from Astraeus, he saw vines, whose trunks were so thick, that a man could do no more than grasp them about with both his arms. And Forsterus, in his Dictionarium Hebraeum, p. 862, saith, there was a preacher at Nuremberg called Achaicus, who lived as a monk eight years in the holy land (as they call it), who told him upon his sick-bed, that in his time there were clusters of grapes at Hebron of such bigness, that one single kernel was sufficient to quench his thirst a whole day, when he was sick there of a tumpansy. J. Conradus Dieterius hath collected a great deal more to this purpose out of Leo Africanus and Nic. Radizivillus, and other authors, in his Antiq. Biblica, p. 219. And since him the most learned Huetius, in his Questions Alnetane, lib. ii. cap. 12, p. 24, where, among other things, he observes that Crete, Chios, and other islands in the Archipelago, afford bunches of grapes of ten pound weight, sometimes of thirty-six, yea, of forty. And he mentions grapes of a prodigious bigness in the island of Madeira.

Upon a staff.] See ch. iv. 10.

They brought of the pomegranates, and of the figs.] Which grew in the parts nearest to the place where the Israelites were encamped.

Ver. 24. The place was called the brook Eschol.] That is, when the Israelites got possession of the land, they called this brook (or valley) by the name of Eschol, in memory of this bunch of grapes, for so Eschol signifies.

Ver. 25. They returned from searching.] Came back to the camp of Israel.

After forty days.] This shows that they did not take a cursory view of the country, but took time enough to make their observations. And the ripe fruit which they brought with them, after they had been forty days from the camp, demonstrates that their return was in the latter end of the sixth month, very near to the seventh; that is, in the end of the year, according to the old style of that nation. For on the fiftieth day of the seventh month God ordered the feast of the tabernacles to be celebrated; a little before which they gathered both their harvest and their vintage (Exod. xxiii. 16, Lev. xxiii. 39, Ruth. i. 32).

Ver. 26. They went and came to Moses, &c.] They went up the mountain from Eschol, and came down on the other side of it to Moses and Aaron, and all the congregation (Deut. i. 24, 25).

Unto the wilderness of Paran, to Kadesh.] Unto the place from whence they were sent; which was Kadesh-barnath, which was Hebron 25:13, which is here in short called Kadesh; but is quite different from that Kadesh we read of afterward (ch. xxxi. 1). For that was in the wilderness of Sin; and they did not come to it till the fortieth year after they came out of
27 And they told him, and said, We came unto the land whither thou sentest us; and surely it floweth with milk and honey; and this is the fruit of it.

28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.

Egypt (ch. xxxiii. 37, 38), whereas they were at this Kadesh in the second year; before they were doomed to wander forty years in the wilderness.

Brought back word unto them. Gave a public account before Moses and Aaron of what they had discovered.

Showed them the fruit. And at the same time presented to them the cluster of grapes, the pomegranates, and figs of the cluster, which they had brought with them.

Ver. 27. They told him. They address their relation to Moses, because he sent them (ver. 2).

We came unto the land whither thou sentest us. I suppose they chose some of their number to speak in the name of the rest: and, first, they give an account of the land, as he required (ver. 19, 20). Their report of the condition of the land was as honest as could be desired; for they testify it to be such as God promised to bestow upon them (Exod. xxxiii. 3).

This is the fruit of it. They prove what they say by a sample of the product of it: which was so large, that some of the Jews fancy there were eight men employed to carry this one cluster, as they say in the Gemara Sota, cap. 7. Of which the spies make this wicked use, as from thence to tell their brethren, "You see this goodly fruit, how vast it is: but believe us, the inhabitants of the country exceed us, and all other men, in stature, as much as this fruit exceeds all other of the same kind throughout the world." So Wagenseil explains the sense of their discourse in that place, sect. 4.

Ver. 28. The people be strong. This is an account of the other part of the inquiry Moses commanded them to make concerning the inhabitants and their cities (ver. 18).

We saw the children of Anak there. See ver. 29. All this was done to prove that the sons of Anak were as to represent the conquest of the country exceeding difficult, if not impossible. So they explain their meaning in downright words (ver. 31), and so the people understood them, Deut. i. 28, where these frightful people are called "the sons of the Anakims:" for they saw not only those three mentioned before (ver. 29), but others also that were descended from them; who, as I there noted, were gigantic persons. So the LXX. translate these words υπήρχοντας, and so the Chaldee; and so the Jews use the word Anakim, to signify giants; particularly Benjami Tudelenis, p. 3, of his Itinerary; where L'Empereur thinks it probable they were called Anakinis, a torque quod colla superbus eingenbat, "from a collar or chain which they proudly wore about their necks:" for the word Anak properly signifies collum torquere eingenbat (p. 136), "to overawe a chain about the neck." But it is evident they had their name from their progenitor, Anak, the son of Arba: whence he was so called we do not know.

Ver. 29. The Anakites dwell in the land of the south. This do not represent the Anakites as inhabitants of the land of Canaan: but they observe that they lay on the south border of it: where, if they went about to enter, in all probability, that nation (which were their early enemies when they came out of Egypt) would help to oppose them in their attempt as much as the people of Canaan. For that is their intention, in the following report, to show what a stout people they must encounter, which way soever they endeavoured to enter into Canaan.

The Hittites, and the Jebusites, and the Amorites. An account of all these see Gen. xv. 20, 21.

Dwell in the mountains. Which were in the entrance of the land of Canaan, on the south-east part of it. Particularly the Amorites, it is evident, were planted there, upon the mountains of the borders of Canaan (Deut. i. 27, 44). And many of them had made an expedition into the country beyond Jordan, where they had possessed themselves of Bashan and Heshbon, and all the land between the rivers Jabbok and Arnon. For they were a very warlike people, and, with a view of greatly increasing their own fame, those of them which were natives of Mount Sion, which made them the searchers of their land afraid of them; and bid their brethren consider whether they thought they should be able to dispute their passage with them: which they plainly suggest, in their opinion, they could not. For the Jebusites were another mighty people, whom, after the conquest of Canaan, they could not of a long time dispossess of Mount Sion. I need not say how terrible the Hittites were; for it is probable from thence came the word kithas, which signifies a fright and sudden consternation, as Bochartus hath observed in his Phælog. lib. iv. cap. 36.

The Canaanites. Those who were particularly called by this name; see Gen. xv. 20.

Dwell by the sea. It is certain that the Canaanites dwelt by the ocean called the Midland Sea, for they seem to have had their names from merchandising, for which that situation was most proper; and for that reason others of them were seated near Jordan. This, I think, is plain from Deut. i. 7. And, besides, the word sea alone commonly signifies that great ocean. Whereby it is further probable that the report which follows, upon the river Jordan, it is possible that by sea may be meant, in this place, the Dead Sea, or the Lake of Genesareth, or both of them; because they were near Jordan, which ran into them.

By the coast of Jordan. Where the Canaanites were also seated, as is evident from Deut. xi. 30. For there were both western and eastern Canaanites, as appears from Josh. xi. 3, and they are frequently joined with the Perizites (particularly Judg. i. 4), who were a fierce sort of rough people, that dwelt in the woody part of the mountains. So that the intention of the men who made this report was, to represent to the people, that whether they invaded the land by the southern parts or the eastern, they would find both strongly guarded by mighty people, much superior to them in force: which account, the following verse shows, put the people into a tumult.

Ver. 30. Caleb stilled the people. It is plain by this, that the people understood, by their way of speaking, countenances, and gestures, that the meaning of these men who made this report (which was not false in itself) was that though the country indeed was very rich and desirable, yet it was impossible for them to drive the inhabitants out of it: which put them into a mutinous disposition, as Caleb perceived by their looks and their muttering; and therefore stepped forth, before it broke out, to quiet their spirits with
31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

his account of the country and inhabitants, in which Joshua, no question, joined with him. It is not indeed here mentioned, because Caleb, perhaps, stood next to those who began to make a commotion, and therefore spake first: but he was seconded by Joshua, we may be sure; because we find him mentioned in the next chapter, and, in the first place, together with Caleb, as endeavouring to oppose the motion of the rest.

Before Moses,] The Hebrew phrase el mosheb may signify that he stilled them, as they were coming to work; but Moses in a sedulous manner, or quieted them so far as to make them hearken to Moses; or, as we render it, in his presence, when they were ready to fly in his face. One of the doctors in the Gemara before mentioned (cap. 9), saith, that Joshua being about to speak, they bitterly reproached him, and would not suffer him to proceed; and therefore Caleb thought he could not give them a manner of quieting them, and to call Moses this son of Juram, which looked like contempt of him; whereby he stilled them, and disposed them to listen to him. And then he said, "Is not he the person that brought us out of Egypt; that divided the Red Sea for us to pass through it; that gave us manna from heaven! What if he should bid you make ladders and climb up into the sky, should we not obey him?"

Let us go up at once,] Or, go up immediately, without a stop.

Possess it.] He speaks as if it were already their own (as indeed it was, by God's gift), and they needed only enter and take possession of it.

We were able to overcome it.] There will be no such difficulty, as these men represent, in the conquest of it.

Ver. 31. But the men that went up with him] The rest of the company that went to search the land; who, if they had not persisted in their unbelief, the people, perhaps, might have been perfectly appeased by Caleb and Joshua.

Now they open their minds more plainly, in their reply to Caleb, whom they oppose directly; and declare their opinion downright, that they were not an equal match for their enemies.

To go up against the people.] To beat them out of the mountains which they inhabited.

For they are stronger than we.] These men had no confidence in the grace and power of God, on which Caleb and Joshua relied; but measured all things by human strength.

Ver. 32. They brought up an evil report.] In the heat of their opposition, they now disparage the country which they had before praised (ver. 27), and also stretch their report of the inhabitants beyond the truth, and, as they say, the men of the country everywhere, as they passed along, carrying their neighbours to their graves (as the Hebrews tell the tale), this, which they should have ascribed to the providence of God, who sent this mortality, that they might have fewer enemies to oppose them, and that these spies might pass more freely, and less observed, they most wickedly ascribe to the badness of the air: which being very unhealthful to the natives, might well be thought would be much more so to strangers. Thus bad minds (as the aforesaid Gemara glosses well enough upon this story) turn which God intends for their benefit into their hurt. And if we had any better authority for this story, the word "achal" (which we translate "eat up") would well enough agree with it. For, as Maimonides observes, in the first part of his More Nevuch. (cap. 39), it is used in the Holy Scripture respecting any thing of consumption, destruction, or desolation: as here in this book, ch. xi. 1; Lev. xxvi. 38; 3 Sam. ii. 26, &c.

The people—were men of a great stature.] The Hebrew phrase is, "men of measures," אָדָמֹ֥שׁים אֶחָ֖ד בַּיָּמָֽו, as the LXX. translate it, "men of larger size than the rest of mankind." Which we have no reason to oppose to the many blander things words, and to call Moses this son of Juram, which looked like contempt of him; whereby he stilled them, and disposed them to listen to him. And then he said, "Is not he the person that brought us out of Egypt; that divided the Red Sea for us to pass through it; that gave us manna from heaven! What if he should bid you make ladders and climb up into the sky, should we not obey him?"

Ver. 33. There we saw the giants.] Men of greater bulk and strength than the biggest of those very great men (see Gen. vi. 4) which they spoke of in the foregoing words.

Sons of Anak.] They had mentioned this once before (ver. 29), and now repeat it again; because they were struck with such a terror at the sight of them, that they were always at their tongue's end. Just as Homer mentions, Τὼν άνάκτος ὢνοι καὶ Εξορνα, as Bochart makes the comparison (lib. i. Cannan, cap. 1).

Which came of the giants.] Who were descended from a gigantic race of men; particularly from Arba, who was their grandfather, as Joshua tells us, ch. xiv. 15, xv. 13, 14, &c., where he shows how Caleb drove these Anakims out of their cities, and made them fly to the Philistines; where there were some remaniders of them till the days of David. And of them, perhaps, fled into Greece; for there was a race of men among the Greeks called "Anthes;" who, Vossius thinks it probable, might descend from these children of Caleb (lib. i. De Orig. et Progressu Idolol. cap. 13).

We were—as grasshoppers.] Their fear magnified them above measure: though, no doubt, they were men of such an extraordinary height, that they might look upon themselves to be as small and contemptible as grasshoppers are compared with us. And such very tall men there are still in some parts of the world as Job Ludolphus observes, in his Commentary upon his Histor. Ethiopica, lib. i. cap. 2, n. 22.

So we were in their sight.] One of the Jewish doctors makes bold to call these men liars: for, though their fear might make them appear as grasshoppers, yet how could they tell, saith he, that they were so in the sight of the children of Anak? Here the Gemarists (in the
And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

place I mentioned above, cap. 10) endeavour to help them out, by continuing the tale of the great mortality which was then in those countries. Where a funeral-feast (as the manner was) being one day made under certain of their trees, which are very shady, the spies got up to the top of them, to hide themselves among the thick boughs; but the people below happening to look up, the spies heard them say, There are men got up into the trees, who look like grasshoppers. But there needs no such inventions, to defend them, when an hyperbole will do it; their plain meaning being this, that the Anakims looked down upon them with the utmost contempt.

By all which it appears that they had not only a sight of the Anakims, but the Anakims also saw them, and looked upon them, it is likely, as they did upon other travellers; who were wont to come thither, either for their pleasure, or to traffic in their country; or in their way to other places; whom it was not their custom to examine strictly, whence they came, and what their business was; but let pass to and fro among them freely.

CHAPTER XIV.

1 The people murmured at the news. 6 Joshua and Caleb labour to still them. 11 God threateneth them. 13 Moses persuadeth God, and obtaineth pardon. 36 The murmurers are deprivèd of entering into the land. 36 The men who raised the evil report die by a plague. 40 The people that would invade the land against the will of God are smitten.

And all the congregation lifted up their voice, and cried; and the people wept that night.

And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

And wherewith hast the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

And they said one to another, Let us make a captain, and let us return into Egypt.

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

as Nehemiah saith they did, ch. ix. 17. For how could they get thither without food? which they could not expect God would send them from heaven, when they had forsaken him. Or how could they hope to find their way, when his cloud, which directed them, was withdrawn from them? Or hope to deal with those that might oppose their passage, if they hit upon the right way? And after all, if they came into Egypt, what entertainment could they look for there, amongst a people whose kings, and princes, and firstborn, had latelylished on their account? Nothing can be said in answer to these things, but that outrageous discontent will not suffer men to consider any thing but that which grieves them; and that foul ingratitude and forgetfulness of God's benefits, throws them into such contents.

Ver. 5. Moses and Aaron fell on their faces] To deprecate God's displeasure; which lately arose against them, upon a less occasion than this (ch. xi. 33), and they might justly fear would now destroy them all, for their incurable infidelity; as Josephus explains it.

Before all the assembly] Some fancy, that their falling down before them, was to beseech them to desist from their murmuring; and to trust in God, who would go before them, and fight for them; as he saith he told them, Deut. i. 29, 30. But falling on their faces being the posture of the most humble suppliants to God, and not to men (as all understand it in other places, particularly ch. xvi. 4, xx. 8); their falling down before the assembly signifies no more, but that in their presence Moses and Aaron humbled themselves deeply before the Divine Majesty; and prayed to him with the greatest earnestness to forgive them, and to bestow a better mind upon them. Which they did in their presence, to awaken them to consider the danger they were in by their heinous sin; that they themselves might cry to him for mercy. For the usual posture of prayer in that sa-
CHAPTER XIV.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

8 If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not.

10 But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13 ¶ And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest

Ver. 10. But all the congregation] The Hebrew words col ha edah, as I observed, ver. 1, signifies "all the great men; the rulers of the rest."

Bade stone them over the most holy place; which the cloud constantly covered, over the mercy-seat, where the Divine Glory dwelt (see ch. ix. 15).

Before all the children of Israel.] Both to fright them, as I said, from their purpose of stoning Joshua and Caleb; and to show his anger and displeasure at their rebellion, which, it is likely, appeared by the flashes that went from it. Ordered this to approach near unto it, Exod. xxiv. 17 (from whence, Moses said, the Lord thy God is a consuming fire, Deut. iv. 24), and thus it appeared afterward (Numb. xvi. 19, 42).

Ver. 11. The Lord said unto Moses.] In answer, I suppose, unto his prayer (ver. 5).

How long will this people provoke me?] Shall I always bear with their most unfruitful behaviour; which will provoke the greatest patience unto anger? How long will it be ere they believe me.] Most thou not see that their unbelief is incurable?

For all the things which I have brought] Since they continue in it, notwithstanding all the wonders I have done, to convince them of my power and faithfulness.

Ver. 12. I will smite them.] Send a pestilential disease among them to sweep them away at once, as the fifteenth verse interprets it (see Exod. xxxii. 10).

Disturb them.] And so deprive them of the use of the country which I promised to their fathers for an inheritance (Gen. xv. 7). This was not an irrecoverable decree, but a threatening which God changed into another severe punishment.

Will make of thee a greater nation] Fulfil my promise to Abraham, by making thee a father of a more numerous people, and more powerful than they whom I reject.

Ver. 13.] It is an abrupt kind of speech, proceed-
up this people in thy might from among them;)

14 And they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 ¶ Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

from the great disturbance which this threatening made in his mind; being as much as if he had said, If thou thus destroy them, the Egyptians, when they hear of it, will triumph; and thou wilt lose all the honour thou hast got, by the wonderful deliverance thou didst work for thy people from their bondage.

Ver. 14. They will tell it] Or rather, they will say to the inhabitants of this land, ï¿½the Canaanites, with their gods and their manner of life. For they have heard, &c.] The word for ï¿½is not in the Hebrew: and the sense will be more plain if we omit it, and translate the whole thus: ï¿½They will say to the inhabitants of this land, they have heard that thou Lord art among this people;ï¿½ that is, that there was a glorious token of thy presence among them.

That thou Lord art seen face to face.] And spaketh to us from Mount Sinai out of that glorious cloud, which there appeared unto all the people (Exod. xix. 8, xx. 1, xxiv. 16, 17; Deut. iv. 12).

Thy cloud standeth over them.] Num. x. 34.

That thou goest before them.] Exod. xii. 21.

Ver. 15. If thou shalt kill all this people.] Or rather, ï¿½but thou wilt destroy this people,ï¿½ as one man.

As one man.] On a sudden, with one stroke; as if they had all but one life.

Then the nations—will speak, saying.] Of which the nations that have heard the forenamed report of thy majesty will make this construction.

Ver. 16. Because the Lord was not able to bring this people into the land.] Because he whom he exalted was not able to bring his people into the land; which at last failed him, so that he could not complete what he had undertaken.

Which he sware.] Gen. xv. 17, 18, xxiv. 7.

Therefore he hath slain them in the wilderness.] Killed them all, before they came to the land he had solemnly promised to them; for that was an easier way than to make good his word.

The sum of this argument is, that it would be a great disparagement to the Divine Majesty if he now destroyed this nation; because his enemies would conclude, he had deluded them with false promises, which he wanted power to effect.

Ver. 17. Now,—let the power of my Lord be great.] That is, let it appear to be unlimited by bringing them into the land which he sware to give to them (ver. 16), or by pardoning their sin, which had provoked his high displeasure against them (ver. 11). For by power may be meant either that which is properly called by that name, viz., his omnipotence, which can conquer all opposition: or his mercy and clemency, in overcoming his anger, and bearing with an ungrateful people: which agrees very well with what follows; but both tend to the same meaning, that he would not destroy them, but bestow the land of Canaan upon them according to his intention.

And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

20 And the Lord said, I have pardoned according to thy word:

21 But as truly as I live, all the earth shall be filled with the glory of the Lord.
22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice:

23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

thus, "As true as I live, and that all the earth shall be (or hath been) filled with the glory of the Lord." For so the Egyptians themselves confessed (ver. 14), that the fame of it was come to them; and afterward he did many more wonderful things when he brought them into Canaan: unto which (if these words be taken in the future tense) he hath respect, when he saith, "as true as that he would in a most glorious manner subdue the Canaanites, not one of these murmuring Israelites should come into that good land."

Ver. 29. Because all those men. The sense would have been clear if we had left out the word because, as we might have done, the Hebrew particle ki being sometimes only an expulsive, or if we had translated it that, as it signifies in Gen. xxii. 17, and many other places. For the meaning plainly is, though the words be something intireate, that all the men of whom he is speaking should perish, and not one of them come into the good land.

Which have seen my glory.] Which appeared to them in the cloud upon Mount Sinai, and resided in the tabernacle.

Miracles which I did in Egypt.] Mentioned in the fourth, seventh, eighth, and following chapters of the book of Exodus.

In ten words.] Where he divided the Red Sea for them to pass through on dry land, and gave them manna constantly from heaven, with water out of a rock, which followed them whithersoever they went, &c.

Tempted me now these ten times.] That is, very oft, as this phrase ten times signifies (Gen. xxxi. 7, 41; Neh. iv. 12; Josh. xix. 3). But some of the Hebrews will not be satisfied with this explication, but endeavour to find out precisely just ten provocations of which they were guilty: though, to do this, they are forced to begin with one which fell out before they came to the Red Sea (Exod. xiv. 11, 12), and all the other nine they find in the wilderness (see Pirke Avoth, cap. 5, and Paulus Fagius’s Scholia upon it; with Genebrard upon Ps. lxxxviii. 46). Mr. Mede hath observed, that "to tempt God, in Scripture language, is to provoke him by some presumptuous fact to anger;" as it were, to try whether he will punish or not; or, in fewer words, to dare God (book i. Discourse 36, p. 153). And the following words in the next verse justify this notion in this Case.

Have not hearkened to my voice.] This seems particularly to refer to their disobedience, when he bade them "go up, and possess the land of Canaan;" notwithstanding, they would not go up, but rebelled against the commandment of the Lord their God (Deut. i. 21, 26, &c.).

Neither shall any of them that provoked me see it.] This is but an explication of the foregoing words, and might have been better translated, "even all that provoked me, (by their discontent and murmuring, &c., ver. 1—3), they shall not see it." This heavy doom was passed upon them on the ninth day of the month Ab (which answers to our July), as Moses Kotzensis reports the opinion of their doctors: on which day, they say, the two tribes and half tribes of the people were levelled with the ground; and Bitter, likewise, a great city, was taken on the same day, in which were many thousand Jews; who, with their king (as they called him) Ben Cosiba, and his whole army, were cut in pieces. And to make this day still more dismal, Turnus Rutilus, one of the Roman captains, ploughed up the ground on which the temple and buildings about it stood upon this very day (see Wagensen in Gemara Sote, cap. 7, sect. 10, annot. 6).

Ver. 24. But my servant Caleb. He alone is here particularly mentioned, because this is the first proof we read of his sincerity and resolution. But Joshua is as much concerned in this character and promise, whose faith and courage were tried, as soon as they came out of Egypt, by fighting with the Amalekites. And therefore there was no need to speak here of his integrity: though afterward it is expressly remembered, in the very same words used in this place concerning Caleb (ch. xxxii. 12). And here below in this chapter (ver. 30), he is assured of coming into the land of Canaan, and is well worthy to be joined in opposing the mutinous multitude (ver. 6), where he is named first in that heroic action.

Because he had another spirit.] Was otherwise affected (as we now speak), trusting in the power and promise of God, and not at all afraid of the strength of their enemies.

His seed shall possess it.] Or, as some translate it, "shall expel it;" i. e. drive out the inhabitants of that place, and the parts adjacent, as we read he and his brother did (Josh. xv. 13—15, &c.).

Ver. 25. Now the Amalekites dwelt in the valley.] These words being read without a parenthesis, in conjunction with those that follow, are very plain, being thus translated; "both the Amalekites and the Canaanites dwell in the valley:" that is, at present lie in wait for you at the bottom of the other side of the mountain. For they were not far from one another (ch. xiii. 29), and the Hebrews use the word jashok for any abode in any place, though it be not a settlement, but for a short time (see ver. 45).

To morrow turn you.] Therefore, do not go forward, as I formerly commanded you, lest you fall into their ambuscades; but face about, and return from whence you came, &c. This he bade them do to morrow, i. e. hereafter; at their next removal; for they did remain some days in Kadesh before they
26 ¶ And the Lord spake unto Moses and unto Aaron, saying,

27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,
turned about (Deut. i. ult.). And so the word to-morrow is used in Exod. xiiii, 14, for the time to come.

Get you into the wilderness] Into that wilderness which led to the Red Sea, and so to Egypt, whither they desired to return (ver. 3, 4). This command was so grievous to them, that it set them, as I take it, into a new fit of murmuring: which is the occasion of what follows in the next verses, 26, 27.

Ver. 26.] He now spakes unto Aaron, what he only spake to Moses before (ver. 11).

Ver. 27. How long shall I bear with this evil congregation] It is a short imperfect sort of speech in the Hebrew, such as men use when they are very angry: "how long to this evil congregation," i. e. shall I show mercy: which is the same with bear with them, as we translate it; to supply the sense.

Which murmured] Whom nothing will please, unless they have their own will in every thing.

I have heard the murmurings] This seems to signify that there was a new discontent; which, in all likelihood, arose, because God would not conduct them forward to Canaan: but bade them go back from whence they came: which order he tells them, in the following words, he would never revoke.

Ver. 28. As truly as I live, saith the Lord] This oath made what he had resolved unalterable.

As ye have spoken in mine ears,] See ch. v. 2.

So will I do to you:] Give you your own wishes, to die in the wilderness; which was exactly fulfilled (ch. xxvi. 65).

Ye carcases shall fall in this wilderness] He repeats his own desire.

All that were numbered] Which number was taken about half a year ago; as we read in the first chapter of this book (ver. 3, 18, &c.).

From twenty years old and upward,] Which amounted in all to six hundred and three thousand five hundred and fifty (ver. 48), besides the Levites, who were not numbered at this time, as we read in the next verse, 47. And when they were numbered, their number was not taken from twenty years old; but from a month old and upward (ch. iii. 15). And therefore, the Levites are not comprehended in the heavy sentence here denounced, no more than the children under twenty years old, or the wives of the men of war, who, with but only the men of war, who were above twenty years old. And accordingly we find Eleazar, who is mentioned at the numbering of the Levites (ch. iii. 32), alive at the dividing of the land of Canaan (Josh. xiv. 1).

Ver. 30. Ye shall not come into the land.] He would not have them retain the least hope of having this sentence reversed, but established by God's oath.

Concerning which I swear] Not to make these particular men, but the seed of Abraham inhabit it; as Grotius rightly observes (lib. ii. De Jure Belli et Pacis, cap. 13, sect. 3). The land was promised by oath, not persons, sed populo, "not to persons, but to the

30 Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despaired.

32 But as for you, your carcases, they shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye people;" viz. to the posterity of those unto whom God swore to give it (ver. 25). Now such a promise, as he observes, may be performed at any time, because it is not tied to certain persons.

Save Caleb—and Joshua] They are excepted, because they had distinguished themselves from the rest, by their eminent faith and courage, in the midst of a perverse generation.

Ver. 31. Your little ones,] All under twenty years old.

Which ye said should be a prey.] He upbraids them with their discontented and distrustful language (ver. 3).

They shall know the land] That is, enjoy it.

Which ye have despaired] See ch. xiii. 33.

Ver. 32. They repents it again, to make them sensible of the certainty of it; and, in their own words (ver. 2), to humble and put them to confusion.

Ver. 33. Shall wander] So the Chaldee interpret what in the Hebrew is shall feed, or graze, as sheep do in the deserts. Or rather, after the manner of the Arabian shepherds, who could not stay long in one place, but were forced to remove their tents to another, that they might find pasture for their flocks. So R. Solomon interprets it.

Forty years,] Reckoning from their first coming out of Egypt; from whence they were brought into the wilderness a year and a half ago; and now are commanded to make up their time of wandering in it full forty years.

And bear your whoredoms] That is, the punishment of their whoredoms; as idolatry is peculiarly called (ch. xv. 39, Exod. xxxiv. 15, Jer. iii. 14), of which they had been guilty presently after they came out of Egypt, when they made the golden calf and worshipped it; and continued other idolatrous practices (Lev. xvii. 3, 7), which God punishes now that he visits their present rebellion. For it was not that alone to which he threatens this punishment, but he reckons with them for all the rest of their iniquities (Deut. ix. 18, 24), especially for the greatest of them all, which he declared he would not forget to punish upon any new occasion (see Exod. xxxii. 34), which they now gave him. It must be acknowledged, also, that other passages are called by this name of whoredoms in Scripture, as well as idolatry (Ps. lxxiii. 26), See Mr. Selden, lib. iii. Uxor. Hebr. cap. 23, p. 499.

Until your carcases be wasted] This is the third time he reflects upon their foolish wish (ver. 29, 32).

Ver. 34. After the number] See ch. xiii. 25.

Even forty years,] Reckoning the time past, since they came into the wilderness, which was a year and a half: so that the meaning is, they should wander forty years in the wilderness before they got out of it. Which is not to be understood so precisely as to want nothing at all of it: for they came out of Egypt on the fifteenth day of the first month, on the morrow after the passover (ch. xxxiii. 9), and they came into
searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

35 I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, died by the plague before the Lord.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

**Chapter XIV.**

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper.

42 Go not up, for the Lord is not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you.

Ver. 35. But Joshua—and Caleb] Here Joshua is mentioned with Caleb, and placed first (as in the sixth verse), as Caleb was in ver. 30. Which shows there was no difference made between them.

Lived still.] This is set down to show God's faithfulness in his promise to them: who, I suppose, were now in the company of the rest of the searchers of the land, before the Lord, and had no hurt, when all the other ten fell down dead on a sudden; which made their preservation the more remarkable.

Ver. 39. Moses told these sayings.] Acquainted them with the doom which God had passed upon them.

The people mourned greatly.] Were extremely affected at the news: but did not beseech him to pray for them (as at other times, ch. xii. 2), because he had told them the doom was irreversible.

Ver. 40. And they rose up] Or, "but they rose up,"

In the morning.] The next morning after they were told what God had decreed against them.

Get them up into the top of the mountain.] They resolved they would go up; or they prepared themselves for it: for they did not yet actually go up; as appears by the following words.

Lo, we be here.] We are ready to do as Joshua and Caleb exhorted us, ch. xiii. 40, xiv. 9. They seem now to be forward, as before they were backward to go to possess the land: which their rising early signified.

Will go up unto the place which the Lord hath promised.] They pretend now to depend upon his promise, and to trust he will make it good.

For we have sinned.] Are sensible of our sin, and repent of it. Or, though we have sinned, yet we hope he will make good his promise.

Ver. 41. Wherefore now do ye transgress?] Why do you still continue in your disobedience to God; the commands you to return, and not to go forward (ver. 25).

But it shall not prosper.] You shall not succeed in your enterprise; which these words show they stood ready to take in hand.

Ver. 42. Go not up.] Though they sought the renewal of God's promise with tears (ver. 39), and now were ready to testify their repentance with the hazard of their lives, he would not recall the sentence passed upon them.

The Lord is not among you.] The cloud did not stir to conduct them; by which they might have understood that their attempt was presumptuous.

That ye be not smitten before your enemies.] Who, without God's help, would be too strong for them.

Ver. 43. For the Amalekites and the Canaanites are
44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

Ver. 45. Then the Amalekites came down, and the Canaanites] With whom the Amorites also joined (see Deut. i. 44),

Which dwelt in that hill.] Who had posted themselves there, and possessed themselves of the top of the mountain (ver. 43, and see ver. 25).

Sinode them.] Having a great advantage of them that were climbing up the hill; from whence they came pouring down upon the mountain.

Discomfited them.] It is not said how great a slaughter they made of them; but it is likely it was not small, because they chased them a good way. Thus began God's threatening to be immediately fulfilled (that their carcasses should fall in that wilderness, ver. 20), by their own wilfulness.

Even unto Hormah.] A place in the confines of Canaan, near the Dead Sea: so called from the destruction that was here made of the Israelites, and afterward of the Canaanites (ch. xxi. 3; Judg. i. 17). And upon the occasion of this calamity which befel the Israelites, and the great mortality which followed, while they stayed in the wilderness, Moses is thought to have penned the ninetieth Psalm, in which he signifies the life of man was now shortened, and reduced to seventy or eighty years; that is, made but half as long as their forefathers.

CHAPTER XV.

1 The law of the meat offering and the drink offering.

2 The law of the first of the dough for an heave offering. 39 He that violated the sabbath is stoned. 40 The law of fringes.

1 And the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the Lord, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the Lord, of the herd, or of the flock:

comprehends all the sacrifices which were burnt upon the altar, either in the whole or in part.

Burnt offering] This was the principal, and most ancient sacrifice of all other; which was wholly burnt upon the altar, every morning and every evening. (Exod. xxix. 40) of which he treats in the first of Leviticus.

A sacrifice] This undoubtedly signifies peace-offerings, as appears from ver. 8, and from the words here following; and likewise from the use of the word sacrifice in other places (Lev. xvi. 13; Lev. xvii. 5, 6), and from this consideration also, that sin-offerings had no meat-offerings attending on them, but only in the case of a leper (Lev. xiv. 10).

In performing a vow.] These words explain what he means by a sacrifice, viz. peace-offerings; which were offered in performance of some vow, or freely of their own accord (Lev. vii. 16, xxii. 21); or by God's command upon their solemn feasts; as it here follows.

In your solemn feasts.] Mentioned Lev. xxiii. (see there, ver. 37, and Num. xxix. 39).

To make a sweet savour] Lev. i. 9.

Of the herd, or of the flock.] Under the word flock is comprehended both kids and lambs; for the Hebrew words tsen and zeb signify both; as many have observed, particularly Bochart in his Hierozoicon (par. i. lib. ii. cap. 42).
CHAPTER XV.

4 Then shall he that offereth his offering unto the Lord bring a meat-offering of a tenth deal of flour mingled with the fourth part of an hin of oil.

5 And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil.

7 And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the Lord.

8 And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the Lord:

9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the Lord.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do

And as for wine, Brentius, in his paraphrase to Lovicetus, takes notice of that phrase in him, no less obvious,

which they not only poured upon the sacrifice, as it stood at the altar ready to be offered, but upon its flesh, when it was burning there: as we find in Virgil, Georg. iv.

—ter liquido ardentem perfidit Nectanebam mamman.

And in many other places (see Dilhers, in his Dissert. Specialis de Caecezia Gentilium, cap. 10).

Ver. 5. Fourth part of an hin of wine[.] See Exod. xxix. 40. With the burnt offering or sacrifice, Whether it were a whole burnt-offering, or a peace-offering (ver. 3), this wine was wholly poured upon the altar; and the priest had none of it.

For one lamb:] It was the same for one kid. If there were more than one, the drink-offering, as well as the meat-offering, was increased: a particularly upon the Sabbath (ch. xxviii. 9). And the true reason why meat-offerings and drink-offerings are required to attend upon the burnt-offerings and peace-offerings, was, because these sacrifices were a feast, and are called the bread or food of God (ch. xxviii. 2). And therefore, as bread and wine, as well as flesh, are our refreshment, so God required them at his table. And salt, though not here named, was also added (because it was to be omitted in no sacrifice, Lev. ii. 13), as also frankincense; because it is said both ver. 7 and ver. 10, this drink-offering was for a sweet savour unto the Lord; which seems to allude to the fragrance of frankincense.

This was a thing so well known, that the heathen imitated this practice, in all their sacrifices, which were ever accompanied with a meat-offering: insomuch that Pliny saith, without this mola salta, no sacrifice was thought to be good: “nullum sacrificium ratum fieri existimavit” (lib. xxx. cap. 5). And long before him we meet with it in Homer, in those known words of his,
these things after this manner, in offering an offering made by fire, of a sweet savour unto the Lord.

14 And if a stranger sojourn with you, or whatsoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the Lord; as ye do, so he shall do.

15 One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the Lord.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

Ver. 14. If a stranger sojourn with you.] There were two sorts of strangers, it is vulgarly known, among the Israelites: some that entirely embraced and professed the Jewish religion, into which they were admitted by circumcision, &c.; others that were permitted to live among them, having renounced all idolatry, but did not submit to their whole religion. The Talmudists expound this place of the former sort. One would think this should signify the other sort of strangers; but they make it only an explanation of the former: whether he was a proselyte that sojourned for a time, or were settled among them.

And will offer an offering.] Any of the forementioned offerings, which could be offered, as is here declared, may be offered, that was subject to their law. For though another proselyte, who worshipped the true God, but was not circumcised, might bring a burnt-offering; yet they say it was without a meat-offering and drink-offering; and no peace-offerings were accepted from him.

As ye do, so he shall do.] Offer according to the rules above given; which is farther explained in the following verses.

Ver. 15. One ordinance.] viz. About sacrifices.

Shall be both for you.] i. e. For you Israelites. Also for the stranger.] Here the LXX. translate it, προσκυνητος προσκυνητους αν εψειν, “proselytes that are added, or joined to you!” or are juris vestri particies, as Mr. Selden expounds it (lib. ii. Jure Nat. et Gent. cap. 2. p. 147).

An ordinance for ever, &c.] Never to be repealed as long as your religion lasts.

As ye are, so shall the stranger be.] In matters of religion and Divine worship, though not in all civil things: for no proselyte, they think, could be chosen a member of the Sanhedrin, or great council at Jerusalem. The Jews extend these words to the way and manner of being made proselytes, by circumcision, baptism, and sprinkling of blood; as the Jews were originally, they say, initiated into their religion (Selden, lib. i. De Synod. cap. 3. p. 34).

Ver. 16.] This general rule was made to invite and encourage strangers to become proselytes to the Jewish religion, and to engage the Jews to be kind to them, as much as to their own. Thus, as Philo calls it, an equal privilege with those who were born Jews. Yet this, the Jews say, is to be received with some distinctions; for the laws of Moses, either concerning the duties they owed to God and one to another, or concerning magistracy and marriages; they say, those of the first sort belonged to proselytes, as much as to their own; but those of the second sort they had not an equal privilege; for they were not to have any sort of command, either civil or military; and though they might marry with the Jews, yet not with the priests; and some marriages were permitted to them, which were forbidden to the Israelites (see there, p. 167).

Ver. 17.] These commands were given, in all likelihood, at the same time with the foregoing.

Ver. 18. Speak unto the children of Israel.] See ver. 10.

When ye come into the land whither I bring you.] See there also: only add this, that the Jews acknowledge such kind of offerings, as here follow, and first-fruits were due by the law only from the corn, &c., that grew in the land of Canaan; but, by the decree of their wise men, they were to bring them out of Syria, and out of the land of the Philistines, and the Moabites, and the Ammonites, and the Edomites, and the Ezion-geberites. They, therefore, gave them a privilege, by which they might bring them out of Syria, and so forth. But, as yet, the command is, that they should bring them out of the land of Canaan only.

Ye shall offer up an heave offering.] This is explained in the next verse, of offering a cake out of the first dough, whether it were of wheat, or barley, or rye, or oats, or that which they called cuscinim (which they describe to be a kind of wheat, or barley, different from that which is commonly known by those names); for of these, as of all sorts of grains, it is said, this cake was to be offered; and that out of the gleanings, and the sheaf left in the field, and out of the corners of the field.

Ver. 20. A cake of the first of your dough.] Not upon the altar; but it was given to the priests, on whom God bestowed all their heave-offerings (ch. xviii. 8), yet they are said to be “offered unto the Lord,” because they were heaved, or lifted up to him, as the Creator of heaven and earth; and then given to his ministers, who had it in his right.

As ye do the heave-offering—so shall ye heave it.] That is, as the first-fruits of the harvest were given to the priests, and not offered upon the altar, so should this be given them (Lev. xxvii. 16, 17); and so were the first-fruits of their oil and their wine, &c. (Numb. xviii. 12, 13). All which the Jews call the great terumah, or heave-offering.

Ver. 21.] This being a new law, not given before, he repeats it, that they might be the more observant of it: as we may see they were by this; that it was one of the things which rendered a man circumcised; and it was a great sin to treat the bitter water, if she did not separate this cake from the first dough of the new corn to be presented to God; but either made her husband believe she had done it when she had not, or ate it herself; as Mr. Selden observes, lib. iii. Uxor. Hebr. cap. 17, and therefore at this very day
CHAPTER XV.

And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses,

Even all that the Lord hath commanded you the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations;

Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the Lord, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance:

The Jews are so nice in this point, that they take enough to make a cake, as soon as the meal is mingled with water. The proportion is not mentioned in the law; but their wise men say, it was to be the forty-fourth part of the whole dough (see Buxtorf. Synagog. Jud. cap. 34). The cabalists observing that this verse begins with the letter mem, and ends with men, conclude (after their way), that therefore they were to take the forty-fourth part, because mem is the numeral letter for forty.

Ver. 22.] Which have been now given concerning sacrifices; for to such commandments these words seem to have respect. Maimonides, in his treatise of the worship of the planets (and the Jews generally), saith this concerns idolatry.

That all the Lord hath commanded] That is, all the commandments in the book of Leviticus, about such matters of God's worship and service.

From the day that the Lord commanded Moses] The word Moses is not in the Hebrew, and the sense is plainer without it, as the Vulgar hath translated these words, "from the day he began to command."

Henceforward] Or rather therefromforward, until now; or rather commencing with the Lord's command. So this phrase is used in Lev. xxii. 27, "From the eighth day, and henceforward," creatures were clean to be offered (see Ezek. xxix. 22).

Among your generations] In the Hebrew, "to your generations." And so the LXX. διὰ τὸς υἱόν του άνθρωπον, "to be observed throughout all generations."

That all the Lord hath commanded] That is, all the commandments in the book of Leviticus, concerning sacrifices. It is common, as Moses here speaks concerning sins of omission (as we call them), as in Lev. iv. 13, he doth of sins of commission, or doing that which ought not to be done; as here not doing that which ought to be done; for which different sorts of sacrifices are appointed. But others think that he speaks in both places of the same errors; only in that law (Lev. iv. 14), concerning those committed by the whole congregation, here of such as were committed by some lesser number of them, called the congregation; suppose the seventy elders, or the rulers of thousands and hundreds, &c., who are sometimes called by this name (ch. xxvii. 7, xxxii. 12, Josh. xxiv. 4). But the Jews generally think Moses here speaks of strange worship, which was to be expiated by this sacrifice of a goat for a sin-offering. And therefore an excellent person of our own, after long consideration of the matter, comes to this conclusion: that in Leviticus he requires a young bullock to be slain for a sin-offering, when the whole congregation, though adhering to the true worship, did many thing, which were latterly to do something against some negative precept (as they call it); to practise, that is, what God had forbidden (so those words seem to import, Lev. iv. 13, 11), but this kid of the goats here mentioned for a sin-offering, together with a young bullock for a burnt-offering, was to be sacrificed, when all the people, forgetting the holy rites prescribed by Moses, which often happened under bad kings), fell by a common error into idolatrous worship; which agrees very well with what is said in the two verses beforegoing; where he speaks, as I noted, of not observing these holy rites about sacrifices (see Dr. Outram, lib. i. De Sacrificiis, cap. 14, sect. 2).

That all the congregation shall offer one young bullock] Having neglected these laws ordained by Moses, and worshipped God in a wrong manner, according to the rites of the Gentiles; or rather concerning the breach of the law, by interpreting it erroneously (Rights of the Church in a Christian state, p. 159).

One kid of the goats for a sin offering.] To expiate for what had been done after the manner of the heathen, contrary to the laws of God's worship here delivered by Moses; or otherwise than he directed; from whence it was (which adds much probability to this), that when Hezekiah restored the true worship, and of God, after the temple had been shut up, and the daily sacrifice omitted, and many idolatrous rites there used, by the ignorance of the people, in the days of his father (2 Chron. xxviii. 21, xxix. 3), he caused seven bullocks to be offered for a burnt-offering; and as many goats for a sin-offering; and so Ezra did at the restoration of the Jewish service, when they came out of Babylon (Ezra viii. 35). And it makes no difference, that Moses here requires only one of a sort to be offered, whereas Hezekiah offered seven, and Ezra twelve; for this only proves that one was absolutely necessary, but more than one was acceptable; especially when exceeding great errors had been committed by the people. Ver. 25. The priest shall make an atonement] Without he had committed an error in the worship of God out of ignorance: being misled by the great interpreters of the law; who therefore were to bring this sacrifice in the name of them all. For it is apparent by this, as well as the former verse, that all the congregation were concerned in this sacrifice, as much as in that Lev. iv. 12. And the same appears from the next verse, where he saith, "all the people were in ignorance."

It shall be forgiven them.] Proceeding from an erroneous interpretation of the law, or some other mistake; not from contempt of God and of his laws: for then they were to be utterly cut off (ver. 30, 31).

A sacrifice made by fire unto the Lord.] That is, a burnt-offering: which is not prescribed in Leviticus
26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

27 ¶ And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him.

29 Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.

The word "stranger" is simply used, without the addition of that sojourneth among them (as in the preceding verse), and therefore Mr. Selden well concludes, that even the proselytes of the gate were concerned in this law, and is of a tied and contempt of his deity), though not in the foregoing; and that they were liable to be cut off by the hand of Heaven; but whether to be punished by the judges or not, it doth not appear (lib. ii. De Jure Nat. et Gent. cap. 11).

"The same reproacheth the Lord." "No man sinned thus (saith Maimonides in the place forenamed), but he who had become a stranger, committed such an act as is contrary to the law of God; in which he disserted from it. And the common received exposition of this place is, that it speaks of an idolater; because he opposed the chief and principal foundation of the law. For no man worshipped a star or a planet, but he that believed its eternity: which is the most repugnant of all other things to the law of God; which, in the very first words of it, declares, that all the world had a beginning, and was made by Him whom the Jews worshipped." Thus he. But doing any thing with a high hand doth not signify any one certain kind of sin, as the Jews generally fancy (who think he speaks here only of an idolater or blasphemer: see Selden, lib. i. De Synedr. cap. 6, p. 101), but a certain manner of sinning, with which belief its eternity: which is the most repugnant of all other things to the law of God; which, in the very first words of it, declares, that all the world had a beginning, and was made by Him whom the Jews worshipped." Thus he. But doing any thing with a high hand doth not signify any one certain kind of sin, as the Jews generally fancy (who think he speaks here only of an idolater or blasphemer: see Selden, lib. i. De Synedr. cap. 6, p. 101), but a certain manner of sinning, with which belief its eternity: which is the most repugnant of all other things to the law of God; which, in the very first words of it, declares, that all the world had a beginning, and was made by Him whom the Jews worshipped." Thus he. But doing any thing with a high hand doth not signify any one certain kind of sin, as the Jews generally fancy (who think he speaks here only of an idolater or blasphemer: see Selden, lib. i. De Synedr. cap. 6, p. 101), but a certain manner of sinning, with which belief its eternity: which is the most repugnant of all other things to the law of God; which, in the very first words of it, declares, that all the world had a beginning, and was made by Him whom the Jews worshipped." Thus he. But doing any thing with a high hand doth not signify any one certain kind of sin, as the Jews generally fancy (who think he speaks here only of an idolater or blasphemer: see Selden, lib. i. De Synedr. cap. 6, p. 101), but a certain manner of sinning, with which
31 Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks
dan, contrary to God's law, as was imagined, all the rest of the tribes of Israel gathered together, to go up to war against them, and cut them off, Josh. xxii. 11, 12, &c., 23, 23, where they acknowledged they desecrated the sabbath for worship, as their brethren thought they had done.

Ver. 31. Because he hath despised] This shows the nature of the offence; which was being at naught God's laws, and denying them to be of divine authority.

Hath broken his commandment.] Not only by doing contrary to it, but, in effect, disannulling it; by rejecting its authority, and affirming he is not bound to observe that law, which he confines.

That soul shall utterly be cut off;] They shall have no mercy upon him.

His iniquity shall be upon him.] Not upon those who put him to death; but upon himself.

Ver. 32. While the children of Israel were in the wilderness.] In this part of the wilderness, at Kadesh-barnea, that piece of land (see ver. 1).

They found a man.] The Jews, who would not be thought ignorant of any thing, say this man was one of those that presumed to go up to the mountain, when Moses forbade them (ch. xiv. 44). And some of them say expressely, his name was Zelophehad; about the dividing of whose estate a question afterward was raised, and which was determined by the Chaldee paraphrase, ascribed to Jonathan and others, (see Seld., lib. ii. De Synedr. cap. i. n. 9).

That gathered sticks; Or was binding up sticks, which he had gathered, and plucked up by the roots out of the earth; as some of the Jews understand the Hebrew word (Mr. Selden there observes, from Exod. v. 7).

Upon the sabbath day.] This the Jewish doctors would have to be the very next Sabbath after its first institution in the wilderness; which is to make this history misplaced, and the foregoing also, without any necessity.

Ver. 33. They that found him gathering sticks] Admonished him (as the Jews) for the sake of the unlawfulness of it, and wished him to desist. But he would not hearken unto them; and therefore (as it here follows) "they brought him unto Moses," &c., as one that contumaciously, and with a high hand, had offended God. For they make this an instance of such a presumptuous sin as is mentioned before, ver. 30, 31, which is not improbable. And it appears from hence that it was more frequent in this case than in any other, for the reason forementioned, so heinous a crime, and so severely punished: for by this time a true worshipper of God was distinguished from a profane person and an idolater.

All the congregation shall stone him] This was a punishment inflicted for very enormous crimes (see Lev. xxv. 2, xxiv. 16). And this man was condemned to suffer it because he was the first breaker of this sacred law. And he doing it presumptuously (as is supposed from the connection of this story with ver. 30, 31), in contempt of the law; and not desisting from his impiety, when he was admonished to forbear (as I said, ver. 33), it highly aggravated his guilt; being no less than a reproach of the Lord, and a despising of his word." Whence

Aaron and the elders, it appears by these words, were present (and called here all the congregation), when this offender was brought before him.

Ver. 34. They put him in ward.] By the order of Moses (as we are told, chap. xii. 31, to secure him, till the mind of God was known how he should be punished.

Because it was not declared what should be done to him.] They knew very well that he was to die; for it had been declared (Exod. xxxi. 14, xxxv. 2), but they questioned what kind of death he should suffer, in the Jews informing. For there was a difference between that case of the blasphemer in Leviticus, and this here of the sabbath-breaker: that there they doubted whether he should be punished by them, or by the hand of Heaven; but here, what kind of death they should inflict upon him. Though there are some (as Mr. Selden there observes, n. 8) who imagine, the question here in Moses is the same as of the case of the law was, that they should expect his punishment from God, or be put to death by the court of judgment.

Ver. 35. The Lord said unto Moses; Who went, I suppose, into the sanctuary, to inquire what the pleasure of God was in this matter; as he did in another difficulty (Num. xxv. 10). The man shall surely be put to death.] By this answer, it seems to me, the question was not at first, what death he should die; but whether he should be put to death or not: that is, whether the gathering and binding up sticks into a fagot was such a work as is forbidden in the law (Exod. xxv.), unto which death was afterward threatened in the places before mentioned. And the resolution was, that he should be put to death, as a man that denied God, the creator of the world; though not in words, yet in fact. For he who did any work on the Sabbath (as Aben Ezra notes upon Exod. xxv.), denied the work of creation; though he did not in downright terms deny God himself. For the Sabbath being a sign (as God calls it) that he made all things; the contempt of that was a renunciation of their religion, and therefore deserved to be punished with death; the belief of the creation of the world being the very foundation of the Jewish religion; as the belief of its eternity was the foundation of the pagan. This made the breach of this precept, of keeping the Sabbath strictly (which is more frequent than any other, for the reason forementioned), so heinous a crime, and so severely punished: for by this time a true worshipper of God was distinguished from a profane person and an idolater.

All the congregation shall stone him] This was a punishment inflicted for very enormous crimes (see Lev. xxv. 2, xxiv. 16). And this man was condemned to suffer it because he was the first breaker of this sacred law. And he doing it presumptuously (as is supposed from the connection of this story with ver. 30, 31), in contempt of the law; and not desisting from his impiety, when he was admonished to forbear (as I said, ver. 33), it highly aggravated his guilt; being no less than a reproach of the Lord, and a despising of his word." Whence

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without the camp, and stoned him with stones, and he died; as the Lord commanded Moses. 
37 ¶ And the Lord spake unto Moses, saying, 
38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:
39 And it shall be unto you for a fringe, that

vulgar saying of the Talmudists, "He that denies the Sabbath, is like to him that denies the whole law." 

Ver. 36.] Not on the Sabbath-day, as I said before; for that was unlawful (as Philo observes), but the next day after; or as soon as Moses had passed sentence upon him.

Ver. 37.] This was spoken, it is most likely, about the same time that the foregoing passage happened, and the commands mentioned in the beginning of this chapter were delivered. For this that follows, is a direction for the better observance of all the rest of God's commandments.

Ver. 38. Fringe: This is the best word we have in our language to express the Hebrew word tzitzith, which imports something of an ornament resembling a flower, as the word tzitz signifies. Of how many threads they consist, and after what fashion they are made by the Jews at this day, see Buxtorf's Synagoga Judaeæ, cap. 9.

In the borders of their garments.] Or, (as it is in the Hebrew) "in the wings of their garments;" which had four skirts, as appears by Deut. xxii. 12, at the bottom of each of which they were to have a fringe: which seem to have been only threads left at the end of the web unwoven; at the top whereof they put a lace, as it here follows.

Throughout their generations.] To be a perpetual mark of their religion, and put them in mind of their duty.

A ribband] Or, a lace; which both bound the fringe fast at the top, and also made it more conspicuous and observable; which was the intention of it. For by this they were distinguished from all other people who were not Jews; as well as put in mind of the precept of God, and to fall to performing it.

Of blue.] Or, as some would have it translated, of purple. But the Hebrew writers say, teceket signifies that colour which we now call ultramarine; as Braunius hath observed (lib. i. De Vestitu Sacerd. Hebr. cap. 13, and Bochart. Hierozoic. par. ii. lib. v. cap. 10, 11).

There is another very learned person, also, who hath more lately shown, out of an excellent MS. in his possession, what the Jews deliver concerning the way and manner of dyeing this colour: which being not easy to copy, the Jews at this day, instead of this colour, are contented to use white (see J. Wagensell, of the Gemara Sotes, cap. 2, annot. 8).

Ver. 39. It shall be unto you for a fringe.] Or, rather, (that is, the ribband) shall be unto you upon the fringe; or, to the fringe; added to it, to make it the more noted; being of a distinct colour from the fringe, which was of the same colour. And the garment, the Jews say, in the selvage of which these fringes were, was their upper garment, called talith, being a kind of cloak.

That ye may look upon it, &c.] i.e. When they looked down, this fringe and lace which they saw there might put them in mind of the duty they owed to God; who commanded this, not for itself, but to remember them that they were a holy people, bound to God by peculiar laws, which they should be as careful to observe as to wear these fringes. Hence it

ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.
CHAPTER XVI.

1 The rebellion of Korah, Dathan, and Abiram. 23 Moses separatest the people from the rebels' tents. 31 The earth swallowed up Korah, and a fire consumeth others. 36 The censers are reserved to holy use. 41 Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron. 46 Aaron by incense stayeth the plague.

1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: 2 And they rose up before Moses, with cer-
him whom he hath chosen will he cause to come near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the Lord to morrow: and it shall be that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

Saying,] Being risen up from prayer, he made this answer to the seditious people, by order from God, who, no doubt, directed him to this way of suppressing the rebellion of the conspirators. 

Even to morrow the Lord will shew, &c.] In the Hebrew the words are "to-morrow (or, in the morning) and the Lord will shew," &c. That is, stay but till to-morrow, and it shall appear, without any further delay, whether you or we be in the right. He would keep them in suspense no longer, and yet gave them much time to consider better, and repent. Someobserve, that when he told them to come in the morning with the time of executing justice, and therefore here appointed the Lord will shew] By some visible token. 

Who are his] Or, "who appointeth to him:" viz. as his ministers. 

Who is holy] Separated and solemnly consecrated, by his appointment, to the sacred office of priesthood. 

To come near] Make it appear that they are the persons who ought to act as minister, and to discharge the office. For to come near, is to perform these offices, as may be learnt from Lev. xix. 22, but especially from Lev. v. 3. And the very word Cohen denotes it; for it signifies "a minister next to the king."

His whom he hath chosen] They shall discharge the office of priesthood, whom God himself hath chosen to it, and nobody else.

Ver. 6. This do;] I put you to this trial. 

Ver. 7. Put fire therein,] As the priests were wont to do.

Before the Lord to morrow] At the altar of the incense, as some conceive, before the most holy place. So Menochius. But this is contrary to ver. 18, where we read they "stood in the door of the tabernacle," with their censers, fire, and incense. Nor would the sanctuary contain such a company; or, if it had been large enough, the people could not have seen either their offering or their punishment from the Lord for their sin. Therefore these words before the Lord signify with their faces towards the sanctuary, at the gate of which they stood; for what was done there is said to be done before the Lord (Exod. xxix. 42). 

The man whom the Lord doth choose] This comprehends both the man and all his family: so the meaning is, the Lord would declare whether Aaron and his sons should execute the priesthood alone, or Korah and his company be admitted to it.

Ye take too much upon you,] It is the same phrase which we find at ver. 3, rublackem; you are high enough already; let the station whereto you are suffice you, and aspire not after greater dignity. The following words justify this interpretation.

Ver. 8.] By this and by the foregoing verse it appears, not only that there were some of the Levites in
9

Seemeth it but a small thing unto you, that
the God of Israel hath separated you from
the congregation of Israel, to bring you near to him-
selves to do the service of the tabernacle of the
Lord, and to stand before the congregation to
minister unto them?

10 And he hath brought thee near to him, and
all thy brethren the sons of Levi with thee; and
seek ye the priesthood also?

11 For which cause both thou and all thy
company are gathered together against the
Lord: and what is Aaron, that ye murmur
against him?

this sedition, together with Korah at the head of them,
but that they were the chief incendiaries (though others,
as I said before, were drawn in to join with them),
because Moses addresses himself only to them.

Ver. 9. Seemeth it but a small thing unto you, Do
you take it to be no honour to you. 

Hath separated you ] Made choice of you, above all
others, to deal with him in his family, as his
domestic servants (Num. iii. 12, viii. 6, 14).

To bring you near ] Though not so near as the priests,
yet nearer than all other men, being the sole attend-
ants upon the priests (ch. iii. 6, viii. 10, 11).

To do the service ] See ch. iii. 7, 8, particularly the
Kohathites were chosen to do the service of the
tabernacle, about the most holy things (ch. iv. 4,
19).

To stand before the congregation ] See ch. viii. 11,
19.

Ver. 10. And he hath brought thee ] Or, "though he
hath brought thee" (speaking unto Korah) thus near
to him, and all the rest of the Levites thy brethren
(see Exod. vi. 20, 21, 23, 25, 26).

Seek ye the priesthood also? ] Will it not content you
that you alone are chosen to minister unto the priests
(ch. iii. 6), but you must be advanced to minister unto
God in their office?

Ver. 11. Thou and all thy company are gathered to-
tgether against the Lord: ] By whose order Aaron and
his sons were appointed to serve him in the office of
priests: as was declared when the Levites were
taken to minister unto them (ch. iii. 3, iv. 15, 19, 20).
And therefore, to rise up against them, was to rise up
to the Lord, and oppose his authority, who made
them his priests.

And what is Aaron? ] Or, "and Aaron, what hath he
done? Wherein is he first?

That ye murmur against him? ] For taking upon him
the office of priesthood; into which he did not intrude
himself, but was chosen and appointed by God to do
him that service; who would have been angry with
him if he had refused it.

Ver. 12. Moses sent to call Dathan and Abiram, ]
To summon them to the place where Moses now was;
which the Jews say was the court of judgment. This
shows, that either these men (as I said ver. 2) did not
openly appear with Korah and his company against
Moses (ver. 3): or, if they did, they retired to their
 tents, before he rose up from his prayer, to give them
an answer.

What became of On we are not informed: for he
is neither mentioned here, nor in the following part of
this narrative, concerning their sedition; nor anywhere
else in the Holy Scripture.

We will not come up. ] They bade the messenger who
summoned them to appear before Moses, to tell him
plainly that they denied his authority. For that is the
meaning of this language, "He hath no authority to
command us, who are none of his subjects; and there-
therefore will not obey him."

Ver. 13. Is it a small thing, &c. ] Though they would
not come to him, yet they returned him this message:
Have we not suffered enough by being brought out of
a rich and plentiful country, abounding with all good
things, into a barren wilderness, where we are ready
to starve? Nothing could be more insolent and un-
grateful, than to describe Egypt in the very same lan-
guage wherein God himself had often spoken of the
land of promise; particularly when he sent Moses to
tell them, he would teach them out of the afflic-
tion of Egypt, under which they groaned (Exod. iii. 16,
17).

Except thou make thyself altogether a prince over
us? ] Unless we allow thee to make what laws thou
thinkest good, and impose what thou pleasest upon
us? A most rude and insolent speech; signifying
that they had not shaken off the yoke of bondage,
but only exchanged it: and instead of the rich and
wealthy oppression of Pharaoh, were come under the
poor and hungry tyranny of Moses. For so the next
verse imports.

Ver. 14. Moreover thou hast not brought us into a
land, &c. ] Or, certainly, this is not the good land into
which thou didst promise to conduct us. It seems to be
a sarcastical speech; upbraiding him as if he had put
a bane upon them, and fed them only with good words,
to which they were no longer trust. Or given us inher-
tance ] But told us it shall be be-
stowed forty years hence, when we are all dead. This
still shows they took him for a deluder of them with
decieftul promises.

Wilt thou put out the eyes of these men? ] Some of
them spake this in the name of the rest, who were now
with Dathan and Abiram; and the meaning is, Dost
thou think to blind us so, that none of us shall discern
this imposture? or, shall we suffer thee to lead us
about like blind men, wither thou pleasest; some-
times towards Canaan, and now back again towards
the Red Sea and Egypt?

We will not come up. ] A peremptory resolution, not
to own his authority, which they denied at the first
(ver. 12).

Ver. 15. Moses was very wroth. ] For such behaviour
and language was so provoking, that it was no won-
der it incensed the meekest man upon earth (ch. xii.
3). Yet the LXX. translate the words, as if he only
took it very heathen, ἰπερπεπεμασθη το θρωμα, "it made him
exceeding sad." Respect thou their offering? ] He calls the incense
which they were about to offer by the name of minche,
which commonly signifies a meat-offering; but some-
times any inanimate thing that was consumed in honour
of God, as incense was; and must so signify in this
place, for they offered nothing else. And when Moses
desires it may not be accepted, he means a great deal
3 ii 2
the Lord, Respect not thou their offering: I
have not taken one ass from them, neither have
I hurt one of them.
16 And Moses said unto Korah, Be thou and
all thy company before the Lord, thou, and
they, and Aaron, to morrow:
17 And take every man his censer, and put
incense in them, and bring ye before the Lord
every man his censer, two hundred and fifty
censers; thou also, and Aaron, each of you his
censer.
18 And they took every man his censer, and
put fire in them, and laid incense thereon, and
more, that God would give some sign of his dislike to
it. Hence it seems plain to me that Dathan and Abi-
ram, as well as Korah, quarrelled at the confusing the
priesthood unto Aaron's family; for Moses calls this
their offering, the Lord, &c.; e. c. the acceptance or rejection of which, this
controversy was to be decided.
I have not taken one ass from them,
This seems to be an appeal to God against their unjust charge, that
he acted arbitrarily, and did with them what he listed (ver. 13). From which he was so far, that he declares before God he had not taken, i. e. received by way of gift or reward (so the LXX., and the Vulgar understand it), the smallest thing (for such a single ass was), much less exerted any thing from them.
Neither have I hurt one of them.
None can say that I have done any kind of evil to them; but contrarily, all
good offices. For, that he did not seek himself appeared in this, that he had not advanced his own family to the priesthood, but left them in the number of common Levites, upon the same level with Korah and his company.
Ver. 16. Be thou and all thy company before the Lord, &c.
He repeats what he had said to him before (ver. 6, 7), only adding, that he would have Aaron also there, together with them. So it follows, "Thou, and they, and Aaron, to-morrow,"
In the court of the tabernacle, see ver. 7, where, by an extraordinary commis-
sion from the Divine Majesty, this trial was to be made. And therefore Aaron himself did not now go into the sanctuary to offer incense (which was the proper and only place allowed by the law), but stood with them without; as in another great necessity he offered incense "at the midst of the congregation" (ver. 46, 47). Both which were done by a dispensation from him that made the law.
Ver. 17. Take every man his censer. Let every man of them stand before the Lord, at the door of the tabernacle, to do the office of priests; to which they pretended as good a right as Aaron and his sons.
Two hundred and fifty censers. This shows that the incense being offered by so great a number (as it appears it was, ver. 35), they did not offer it in the sanctu-
ary; which would not contain so many persons.
Thou also, and Aaron, each of you his censer. This seems to signify as if Korah was commanded to stand by Aaron, since he pretended to be his equal; which made the hand of God the more remarkable upon him, when he was struck with lightning, and no harm came to Aaron, which fell by him; but it may be doubted, what way Korah perished.
Ver. 18. They took every man his censer. That is, the two hundred and fifty men did as they were com-
manded; but Korah went first to muster up as many as he could get together against Moses (ver. 19), and then seems to have gone to his tent (ver. 24). Herein these men submitted to the way of decision which Moses proposed, though they had so boldly de-
stood in the door of the tabernacle of the con-
gregation with Moses and Aaron.
19 And Korah gathered all the congregation
against them unto the door of the tabernacle of
the congregation: and the glory of the Lord
appeared unto all the congregation.
20 And the Lord spake unto Moses and unto
Aaron, saying,
21 Separate yourselves from among this con-
gration, that I may consume them in a mo-
ment.
22 And they fell upon their faces, and said,
O God, the God of the spirits of all flesh, shall
nied his authority. For they could not but think, that
God, whom they owned to be among them (ver. 3),
would approve of them, if they were in the right, and
make good their allegation, that all the congregation
were holy; to whom they did not deny an equality
with themselves; but only a superiority.
Put fire in them. From the altar of burnt-offering,
which stood in the court, at the door of which they
were placed (Lev. i. 5), for Aaron durst not take it
from any other place; his sons having lost their lives
for offering with (or without) incense; the remembrance
of which, it is likely, deterred these men from doing
otherwise; who did not as yet put in the fire, but
only took their censers, and put incense in them
(which is all that is ordered in the preceding verse),
and put fire in afterward.
Stood with Moses and Aaron. As if they were no-
thinking inferior to them.
Ver. 19. The LXX. translate it, "Korah gathered
all his congregation," i. e. all the men of his faction.
But the Hebrew words import that he gathered all
the congregation of Israel, at least all the great men;
who are sometimes called by the name of all the con-
gration (ch. xiv. 1), whom he got together, that they
might be witnesses, at least, of the issue of this
trial; though he assembled together with Korah and
his company, rather than with Moses and Aaron, is too
plain an indication that they were inclined, if not to
throw off, yet to doubt of their authority.
Unto the door. Where they themselves stood (ver.
18). And so did Moses and Aaron; but the Israel-
ites that Korah had gathered together stood on his
side, appears from the foregoing words, and from
ver. 24.
And the glory of the Lord. The Shechinah, or Divine
Majesty, came forth out of the most holy place, where
it usually resided.
Appeared unto all the congregation. Openly showed
itself in the sight of all the people; and, it is likely,
in such an amazing manner, as it had done before,
(ch. xiv. 10). But where it appeared, we are not
told; I suppose in the cloud, which was just over the
ark of the testimony (ch. ix. 15); not in the door of
the tabernacle, for there Korah and his company
stood (see Exod. xvi. 10). And the end of the Lord's
appearing was to give sentence in this case; and to
declare, by a visible token, whom he accepted as
his priests. Thus the glory of the Lord appeared the
first time that Aaron and his sons offered sacrifice
(Lev. ix. 6, 23).
Ver. 20. A little before they put fire in their
censers.
Ver. 21. Separate yourselvesviz. From Korah and
his company, and the people they brought along with
them; who seemed to favour them (ver. 19).
That I may consume them. As he did Korah and his
companions.
one man sin, and wilt thou be wroth with all the congregation?

23 And the Lord spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind.

29 If these men die the common death of all
NUMBERS.

when, or if they be visited after the visitation of all men; then the Lord hath not sent me. 30 But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertained unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. 31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: 32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. 33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. 34 And all Israel that were round about them fled at the cry of them; for they said, Lest the earth swallow us up also. 35 And there came out a fire from the Lord, and devoured them, and their companies: and they were consumed with a very great flame, according to the voice of the Lord.
and consumed the two hundred and fifty men that offered incense.

36 ¶ And the Lord spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and wicked faction; and all of them knew how highly they had lately offended God, by their unbelief and murmuring (ch. xiv.), which might make them justly fear the same fate with their brethren.

Ver. 35. There came out a fire from the Lord.] From the glory of the Lord, which appeared unto all the congregation (ch. xiv. 19), read to exclude the controversy: this fell out either at the same time the earth swallowed up Dathan and Abiram, or immediately after it.

Consumed the two hundred and fifty men] Which was a plain declaration that they usurped the office of priests; and, therefore, were thus punished by God himself for their presumption. It is not certain, whether they were devoured by the fire, or only struck dead, as men are sometimes on a sudden by lightning; and perhaps scorched, as they likewise sometimes are. The latter seems most probable from what follows (ver. 37), and from the like punishment "by fire from the Lord," which is said to devour Nadab and Abihu that are hallowed. Or bodies remained entire (Lev. x. 2, 4). This was the more astonishing, because Moses and Aaron, who stood with them at the door of the tabernacle (ver. 18), had no hurt.

Ver. 36.] Immediately after the death of those men.

Ver. 37. Speak unto Eleazar] Who is it likely stood by them, as next successor to Aaron, in the office which was disputed; and therefore, perhaps, employed in what follows rather than Aaron, that his succession might be confirmed. Though others will have it, that it was below the dignity of Aaron to perform such a mean office: and besides, he might have been in danger to be polluted by the dead bodies of the men that were burnt.

That he take up the censers out of the burning.] Out of the place where the men were burnt, as some understand it: or (which differs not much) from among the dead bodies, which were burnt: burning being put for bodies burnt, as captivity (ch. xxi. 1), for those that were carried captive, or made prisoners, as we here translate it. But there is no need of either of these additions: burning signifies the fire which burnt in them, which he orders Eleazar to throw out, that the censers might be brought away.

Scatter thou the fire yonder.] The men were burnt as soon as ever they put fire to the incense in their censers (ver. 18), which, flaming at the door of the tabernacle where they stood (near the altar from whence they took the fire), God commanded to be thrown away without the camp; into that place, I suppose, where they were wont to throw the ashes (Lev. vi. 11); or rather, into some unclean place, where they threw the dust scraped from the walls of leprous houses (Lev. xiv. 41). For it was to show that God abhorred their offerings.

And take fire out of the altar put into them; which some think sanctified them. But the plain reason is given in the next verse, because they offered them before the Lord: i.e., they had been employed to a holy use, and that by God's command (ver. 6, 17), and therefore God would not have them hereafter serve for any other.

Ver. 38. These sinners against their own souls.] Who have brought destruction upon themselves by their presumption.

Make them] Either Aaron or Eleazar was to cause them to be beaten into such plates as here follow.

Broad plates for a covering of the altar.] Of burnt-offering, which was covered with brass (Exod. xxvii. 12); but these plates were to be laid upon that covering which it had already, for the end mentioned in the conclusion of this verse. And hereby also the proper covering of the altar lasted the longer.

For they offered them before the Lord.] Presented them before the Lord, when they offered incense in them (ver. 35).

Therefore they are hallowed.] Or holy; that is, I will have them separated, for this reason, to my use alone, and no other. It was that worthy to be taken special notice of, that the impiety of the men that offered incense did not discharge their censers of the discriminative respect (as our famous Mr. Mede speaks) due unto things sacred; as these in some sort were, by being presented to the Lord, which made it unlawful to employ them to common uses. For as the Lord himself is that singular, incomunicable, and absolutely Holy One, and his service and worship therefore incomunicable to any other, so should that also which is consecrated to his service, be in some proportion incomunicably used, and not promiscuously and commonly, as other things are (see Book I. Discourse 2, p. 15).

They shall be a sign.] That God accepts no sacrifice which is not accompanied by the hands of the sons of Aaron. This the Levites were to remember, who attended upon the priest, when they saw these plates laid upon the altar of burnt-offering every day.

Ver. 39.] By this it appears these censers were made of the same metal (though it was not said before) that Aaron's censer was of, and wherewith the altar was overlaid. He took them up out of the burning, no doubt, immediately upon the foregoing commands; and as soon as the mutiny was quite quelled, they were employed as Moses had directed.

Ver. 40. To be a memorial.] This explains what is meant by a sign (ver. 38), viz. to put them in mind; or rather, to keep in their memory.

That he be not as Korah.] Even though he were an Israelite, nay a Levite, if he were not (as it here follows) of the seed of Aaron, he was reputed a stranger to this office.

Come near to offer incense.] Presume to execute the office of a priest in the sanctuary.

That he be not as Korah.] Destroyed in a dreadful manner. By God's threat, Korah perished as well as the two hundred and fifty men; and it is likely, as they did, by fire from the Lord.
of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the Lord spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

They fell upon their faces.] To beseech God not to punish the people as they deserved (ver. 29).

Ver. 46. Moses said unto Aaron.] By God’s direction.

Take a censer and put fire therein from off the altar.] Near to which they now were (ver. 43).

Put on incense.] Upon the fire; that is, not till he came into the midst of the congregation (ver. 47).

Go quickly unto the congregation.] With the incense, which regularly was to be offered only at the golden altar within the sanctuary; but now, in this extraordinary case, by God’s special order, Aaron is sent with it into the camp, that they might all be witnesses of his power with God, and that, by his authority, he was settled in the priesthood.

Make an atonement for them.] Which was usually performed by the blood of a sacrifice: but there was not time for that; and therefore now it was made by the incense, wherewith their daily sacrifices, morning and evening, were concluded; and was accompanied by the prayers of the people, while the priest, as he offered it, made intercession for them (Ps. cxii. 2). Thus, as St. Jerome glosses, Currens ira Dei, sacerdotes voce prohibebatur; “the Divine anger, coming with full speed upon them, was stopped by the voice of the priest;” which was a notable type of the power of our great high-priest and intercessor with God, the Lord Jesus.

For there is wrath gone out from the Lord.] Who would not wholly grant their prayer for a pardon (ver. 45), but inflicted some punishment upon them.

The plague is begun.] A pestilence, in all probability, of which several immediately died.

Ver. 47. Aaron took as Moses commanded.] A censer, and fire from the altar, with incense ready to be put upon it (ver. 46).

And rain.] According to the command of Moses (ver. 46), who bade him go quickly.

Into the midst.] Perhaps into the midst of each of the four camps, of Judah, Reuben, Ephraim, and Dan (mentioned in the second chapter), it being broke out everywhere.

Behold, the plague was begun.] He saw people die on all sides of it.

He put on incense.] Whereupon he put incense upon the fire which he brought along with him from the altar (ver. 46).

Made an atonement.] Interceded with God for them, and obtained what he desired.

Ver. 48. He stood between the dead and the living.] This sentence demonstrates, that the plague began in the skirts of their camps, and was proceeding into the heart of them, where Aaron stood, as a mediator for those who were not yet smitten.

The plague was stayed.] A stop was put to its progress; which was a further evidence of Aaron’s right
49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

to the priesthood, by God’s appointment; who not only preserved him when he offered incense together with Korah’s company (ver. 17), but now makes him an instrument of preserving others from destruction.

Ver. 49. They that died—were fourteen thousand and seven hundred.] Who, it is likely, were of the forwardest men to associate themselves with Korah (ver. 19).

Beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

Whose just number is not known; for besides the two hundred and fifty men (mentioned ver. 25), the whole families of Korah, Dathan, and Abiram were swallowed up.

Ver. 50. Aaron returned] To carry back his censer.

The plague was stayed.] Or rather, “for the plague was stayed;” and so, having done his business, he returned to the tabernacle.

CHAPTER XVII.

1 Aaron’s rod among all the rods of the tribes only flourished. 10 It is left for a monument against the rebels.

1 And the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man’s name upon his rod.

CHAP. XVII.

Ver. 1. The Lord spake unto Moses.] Not long after the plague was stayed. For though there had been enough done to satisfy the people that Aaron was advanced to the priesthood by God’s appointment, and not by Moses’s affection to his kindred; yet their minds had been so poisoned by Korah and his associates, with the contrary opinion, that it was necessary to do still more to root it out. Which was the occasion of what follows.

Ver. 2. Speak unto the children of Israel.] Order them to bring what I require thee to take of them.

Take of every one of them] i. e. Of every tribe.

A rod.] Or a staff as the Hebrew word matath is often translated: which some take for an ordinary walking-staff, or for the staff which was the badge of their authority, as princes of the several tribes; neither of which seems to me to be true. For what reason have we to think that every man’s staff which he commonly used was made of the wood of an almond-tree? as these were, one may probably conclude from the eighth verse. And therefore, I take it, they were now all cut off from some tree of that kind, and it is likely from one and the same tree, that none might fancy there was any difference between them. For the miracle was great enough (which here follows), without supposing, as some do, that these rods were all of some other common wood; and yet Aaron’s rod produced almonds, which were not the proper fruit of it: though it must be confessed, that if they were not of the wood of an almond-tree, the wonder was greater that his rod should bring forth almonds; and struck their minds more strongly.

According to the house of their fathers] In the Hebrew it is father, in the singular number; denoting the principal person or patriarch (as we call them), of whose house or family he was to take one rod.

Of all their princes.] This explains the meaning more fully, that the prince of every tribe, who was the head of the house of their fathers, should bring these rods. Their names we have in the first chapter of this book (ver. 6, 6, ch. vii. 5, 12, &c.).

Twelve rods.] Besides Aaron’s; for so many tribes

3 And thou shalt write Aaron’s name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

there were besides that of Levi. And too great a number of every tribe, in all likelihood, had joined with Korah in their discontented murmurings, at the confinement of the priesthood unto Aaron’s family alone; to which they all fancied they had as much right as he. Which is the reason of taking a rod from every tribe; that they might all be convinced that none of them, but he and his family alone, were owned by God for his priests (see ch. vii. 3).

Write thou every man’s name upon his rod.] Either by an incision into the very wood; or with such ink as they wrote withal in those days (v. 92). This he did in the presence of the princes; that they might not afterward suspect any fraud, when they came to take their rods again; but be satisfied they were the very same which they saw noted with their names.

Ver. 3. Write Aaron’s name upon the rod of Levi.] Because God had made him the prince of that tribe, by giving him the high-priesthood. And he would have them see, that as no other person in any of the twelve tribes, so no other Levite ought to pretend unto that high office, which he had invested him withal, and him alone.

One rod shall be for the head.] One rod was sufficient, because the head of the tribe comprehended the whole tribe, who were all excluded from the priesthood, by the exclusion of him who represented them.

Ver. 4. Lay them up] In the most holy place.

Before the testimony.] i. e. Before the ark; called in many places the ark of the testimony (Exod. xl. 2), because therein Moses put the testimony (or, two tables of stone), and the mercy-seat above it, ver. 20, 21, where the Divine glory resided. Therefore, to lay the rods before the testimony, was to lay them before the Divine Majesty; who intended by them finally to determine the present controversy.

Where I will meet with you.] There he promised to meet with Moses, Exod. xxv. 22, by whom he communicated his mind unto the people. For he neither met with them, nor with Aaron, there, any other way but by Moses. And therefore the Vulgar Latin here translates it, minding the sense rather than the words, “Where I will speak to them.” And so the LXX.

“By which I will be made known to thee there.”
5 And it shall come to pass, that the man’s rod, whom I shall choose, shall blossom: and I will make to cease from me the murmuring of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers’ houses, even twelve rods: and the rod of Aaron was among their rods.

7 And Moses laid up the rods before the Lord in the tabernacle of witness.

And indeed meeting with them here, is nothing but declaring, or making known his mind to them all, by what was done there upon Aaron’s rod. So it follows in the next verse. And for this reason the tabernacle of the Lord is called Ἱδεν νευτ, the “tabernacle of meeting”; not of men’s meeting there (as is commonly supposed, by our translating it “the tabernacle of the presence”) but of God’s meeting there with men: for so the Lord himself gives the reason of the name, both here and in Exod. xxix. 42, xxx. 36, where I have noted the same out of Mr. Mede.

Ver. 5. The man’s rod, whom I shall choose, shall blossom.] The rods being laid before me, I will tell you whom I have chosen to minister to me in the priesthood, by making the rod (which his name is written to blossom, when all the rest remain as they were before, without any alteration. This was a kind of new choice (as the words import), whereby God confirmed the choice he had formerly made of Aaron to be high-priest.

I will make to cease from me the murmuring.] And hereby the mouths of all the people of Israel, that were murmuring any more about this matter; unless they would oppose me, directly, who declare beforehand how I intend to give judgment in this case, and put an end to this dispute.

Ver. 6. Moses spake.] Told them what God had said, that they might be all consenting to this way of decision.

Every one of their princes gave him a rod.] For they could not refuse such a fair proposal.

For each prince one,] Observing herein the commands of Moses; who wrote, no doubt, every man’s “name upon his rod,” as he was also commanded, ver. 2.

The rod of Aaron was among their rods.] Not one of the twelve, as the Jews fancy; but besides the twelve rods for the twelve tribes (as was children’s), ver. 2, and obeyed by them, as the foregoing words tell us), his rod was put among them with his name upon it, as their names were upon their rods. And therefore the Vulgar translates it, having regard to the sense only, “there were twelve rods besides the rod of Aaron,” which the LXX. intended in their translation. It is, however, more of God’s meeting there: and the rod of Aaron in the midst of their rods.” And if it were cut from the very same tree with theirs, the miracle became the more remarkable.

Ver. 7. Moses laid up the rods.] Who was by them to declare his choice (ver. 5).

Ver. 7 in the tabernacle of witness.] In that part of the tabernacle where the ark was, which had in it the witness or testimony which God gave Moses (Exod. xxv. 21), who alone could go into that place.

Ver. 8. On the morrow.] It is likely God told him he would forthwith show whom he had chosen.

Moses went into the tabernacle of witness.] The most holy place, where the rods were laid up by God’s order.

The rod of Aaron.] Which had his name written on it.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the Lord said unto Moses, Bring Aaron’s rod again before the testimony, to be kept for a token against the rebels; and thou shalt put it with the rods of the children of Israel in the tabernacle of witness, that it may be there a token of the瞎ness of Egypt and all his gods.

For the house of Levi.] Or, “to the house of Levi,” i.e. whom God had made head of the Levites.

Was budded.] In some places of the rod, I suppose, there was an appearance of buds coming forth; in others, the buds were fully thrust out; and in others, they were opened and shot forth into blossoms; and those blossoms, in other parts, knotted and grown amazing; to prove the same with a miracle of God, &c., as Gregory Nyss. speaks in the Life of Moses (p. 185), “the greatest miracle even in the judgment of unbelievers;” who now acknowledged that which before they opposed (ver. 12, 13).

For that in one night, a dry stick (as some suppose them all to have been) should produce buds, and flowers, and fruit, when all the rest, which perhaps were cut from the same tree, were as dry as they were before, could not but be very amazing; and, unless they would shut their eyes, make them see the distinction which the Lord made between Aaron, whose name that rod bore, and all the rest of the children of Israel whom the other rods represented.

The heathen did not think such things incredible, as Huetus hath shown in his Questions Alenatens (lib. i. cap. 12, n. 24).

Ver. 9. Moses brought out all the rods—unto all the children of Israel.] Before whom they were exposed to open view, that they might see the difference God had made.

They looked, and took every man his rod.] Viewed them, and, taking them into their hands, examined them; and found they were the very same rods which they had delivered unto Moses with their names on them, without any alteration.

Ver. 10. Bring Aaron’s rod again.] Which either Moses held in his hand, or delivered it to Aaron (as he did the rest to the several princes of the tribes), who showed it to the children of Israel, with the buds, blossoms, and almonds, upon it: after which God commanded it to be returned unto him.

Before the testimony.] To be laid up in the place where it was before it was thus changed (ver. 4, 7).

To be kept for a token against the rebels.] That it might be produced as a sufficient conviction of their impotency, and thereby to rebuke them to rebel against Aaron’s authority: or rather, that it might prevent all insurrections against him for the future. For it remained, we find, in the most holy place for some time; as appears both from the apostle (Heb. ix. 4), and from the reason of its being put here, that it might be preserved as a sign or proof of Aaron’s authority, and suppress all opposition to it. But how long it continued we cannot tell (for it is not mentioned when the ark was brought into the temple of Solomon, 1 Kings viii. 9), nor is it certain whether it continued in that verdure wherein it now appeared, with the buds, blossoms, and fruit, though it is highly probable it did; because it was to be a testimony that the honour of the priesthood should continue to Aaron’s family alone, through all generations.
shalt quite take away their murmurings from me, that they die not.

11 And Moses did so: as the Lord commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?

There are those who take this rod which blossomed, and was laid up in the most holy place, to have been the rod of Moses, wherewith he wrought so many miracles in Egypt and at the Red Sea: concerning which the Jews tell very many incredible things; as that it came from a branch of the tree of life, which an angel gave to Seth, who planted it in the wilderness, where Moses found it grown to a tree, and cut this rod from it. For when they came to Marah, and could not drink the waters, because they were bitter, God showed them this tree, that with it he might make them sweet. Upon which tree he afterward placed the brazen serpent, by looking on which the people were healed, &c. Thus the cabalists generally tell this tale; but some of them much otherwise; who say the God himself gave the Jews a rod, upon which so often till it came to Joseph, in whose house the Egyptians found it when he died, and brought it to Pharaoh; from whom Jethro stole it, &c., with a great deal of such-like stuff; which Abarbinel saith is to be understood mysteriously. But all the ground they have for their fancy, of the rod here laid up being Moses's rod, is from ch. xx. 9., where it is said, that "Moses took the rod from before the Lord," wherein he brought water out of the rock; and this rod is said (ver. 11.), to be Moses's rod. Dr. Owen, upon the Epistle to the Hebrews, follows this conceit, and endeavours to find many mysteries in it. But it is evidently false: for as there is not the least intimation here that it was the rod of Moses, but quite contrary, it is called the rod of Aaron. Ver. 6., so it had not been a sufficient argument to convince the infidelity of the Israelites, if Aaron's rod had not been of the same kind with all the rest. For they might have ascribed what came to pass to the singular quality or virtue of that rod, especially if it were Moses's rod (wherewith besides used to be wrought), and not Moses's rod, from hand to hand, God appearing to establish the authority of Aaron. And besides, a rod full of blossoms and fruit had been very unfit to be used to smite the rock withal; for which purpose that rod (which seems to have been his pastoral stuff) wherewith he smote the rock in Horeb was most proper (Exod. xvi. 5, 6).

That and which. Best to take away their murmurings from me. I.e. Silence all their cavils against Aaron and his family; which the Lord here declares he would no longer bear, if they continued in them after this demonstration of his will and pleasure. For here were a great many miraculous things concurred together to convince them, that to oppose Aaron was to oppose God himself. The Jews reckon up eight. First, that Aaron's rod should bring forth buds, blossoms, and fruit, all in one night, when the other rods, which were of the same nature, brought forth nothing. And then, secondly, that the buds brought forth leaves; for so they interpret those words (ver. 8), the rod of Aaron was budded, i.e. brought forth leaves; for the next words speak of its budding, which followed. And thirdly, that it thrust out leaves before the blossoms, which is contrary to the nature of the almond-tree. And next, that it put forth blos-

soms all the rod over; as they interpret those words, bloomed blossoms. And then, that a dry stick (as they understand it) should produce fruit, and this fruit almonds, which such trees (they think) as that rod was taken from, did not bear. And further, that it produced ripe almonds, as the Hebrew word shekedim imports. And lastly, that Moses showed the people these heathen buds, blossoms, and fruit in perfection. By which multiplicity of miracles the dignity of Aaron was so demonstrated, that we do not find they at any time hereafter ventured to rise up against him. For, besides all those wonders now mentioned, it may be, that it was not the season of the year for almonds, nor so much as for the budding of that tree: which made it the more astonishing. But the greatest thing of all was, the continuing of this miracle to future ages; which might well make them afraid to open their mouths again in murmurings against Aaron.

That they die not.] Be not consumed in a moment, as God had more than once formerly threatened (ch. xvi. 21, 45) and now declared, if they did not mend their manners, and cease their murmurings about this matter, he would instantly execute.

Ver. 11. Moses did so; &c.] Both brought the rod again to him, and laid it up before him; and told the children of Israel the reason of it; which occasioned what follows.

Ver. 12. Behold, we die, we perish, &c.] Moses having told them what he had done for this end, to be a witness against them, that (if they continued worse, and more) they deserved to be all cut off, as they should certainly be, it moved them to make this doleful complaint, wherein they seem to be convinced of their guilt, and to bewail their miserable state. For the sense of these two verses is, "Some of us died before, and now lately more have perished, and we are all in the same danger; surely we shall never have done dying, till we be all consumed."

Behold, we die.] This seems to relate to those judgments which had passed upon them heretofore.

We perish.] And this to what had very lately happened to Korah, Dathan, and Abiram, with their company, and to those that murmured the next day after (ch. xvi. 49).

We all perish.] This will be the fate of the whole congregation.

Ver. 13. Whosoever cometh any thing near unto the tabernacle.] Who was not a priest, and yet approached nearer than God allowed.

Shall die; &c.] So Moses had threatened; and they now believed him, and were afraid, those they should some time or other incur God's displeasure by their rashness.

Shall we be consumed with dying; &c.] They seem to be afraid, lest, for their late murmurings and insurrection after such a heavy punishment for that sin (ch. xvi. 41, 42), God should further plague them, as by this new sign he convinced them they justly deserved; and therefore beg of Moses to entreat God to spare them, and not to go on utterly to destroy them.
CHAPTER XVIII.

1 The charge of the priests and Levites. 9 The priests' portion. 21 The Levites' portion. 25 The heave offering to the priests out of the Levites' portion.

1 And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation as was said before before the tabernacle of witness.

But they that are of this opinion do not consider what is meant by the tabernacle of witness, which signifies the most holy place (see ch. ix. 15, and x. 11), before which the Levites did not minister; but before the tabernacle of the congregation, as Moses expressly speaks, ch. iii. 7 (see there), where they attended upon the priests in the court of the sanctuary, in which the priests only could minister: as Aaron alone did, upon one certain day only, in the most holy place.

Ver. 2. The charge of all the tabernacle: Of the outward part of it (see ch. iii. 7, 8), and carry the vessels belonging to the inward part, viz. the sanctuary (ch. iv. 15).

They shall not come nigh the vessels: They were not to touch them when they carried them (ch. iv. 15), nor to see when they were covered by the priests (ch. iv. 19, 20).

The altar: I take this to be meant not only of the altar of incense, but also of the burnt-offering, unto which they were not to approach, nor touch it, while they attended upon the priests, who only could minister there. This is justified from Exod. xxix. 37, where this altar is said to be most holy, and that neither they, nor ye also, die: They for presuming to go beyond the bounds of their office, and the priest for permitting them.

Ver. 4. They shall be joined unto thee: He would have the priests look upon the Levites as part of that sacred body of men that waited upon God in the tabernacle, though in an inferior office. And, indeed, the very name of Levi imported as much: and denoted them to be adjuncts to some other persons. Accordingly we find, in aftertimes, that as the Levites were a guard on the outside of the temple, so the priests watched within it.

And keep the charge of the tabernacle: See ch. iii. 7, 8. The heaviest part of their service, which is called their burden, is mentioned particularly ch. iv. 3, 4, and the rest of that chapter.

A stranger shall not come nigh unto you: This seems to relate both to the priests and to the inferior ministers: that none should presume to perform the office of the former, but only the family of Aaron; nor of the latter, who were not of the tribe of Levi. But the Hebrew doctors, particularly Maimonides, byzar (strangers), understand in this place every one that was not of the seed-male of Aaron: so that the sons of his daughters should not minister. For the sons of Aaron, saith he (Biath Hammikdash, cap. 9), are appointed, and none other, to lay things in order for sacrifice (Lev. i. 5), and to burn the fat of the peace-offerings upon the altar (Lev. ii. 15). His daughters were incapable of it; and so were all those that descended from them. The same may be said of the Levites.
Ver. 5. Ye shall keep] That is, the priests were bound to do what follows.

The charge of the sanctuary.] Where, as they alone were to minister, so they were to take care of all the holy things therein contained (the shew-bread, lamps, &c.), and to cover them when they were to be removed (ch. iv. 5, 6, &c.).

The charge of the altar.] Of burnt-offering; where they only were to offer sacrifice, and to take care of every thing belonging to it (ch. iv. 3, 11).

That there be no wrath any more.] That you may by your care and constant admonitions prevent the children of Israel from running into such profanations, much more from such intrusions into the sacred offices as may bring God's most high displeasure again upon them.

Ver. 6. I have taken—the Levites from among the children of Israel.] See ch. iii. 12, 14, 16, and viii. 6, 16, 18. The Levites are again called their brethren, that the priests might not despise them because they served in a lower condition, but treat them with kindness and brotherly affection.

To you they are given.] See ch. iii. 2, but especially ch. viii. 19.

For the Lord.] To assist you in your ministry to the Lord.

To do the service.] This hath been repeated very often (ch. iii. 7, 8, iv. 3, 4, 23, &c., viii. 19, 22, 24), and here is mentioned again that the Levites might be possessed with this opinion, that they were but ministers to the priests, and therefore ought not to presume to offer to aspire, as Korah did, to the office of priesthood.

Ver. 7. Keep your priest's office] Preserve it to yourselves, and suffer no other person to invade it.

For every thing of the altar.] Those words and the following, briefy declare what is meant by the priest's office.

First, to offer sacrifice at the altar of burnt-offering, and sprinkle the blood, &c.

Within the veil.] Next, to perform all the service of God, within the sanctuary. For in the Hebrew the words are, "and for within the veil," which is a short form of speech, importing both all that was to be done in the sanctuary by the sons of Aaron, (as burning incense, putting on the shew-bread, and lighting the lamps), and likewise all that was to be done in the most holy place, by Aaron himself, on the day of atonement.

For the word parocheth always signifies the inner veil, before the most holy place; the outward veil being constantly called meshack, and therefore the exactest translation of the Hebrew words lehembeth laphareoth is this, "for within the house (i.e. the holy place) for the veil," i.e. within the veil, in the most holy place, the place ye alone shall serve and employ nobody else.

I have given your priest's office unto you.] He would have the Levites to know, that Aaron and his sons had service of gift: and the stranger that cometh nigh shall be put to death.

8 And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, reserved from the fire, every oblation of their's, every meat offering of their's, and every sin offering of their's, and every trespass offering of their's, which they shall render unto me, shall be most holy for thee and for thy sons.
In the most holy place shall thou eat it; every male shall eat it: it shall be holy unto thee.

And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

All the best of this oil, and all the best of the wine, and of the wheat, the firstfruits of which they shall offer unto the Lord, them have I given thee.

And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it.

Every thing devoted in Israel shall be thine.

Every thing that openeth the matrix in all the house of Israel shall be thine.
flesh, which they bring unto the Lord; whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord.

18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

19 All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord unto thee and to thy seed with thee.

20 ¶ And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy

as these, let this thing be a cherem; or with an addition (determining it to a certain use) "let this be a cherem offered by me for holy uses." The first sort was wholly the priests'; but the latter was employed about the consecration of the people, as if it, or the priests' meal-offerings, were put into the hands of the Levites. And these devoted things, which became the priests' portion, differed in this from freewill-offerings, that every thing which was offered as a cherem might be eaten only by the priests in the holy place; but other freewill-offerings by the whole family in any clean place.

Ver. 15. Every thing that openeth the matrix That which first came out of the womb of any creature was to be the priests', if it were a male. If a female were the first-born, and a man followed next, that was not the priests', because it did not open the womb, as the Hebrews expound it (see Exod. xiii. 2).

The firstborn of men] See Exod. xiii. 13, xxxiv. 20. Of the priests of the Levites; with a view to the first-born of men mentioned before (not of unclean creatures, which were to be redeemed by a lamb, Exod. xiii. 13), and that after they were eight days old (Exod. xxii. 30).

From a month old] Then the money was due, but they commonly stayed till the fortieth day, when the woman was purified.

According to thine estimation,] Some think this relates not to what follows, that the priest should set a value upon them (for that was a set rate, five shekels for every one), but to what goes before, that, after a child was a month old, the priest should appoint a day for the payment of the redemption-money; either immediately after the woman had lain in a month, or on the fortieth day, that she might be purified and the child redeemed both together. But it rather refers to what follows: for though the price be determined, yet so is it in another case (Lev. xxvii. 3, 4), and notwithstanding is said to be by the estimation of the priest; because he was to take this money, not according to the quality of the person, but as much of a poor man as of a rich, and not more of a rich man than of a poor.

For the money of five shekels, &c.] Which was the price set upon the first-born, when they were exchanged for the Levites (ch. iii. 46, 47). This redemption of every first-born was a matter of great importance, and therefore so often mentioned, as a very learned friend of mine, Mr. Alix, observes, in his Reflections on the last four Books of Moses, ch. 2. For as the separation of the tribe of Levi to God's service instead of the first-born, whom God spared and preserved in Egypt (of which we read in the third chapter of this book), made every Levite become a living memorial of that great miracle wrought at the Israelites' going out of Egypt; so this law concerning the redemption of the first-born made a further impression upon their minds, of that mighty hand of God which compelled Pharaoh to let the Israelites depart out of his country.

Ver. 17. The firstling of a cow, &c. thou shalt not redeem.] For they were clean cereals; and only unclean beasts were to be redeemed (ver. 15).

They are holy.] Separated by my appointment for a holy use; viz. to be offered in sacrifice; not redeemed, nor put to any other use.

Sprinkle their blood upon the altar, &c.] Just as they did with their peace-offerings (Lev. vii. 31, 33).

Ver. 18. The flesh of them shall be thine. The whole body of the beasts (not merely some part of them), after the fat was burnt, became the priests' entirely.

As the wave breast and as the right shoulder As these parts of the peace-offerings were the priests' (see ver. 11), so that all their family, who were clean, might eat of the flesh of these firstlings, as they did of those firstlings which were not to be redeemed (ver. 15).

Ver. 19. All the heave offerings. He repeats what he had said in the beginning of this discourse (ver. 8), that he had given him all the heave-offerings; which comprehended those mentioned ch. vi. 19, 20.

Have I given thee.] Settled upon the priests and their whole family for their support, by an unalterable law (see ver. 11). It is a command of salt for ever before the Lord, &c.] 1. An everlasting covenant, never to be revoked (see upon Lev. ii. 13. And these things being to be eaten before the Lord, there was a place in the court of the women where they feasted upon them; as L'Empe- reur observes upon Middoth, cap. 2, sect. 6.

Ver. 20. The Lord spake unto Aaron.] See ver. 1. Thou shalt have no inheritance in their land. In the land of the children of Israel, whom he speaks of in the foregoing verse; where, having told him what reward he and his family should have for his service, he bids them be satisfied therewith, and not expect any more. And indeed it was so very liberal a provision, that their desires could not reasonably extend any further. For as they had two sorts of first-fruit offerings, one (ver. 12), so, after a tithe of that which was given to the Levites, there was another tithe of what remained to be spent in sacrificing at Jerusalem: that is, for the most part, upon the priests and Levites, unto whom, and unto the poor, it wholly belonged every third year (Deut. xiv. 22, 23, Exod. xxiii. 19, xxxiv. 20). Add hereunto the first-born, all the sin-offerings, and their share in the peace-offerings, and the skins of the sacrifices (which alone, as Philo observes, were a great revenue), and it will appear it could not be so little as a fifth part of the fruit of the country that came to the priests for their maintenance, as Mr. Thornike observes in the Rights of the Church in a Christian State, p. 211.

Neither shalt thou have any part among them.]
part and thine inheritance among the children of Israel.

21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

When the land was divided, no fields, or vineyards, &c. were to be given to the priests, nor to any of the tribe of Levi. And, as the Jewish doctors say, they were to have nothing given them in the land for their support. So Jarchi upon this place, and Maimonides, and others, who endeavour to answer the objection which may be raised against this from the thirty-first chapter of this very book, ver. 28, 29, where a tribute was taken of the prey they got from the Midianites, and given to Eleazar and the Levites. This tribute, say they, was offered because the spoil came by executing God's vengeance upon a land that was not theirs (ch. xxv. 17). But of the land of Sihon and Og (which God bestowed upon them, as he did the land of Canaan), nothing was given to the priests and Levites: for they were admonished to the contrary (as they understand them) by these words, "neither shalt thou have any part among them!" no, not of the spoil.

Certain it is, that of the land of the country they were to have no part, God having otherwise provided for them, that they might attend wholly to his service, and not spend their time in tilling the ground, or feeding cattle, which would have taken up their thoughts very much from their sacred employment. Yet the Levites were greatly favoured, and had the offerings assigned to them, ch. xxxv. 2, &c. (which was executed by Joshua, as God commanded, Josh. xxi. 2, 3), whereby they were dispersed among the tribes of Israel, that they might the better instruct the people in the Divine law (Deut. xxxiii. 10; 2 Chron. xxx. 29; Mal. ii. 4, 5, &c.). By accident also the priests came to have a portion (see Lev. xxvii. 30, &c., and my notes there).

I am thy part and thine inheritance: For they were maintained in his house, and lived upon his altar, and fed from his table; as it is explained in Josh. xii. 14, "The sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them!" which from their own words proves that they gave them no inheritance. And see ver. 33, of this chapter, where the Lord God of Israel is said to be their inheritance; who, it appears by the foregoing part of this chapter, and other places, made such an ample provision for them, that if he had given them any part of the land of Canaan together with it, there had been too great an inequality between them and the rest of the tribes of Israel. For without any share in the land, their portion was far richer than that of any other persons whatsoever. I have said enough to prove this already; but it may not be amiss to set it before the reader again a little more distinctly. As they had yearly the first-fruits of the whole country, which were at least the sixtieth part of the fruits it produced; and the first-fruits of the tithe given to the Levites (as it follows below, ver. 36), and all freewill-offerings; together with the money which arose out of persons and things devoted unto God; and all the firstlings of cows, sheep, and goats, and the redemption-money for the firstlings of such creatures as were unclean: so they had all the meat-offerings, offerings for sin, and the tithes and the tenth part of the tithe given to the Levites (as it is shouder of all peace-offerings, and the skins of all burnt-offerings; and the leaves made of the first dough, and the shew-bread, and (as Josephus and others ex-

2pound Deut. xviii. 3), a considerable part of every beast that was killed for private use; besides the cities and land about them which were assigned to them, and the cities of the Levites, as it appears a vast difference between the priests and the rest of the people. For the first-fruits alone, if they were not less than the sixtieth part of the product of the country, might seem sufficient, especially if the firstlings be added, the priests not being the sixtieth part of the people; no, nor the hundredth part, as learned men have computed (see Bonfrerius).

Ver. 21. Behold, Now he gives the Levites notice of the recompense he would make for their service, as he had told the priests what they should have for theirs. And Aaron hath the delivery of this grant made to them from God, that they might see he did not mind himself, and the interest of his own family only.

I have given the children of Levi all the tenth! See Lev. xxvii. 30, and 2 Chron. xxxvi. 5, 6, where they are distinctly mentioned. Aben Ezra thinks the tenth rather than any other part was assigned, because it was a perfect number; ten being in simple numbers the highest to which we can arise, without repeating the numbers under it. For it is (as he speaks) the number of the workings of the hand, the first, whereupon all numbers do depend: which our Mr. Mede hath expressed, in my judgment, far better; who looks upon it as God's favourable dealing with men, in requiring but the tenth, which is in truth the least part of their goods, according to the first division. For when we proceed beyond ten, we begin to make a new division, as eleven is ten and one, &c. But we need not have recourse to such niceties (see upon Genesis xxviii. 22).

For an inheritance: Instead of a share in the land of Canaan, which other tribes had divided among them. And a larger inheritance this was than any other tribe possessed; for this was the smallest tribe in all, as it appears from comparing the part which is given them in the beginning of this book. For all the males of this tribe, from a month old and upward, were but two and twenty thousand (ch. iii. 29), whereas in the tribe of Judah alone there were above threescore and fourteen thousand men of war (ch. i. 96, 27), and yet the Levites had a tenth part of the product of the whole country; and the twelve tribes had only the other nine parts among them. Such a care had God of those who were peculiarly devoted to his service.

For their service which they serve, &c. As a reward of their service, of which see ch. iv.

Ver. 22. Neither must the children of Israel henceforth come nigh the tabernacle: or rather, "Therefore the children of Israel must not come near the tabernacle of the congregation, lest it was their work, and nobody's else; and therefore no other persons were to meddle with it: that is, they alone guarded the tabernacle, and afterward the temple;
24 But the tithes of the children of Israel, which they offer as a heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the Lord spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithes.

27 And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest.

Levites should be so grateful as to offer to him the tithe of their tithes (as it here follows), for such uses as he should appoint.

Even a tenth part For the tenth part which God reserved to himself out of the land which he gave the children of Israel, was a kind of rent paid to him their supreme owner. This was thus paid to the Levites for their maintenance, thought good notwithstanding to reserve a tithe of this tenth part to himself; that thereby he might, as it were, hold his possession, and keep seisin (as the lawyers speak) of his own inheritance.

Ver. 27. And this—shall be reckoned unto you. Be accepted by God, the offerings heaved up to him in the sanctuary are (ver. 28), though it be but the hundredth part of the whole fruit of the land.

As though it were the corn of the threshingfloor, &c.] As if you paid such a tithe, as the Israelites do to you, out of all their own fields and vineyards: that is, they were to believe their offerings of this small part to be as acceptable to God, as that of all the tribes of Israel; and to be a right to what remained, when they had done this, as the people had to all the rest of the fruits of the earth, when they had paid the tenth part to the Levites.

Ver. 28. Thus ye also shall offer an heave offering—of all your tithes.] He would have them know that he ordered this, because he would not have the Levites have nothing to him, from whom they received so much; but they also should make him a grateful acknowledgment as well as others.

Ye shall give thereof the Lord's heave offering. It is called so often the "Lord's heave-offering," that they might the more willingly pay it out, out of a thankful sense of what they owed to him, the donor of all.

As a portion of Aaron. This tithe is thought to have been designed for the high-priest alone. Two great men in their time were of this opinion, viz. Nicolaus Lyra, and the famous Alphonso Tostatus. And another very learned person of our own (bishop R. Montague), thinks it not altogether improbable, that such a provision as this might be made for the high-priest and his family, state, and dignity: he being of great power and might, only less than the kings of Israel; and the inferior priests having a noble maintenance without this, from the first-fruits and offerings of the people.

But there is nothing to support this, but the mere letter of the text; for Josephus expressly says the contrary (lib. vi. Archeolog. cap. 3), and so do the generality of the learned. Thus it was also, that all the priests had their share in this tenth part by the Levites: which, till it was paid, the Levites might not spend, to their own use, any part of their tithe. And to secure this, "the priest was to be with the Levites when they took tithes" (as we read Neh. x. 37, 38), to take care that they set out a tenth part for them as priests. Whereby "the son of Aaron," I cannot think is meant the high-priest himself (for that had been below his dignity),

opened the gates of it, kept out all strangers (i.e. all but priests and Levites), carried the tabernacle, and its vessels, when they were to be removed, &c.

They shall bear their iniquity:] They shall die for it, if they permit any one else to come there and do their work (see ver. 1).

I shall be a statute for ever—have no inheritance.] As all other persons were excluded from serving in the tabernacle, so they who served there were shut out from having any inheritance among their brethren. This was made an unalterable law, which provided another separate maintenance for them, by the tithes of all the land; as here it again follows.

Ver. 24. But the tithes—which they offer as an heave offering] That the people might not grudge to pay them the tithes for their service, he represents them as a heave offering which they offered to God, in gratitude to him of whom, as the supreme landlord, they held their land. Not that they were heaved up or waved before the Lord: but they were of the same nature with those tithes which the people gave, and which the Lord directed to his people, to separate things, separate to his uses; all which are called by this name of terumah (ver. 8). And particularly all the offerings which God required to be freely brought, for the building him a sanctuary, are called by this name of terumah, or heave-offering (Exod. xxv. 2, see there).

Ver. 25.] In all the foregoing part of the chapter (ver. 1, 8, 30), the Lord spake unto Aaron (though by Moses); but here his order is particular, directed to Moses; because that which follows would better come from him, than from Aaron; who was employed in acquainting the Levites with the donation God had made of the tithes to them (ver. 21), but it would not have been so proper for him to tell them what was to be given out of the tithes to himself and to the priests.

Ver. 26. When ye take—the tithes] In these words Moses confirms the report which Aaron had made to them, that the tithes of the land should be theirs, and their brethren the children of Israel have no right to them.

Then ye shall offer up an heave offering.] As the Israelites made their grateful acknowledgments to God by offering their tithes to him, for the use of his servants the Levites (ver. 24), so it was but fit that the offering of it for the Lord, even a tenth part of the tithes.
30 And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation.

31 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

Even the hallowed part] The sacred part was the tenth part, which they might not use; it being taken by God for his part (Lev. xxvii. 30). By which all the rest was sanctified to the use of the owner, when this part was taken out of it, which may possibly be here also intended.

Ver. 30. Say unto them.] Tell them the reason why this tenth part must be separated from the rest.

When ye have heaved the best thereof from it.] Taken out the tenth part as an offering to the Lord.

Then it shall be counted unto the Levites as the increase of the threshingfloor. &c.] Then the remainder may be as freely used by them as the corn or the wine of any man's land in Israel, when he had paid his tithe: but till then it was unlawful for him to enjoy it, because God was first to be served. This is made more plain by the next verses.

Ver. 31. Ye shall eat it?] After the hallowed part was taken out (ver. 29) all the rest was theirs, to be enjoyed as men do that which is their own.

In every place.] This seems to be said to distinguish these from the holy things given by God to the priests; which, being offered at the altar, were to be eaten only in the holy place; but the tithes, though they were a kind of offering to the Lord, yet not being presented at the altar, might be eaten anywhere, after the tenth part was given to the priests.

Your households.] All their family, servants as well as others, might eat of them, whether they were clean or not. And more than this, they might sell them to strangers, to buy other necessaries with the money they yielded, or exchange them for other commodities.

For it is your reward] See ver. 21.

Ver. 32. Bear no sin.] Suffer no punishment.

By reason of it.] For eating it, with your households.

When ye have hallowed from it the best of it.] When they had taken out the tenth part as sacred to God's uses (ver. 29), they might safely use the rest themselves as they pleased: for God had given it to them for their support, and therefore would not punish them for eating it, as he did those that did eat holy things which did not belong to them.

Neither shall ye pollute the holy things] Nor would there be any danger of polluting the holy things (which God had reserved to himself) by turning them to a common use, as there would have been if they had eaten the tithes, or other gifts, before the tenth part, which was God's, was taken out of them.

Lest ye die.] In the Hebrew it is, nor shall ye die: as those did who meddled with the holy things which God reserved for his ministers alone.
The water of separation made of the ashes of a red heifer. 11 The law for the use of it in purification of the unclean.

And the Lord spake unto Moses and unto Aaron, saying,

2 This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the

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Ver. 1.] They were both concerned in what follows; Moses to deliver the command, and Aaron to see it executed.

Ver. 2. This is the ordinance] Or, "the constitution of the law which is now passed into a law by God's command; who had ordered this water of purification to be made some time before, as appears from ch. viii. 7, but now sets down a rule for all posterity to observe in the making of it. It is the rather mentioned now, after the foregoing history, to free the people from that great fear they were of perishing in their uncleanness (ch. xvi. 12, 13), by showing them a way how to be purified from the greatest pollution, before they approached to the tabernacle.

That they bring thee] At the common charge of the people, because it was for their common benefit.

A red heifer] The Hebrew word parah, which we translate heifer, signifies a young cow; as par signifies a young bullock, not above two or three years old at most, as Kimchi and others observe.

Without spot.] This the Jews refer to the word red, which goes before, and take it to signify perfectly red, without the mixture of any other colour: for as to any other imperfections, they are provided against in the next words, without blemish: inasmuch that Maimonides, in his treatise on this subject, saith, that if this cow had two hairs black or white, it was unfit for this use. From whence other nations, particularly the Egyptians, derived the custom of sacrificing red oxen, as Plutarch tells us in his book De Iside et Osiride, τὸν δοῦν τοῦ τοποσίου καθεργονον κ. ι. &c. And he saith they searched them so very narrowly, that if there was one hair of hair black or white, or any that seemed it ὀπτέρων, "unfit to be sacrificed:" see Bochartus, par. i. Hierozoic. lib. ii. cap. 39, where he shows this was the most common colour among that sort of creatures in some countries.

No blemish.] See Lev. xxii. 20—22.

Upon which never came goke:] Had never been employed in ploughing the ground, or any other work; for according to the common sense of all mankind, those creatures which had been made to serve other uses became unfit to be offered to God. Whence Diomedes promises Pallas a cow of a year old,

τὴν οὖς ἐκ τοῦ θησαυροῦ ἐγένετο ἄγρινον," which no man hitherto had brought under the yoke" (Hild. K). And so both Nestor, Odys. 1, and the like Bochartus observes out of Virgil, Ovid, and others, in his Hierozoic (par. i. lib. ii. cap. 33).

All this is very plain; but why a young cow, rather than a bullock (which is commonly appointed in sacrifices), and why one perfectly red, is not so easy to understand. If we had any reason to believe that those superstitions were among the Egyptians in the days of Moses, which were when Plutarch or Herodotus lived, we might very probably say (as children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

And ye shall give her unto Eleazar the priest, and some men of learning have), that this precept was given to preserve the Israelites from their religion. For they abhorred to offer a cow, whom they honoured as sacred to Isis. So Herodotus; they sacrificed males, both old and young, ταῖς δὲ θυσίας τοῖς ὑπὸ ἑρμοῦ, "but it is not lawful for them to offer females" (lib. ii. cap. 41). And therefore God, it might be thought ordered a cow in preference to a bullock; and for the same cause one perfectly red, because that was a colour odious and abominable to the Egyptians; who fancied Typhon (the author of all evil in their account) to be of that colour; and therefore offered him red oxen, as hateful to them as red men and asses were. Thus Plutarch and Diodorus Siculus. In opposition to which, it may be thought the colour was acceptable to God, because hated and abhorred by those idolaters: but I look upon what such late writers say as of no authority in this matter. And as there is no proof of any such customs among the Egyptians in Moses' time, so there is a high probability that the whole fable of Typhon was framed out of the fear which Plutarch here, and Bochartus has, most ingeniously endeavoured to make out, by many observations out of that book of Plutarch, and other authors (Hierozoic, par. i. lib. ii. cap. 34, p. 340, 341, &c.).

But supposing the antiquity of those superstitions among the Egyptians to have been as great as some fancy them, I cannot think, that if Moses had had any respect to them, he would have ordered such a great number of sacrifices as we read of in his law, without the least consideration of the colour of any one of them, and only mention the colour of this cow, which was no sacrifice. I rather think this perfect red colour was chosen because of its rarity; it being hard to find a cow without any least mixture of other hair. And though it might have been designed to the same end, there was a respect herein to that great expiation which was made by the sacrifice of Christ: with whose blood, though the apostle did not compare the blood of this heifer (because it was not offered), yet he doth compare it with the ashes of this burnt heifer, put into the water of purification. See Heb. ix. 13, where, after the blood of bulls and goats, he mentions "the ashes of this heifer sprinkling the unclean." For they were a more extraordinary sort of purification than any under the law, of which we nowhere read but in this place; nor of any command for the repeated burning of such an heifer to ashes (as there is for the anniversary sacrifice on the day of atonement), but only of the use of the water made of these ashes as off as there was occasion. But of this it will be more fit to treat in the following part of the chapter.

Ver. 3. Ye shall give her] They who brought her in the name of the whole congregation were to bring her to Moses, as the foregoing verse directs: and he and Aaron were to deliver her to Eleazar. Unto Eleazar the priest] It is commonly thought that Aaron might not be employed in the following work, because he would have defiled him, and madu

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priest, that he may bring her forth without the camp, and one shall slay her before his face.

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

him unfit to minister before God for a season; which was to avoid, even when natural infliction seemed to fall on him, the chance of being in any way defiled. The priest was not intrusted with this service, but it was committed unto the very next person to Aaron, who was to be his successor, because it was of very great weight and importance.

That he may bring her forth without the camp.] As a thing exceeding unclean; more impure than any common offering for sin. For the greater the impurity was that was laid upon any sacrifice, the further still off from the sanctuary it was carried. The bullock, for instance, which was offered for a sin committed by the priest, or the whole congregation, was in part offered at the altar, but the far greater part was to be burnt without the camp (Lev. iv. 12, 13). And so was the bullock and goad offered for all the sins of the people on the great day of expiation (Lev. xxvi. 27): and the scape-goat, which was designed for the same purpose, was not so much as burnt, but banished into a land not inhabited, nobody knows whither. All which more particularly represented Christ in his sufferings, as the apostle observes, Heb. xiii. 11, 12, and so did this in part; having something of the nature of that sacrifice which it was not sanctified to be slain at the altar, yet it was intended to be used to the same purpose, for the cleansing of the people from the greatest legal defilement.

And one shall slay her before his face.] Some person appointed by Eleazar (for it was not necessary a priest should do it) was to kill her without the camp. Where it is plain from ver. 5, 6, 9, there were more than one concerned in this office. But it could not be slain unless Eleazar was there; and it was to be done in his presence, who was the chief of the priests, to show that it was intended for God's service, though not offered as sacrifices were at the tabernacle before the Lord. And this is the reason, perhaps, why the care of this heifer is committed to Eleazar, and not to Aaron, because he officiated only at the tabernacle.

Ver. 4. Eleazar—shall take of her blood with his finger.] As they did in expiatory sacrifices (Lev. iv. 6).

Sprinkler of her blood] In the sprinkling of the blood, as the Jews observed, consisted the very essence of an expiatory sacrifice. Therefore, though this was not a sacrifice, yet it had something of that nature in it, and may be called a pisculum, an expiatory thing; though nothing was called korban, a "sacrifice," but what was offered at the altar, as our Dr. Outram hath most judiciously observed against Abarbinel, who calls this red cow an offering for sin.

Before the tabernacle] This manner of sprinkling the blood was used but in sacrifices slain at the altar, in the presence of God; and in this red cow, which was slain in the prospect of the sanctuary; towards which the priest was to look steadfastly while he sprinkled it; otherwise, the Jews say, it was in vain: which shows that the validity of this act, and of the purificatory to be made by it, was to be expected from the sanctuary. For the blood of that heifer, whose head was cut off to cleanse a city near to which a man was found slain by an unknown person, was not sprinkled; being slain, not in sight of the sanctuary, but in a valley near that city (Deut. xxi. 5, 6, &c.). And in this the Jews were so curious, that after the temple was built, this blood being to be sprinkled without it, care was taken in the book of the priests to send a letter to the governor of the gate Shushan, which was before it, should have lower battlements than any other gate of the temple had, that the priest might see the face of the porch of the house of God.

Seven times] This signifies the perfection of the expiation that was to be made by this red cow, on whose ashes the Jews thought so much, deeming it that they took care the priest, who was to see her burnt, should be put apart in a chamber of the temple (called "the house of stone"), that they might be certain he was free from all pollution by a grave, or a dead corpse. For the ashes of this burnt cow being the greatest and only cleanser for that defilement, they took it for a thing in itself unclean, and not to be defiled by which was to burn her. See Dr. Lightfoot's Temple Service, chap. 17, sect. 2, where he describes, out of Maimonides, and others, how solemnly the priest was attended when he went about this work. And the apostle had reason to mention the ashes of this heifer, wherewith the water was made for sprinkling the unclean, as the principal thing that "sanctified to be purified of the flesh," i.e. taking away body defilements: with which he compares the blood of Christ, as infinitely more powerful for the "purifying of the conscience from dead works" (Heb. ix. 13, 14). In which words, dead works, there is a respect (as our Dr. Jackson observes) to the main intention of these ashes, which were for the purification of those defiled by the blood of the" heifer, and not by the blood of the scape-goat, which was offered for the sins of the people, or for this purpose, without any danger of pollution, for a longer time than the law of ceremonies lasted. For ashes, being well kept, never perish; and therefore are an emblem of immortality. But it must be considered, that the frequent use of these ashes might exhaust the whole stock of them made at this time, and make it necessary the priests should supply another heifer for the same end; as the Jews say they did, though so rarely (as I shall note below), that this burning of a red heifer was not reiterated, if we may believe them, till the destruction of Solomon's temple. Which makes them a more notable figure, though not a perfect one (for no such can be found), of the power of Christ's blood to purify us for ever, without the repetition of it continually; which was the imperfect perfection of the legal sacrifices, that they must be often offered.

Ver. 5.] There was a great pile of wood (to which they set fire immediately after he had done sprinkling), in which this heifer was more entirely burnt than any public expiatory sacrifice before mentioned, ver. 3; but repetition that he should not be defiled (as by being burnt), because this was of all other things the most unclean, and to be utterly consumed at a distance from the sanctuary.

Ver. 6. Cedar wood, and hyssop, and scarlet.] These three things composed that instrument which the
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7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the use of those who had defiled themselves by the dead; unto whom it was delivered when they had occasion for it. And this word reserved, or kept, imports, that these ashes were not for the use of that generation only, but for all posterity. And as many (which was commanded in the same form of speech, as be kept or reserved) were a type of Christ, as he was the food of life, or the bread that came down from heaven: so were these ashes kept as an emblem of the everlasting efficacy of his sacrifice. For there is no bodily substance under heaven (as Dr. Johnson speaks, book x. chap. 55) which can be so true an emblem or model of incorruption, as ashes are; for when the rest and use thereof are dissolved or corrupted, they are not capable of a second corruption.

For the congregation] This one heifer, being slain, and its blood sprinkled, and body burnt, afforded ashes enough to season as many vessels of water as the whole people of Israel should need.

Ver. 7. The priest shall wash his clothes, &c.] Though we do not find that Eleazar was employed, either in killing or in burning this heifer, which was only to be done in his presence, yet, having touched her blood, he became unclean; and therefore was to use these ceremonies for his cleansing; before he returned to his places, while he kept his holy clothes, or otherwise, was done when he had offered the great sacrifice of expiation, on the day of general atonement (Lev. xvi. 24).

Shall be unclean until the even.] So as not to come into the camp, I suppose, much less to the sanctuary, until sun-set; which was but a short time, considering the greatness of this heifer’s impurity; this being the common time of remaining unclean for the smallest defilements (Lev. xiv. 24, 25, 27, &c.).

Ver. 8.] This was a general maxim among the Jews, that the bodies of those beasts whose blood was carried into the holy place, polluted those that touched them: which is justified by Lev. xvi. 23. And therefore he that burnt this heifer, whose blood was sprinkled towards it, was to do the same as he that carried the scape-goat into the wilderness was also bound to do (Lev. xvi. 29).

Ver. 9. A man that is clean] Free from any legal defilement.

Shall gather up the ashes] They were the principal ashes, though the ashes of the cedar wood, byssop, and scarlet wool, were also mingled with them; which, being taken up, were pounded and sifted, as the Jews tell us.

Lay them up without the camp in a clean place.] The Jews say that the heifer, in aftertimes, being burnt on the pitch of Mount Olivet, which was over against the temple, they laid up some part of the ashes in a place near that mount, for the sprinkling of the people; and another part was delivered to the twenty-four courses, for the sprinkling of the high priests; and another third part laid up for a memorial in the enclosure of the court of the temple (see Dr. Lightfoot in the place before named). But there is no certainty of this, and it contradicts in part what is here commanded, that they should be laid up without the camp.

It shall be kept] Laid up, is ἐκτείνειν, as the LXX. translate it, to be reserved and kept for the use of others.

In a clean place, &c.] The word translated in a clean place is originally of a leper, who was kept in a house that was separate and apart. And as in all things relative to the Mosaic law, the purification was thought of, and the idea was, that the body of the heifer, which was put on the fire and burnt, should typify the purifying of the human body, of the people as a whole. And the ashes of this heifer were kept sacred, in order that the priests who had defiled themselves with the ashes of the dead might again become holy; and also that these ashes might be used for other defilements, that were not of the same nature as the dead, but of a spiritual kind, which the people might have occasion for, in order to be cleansed from the defilement of sin. This is signified in the Old Testament, as we shall see in the New Testament, by the blood and death of Christ; which was a purifying sacrifice, sent by the Holy Spirit into the world, in order to cleanse the people from the defilement of sin.

In a clean place, &c.] The words are it is sin; and we add, a purification, to explain the sense. For it was not a proper sacrifice for sin (as this phrase for sin sometimes imports, Lev. iv. 21), but had something of that nature in it (as I observed before); and yet it properly signified to purify or cleanse men from their sin, i.e. from such legal defilements as are mentioned afterwards. And
the congregation of the children of Israel for a water of separation: it is a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any man shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, and that is in the tent, shall be unclean seven days.

Ver. 12. He shall purify himself with it.] With the water of separation, mentioned ver. 9. Which he may not be designated chiefly, if not only, for the purging of this great impurity, by touching any man's dead body.

On the third day.] Then he was to begin his purification, by being sprinkled with it; which makes it probable that these ashes were kept in more places than the Jews mention without the camp (as afterward near Jerusalem), and he had sprinkled them in the cities of the Jews. For it had been too hard for all the people, nay, impossible for those who were remote, to go to Jerusalem the third day after they were defiled to fetch these ashes; which, therefore, were kept in several clean places, where everybody might easily have them to put into water, and be sprinkled with it. For as there was no sacrifice, so no preparation required to make this purification; but any clean person might sprinkle the water (ver. 16, 19).

On the seventh day he shall be clean.] Then his purification was perfected; but not without a new sprinkling on this day (ver. 19).

But if he purify not himself the third day, &c.] If he did not begin his purification on this third day, his sprinkling on the seventh would not make him clean. But it is very probable, that, though he omitted it on the third day, yet, if he purified himself on the fourth or fifth, or any day following, that being reckoned as if it had been the third, when he had made up the number seven, his cleansing might be completed.

Ver. 13. Purifieth not himself.] With the water of separation, in the manner before prescribed (ver. 12).

Delfeth the tabernacle?] If he approach unto it without this purification.

That soul shall be cut off.] He was to die for it if he did it presumptuously. Because the water was not sprinkled upon him.] Because he neglected the means of his purification.

He shall be unclean.] Remain in his uncleanness. His uncleanness is yet upon him.] Not to be purified now by this water of separation, but cut off from the body of the people. This still concerns those that came to the tabernacle presumptuously, being unpurified. If they did it ignorantly, a sacrifice was admitted for their sin (Lev. v. 17, 18).

Ver. 14. This is the law.] Concerning such defilements as these, by the dead bodies of men.

When a man dieth in a tent?] Wherein they now lived during their stay in the wilderness; and the same law obliged them, when they came to dwell in houses, in the land of Canaan.

All those that came near the tent shall be unclean seven days.] The meaning seems to be, that every person who came into the tent while the dead body lay there (or before the tent was purified), as well as those who were in it when the person died, should be unclean. For all the goods of the house were not made unclean but only all open vessels.
15 And every open vessel, which hath no covering bound upon it, is unclean.
16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:
18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:
19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.
20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute unto &c.). But here the sprinkling being made by some neighbour, hyssop alone sufficed; which every one knows was a cleansing herb, and easily procured: instead of which the gentiles, in their superstition, used branches of laurel, or of olive; as we learn from Joseph and Virgil.

Sprinkle it upon the tent, &c.] For the purifying of all the things, and all the persons above mentioned (ver. 14—16).

Ver. 19. The clean person shall sprinkle upon the unclean] Here he explains what was not so distinctively delivered, ver. 12. And I suppose both persons and things were to be sprinkled on both days, because he saith in general, upon the unclean; which seems to relate to all that is mentioned in the foregoing verse.

On the seventh day he shall purify himself, &c.] This seems to be meant of the clean person who sprinkled the unclean, and by coming near them, was in some sort defiled. But he was not to be purified by the water of separation; but only by washing his clothes, and bathing himself in water; and his uncleanness lasted but till the even, as it here follows in the rest of this verse (see ver. 21).

Ver. 20. The man that shall be unclean,] By a dead body, a bone, or a grave, &c.

Shall not purify himself,] By the water of separation appointed for that purpose.

That soul shall be cut off] As a contemptor of this law of God.

Because he hath defiled the sanctuary] This and the following words are only a repetition of what was said ver. 13, for the greater confirmation of it.

Ver. 21. He that sprinkled the water of separation shall wash his clothes.] Be reputed unclean, until he hath washed his clothes; which I suppose comprehends his body also, ver. 19.

He that toucheth the water of separation] As a man might chance to do, when he mingled the water and ashes together (ver. 17).

Shall be unclean until even.] And wash his clothes, it must be supposed from the foregoing words. For mere staying till even purified nobody, without some act of cleanness was all his life; and therefore tell us that devices they had to keep persons thus clean, for this very end and purpose (see Dr. Lightfoot in his Temple Service, ch. 17, sect. 2).

Shall take hyssop,] When the priests sprinkled the lepers, or their houses, with the blood of a bird killed over running water, he dipped hyssop, cedar-wood, and scarlet-wool in them (Lev. xiv. 4, 6, 7; 49, 50, 52).
them, that he that sprinkles the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

The soul that toucheth it? Or toucheth him. Shall be unclean until the even.] Not only he whom the unclean person touched, but he who touched the unclean person, or any unclean thing, was to be unclean till the even, and wash his clothes (as I said before) for his cleansing. No other cleansing was necessary for such kinds of uncleanliness as these. For sacrifices were required only for the uncleanness of lepers, and of a childbed woman, and of a flux of blood, or seed: all others were purged without sacrifice.

22 And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

By this nice care, which is here taken, about the smallest bodily defilements, God intended (I make no doubt) to make them sensible how necessary it was to preserve inward purity; without which they could not be acceptable to God, though they approached to his sanctuary. For these laws, extending to what was done at home, as well as abroad, were a plain instruction, both that it was not sufficient to be pure in the eyes of men, and that nothing could be concealed from the Divine Majesty, who sees what passeth in secret.

CHAPTER XX.

1 The children of Israel came to Zin, where Miriam died. 2 They murmured for want of water. 3 Moses smiting the rock brought forth water at Meribah. 14 Moses at Kadesh dearest passage through Edom, which is denied him. 22 At mount Hor Aaron resigneth his place to Eleazar, and dieth.

Ver. 1. Into the wilderness of Zin.] From Rithmah, or Kadesh-barnea, they came at last into this wilderness, after many removals to other stations, of which Moses gives an account in the thirty-third chapter, from ver. 19, to ver. 36. For God led them, by the cloud, quite back again to the Red Sea (ch. xiv. 35), and from thence brought them into this wilderness of Zin; which is quite different from that mentioned Exod. xvi. called Sin; for this lay on the confines of Idumea, as appears from ver. 14, 15.

In the first month.] Of the fortieth year after they came out of the land of Egypt. For Moses gives an account of the transactions only of the first two years after they came from thence, and of the last: the rest he passeth over in silence, being spent in troublesome journeys; whereby all above twenty years old were consumed, by one disease or other. In those travels he shows how, at several removals (mentioned ch. xxxiii.) they were led back from Kadesh-barnea unto Ezion-Geber (that is, from the north to the south of the shore of the Red Sea), in which journey they compassed the land of Edom many days (Deut. ii. 1), that is, many years. For, from the time they left Kadesh-barnea till they returned back again was thirty-eight years (Deut. ii. 14).

The people abode in Kadesh.] Not in Kadesh-barnea, which was their fifteenth station, and in the confines of the south part of Canaan (ch. xxxiv. 4; Josh. xv. 3), but another Kadesh on the confines of the land of Edom, towards the Red Sea (ch. xxxiii. 36; Deut. ii. 3; Judges xi. 17).

Miriam died there.] Four months before her brother Aaron (ch. xxxiii. 38), and eleven months before Moses; being elder than either of them. For she was near a hundred and thirty years old, as may be gathered from Exod. ii. 4, 7, where it appears she was not a child when Moses was born.

Was buried there.] In Kadesh, where she died. But we read of no mourning for her, as there was for Aaron a little after (ver. 29).
spake, saying, Would God that we had died when our brethren died before the Lord!

4 And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

7 ¶ And the Lord spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so shalt thou give the congregation and their beasts drink.

9 And Moses took the rod from before the Lord, as he commanded him.
10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? 

11 And Moses lifted up his hand, and with instrument of bringing the former water out of the rock in Horeb, that I cannot but think this was the very same rod; which being there called "the rod of God," (Exod. iv. 20,) it is very probable, that by God's order it was laid up somewhere before him in the sanctuary; though not before the ark of the testimony. For having been employed in doing so many wonders, it was not seemly it should lie in his own tent, as a common staff; but in the house of God, as a sacred wand. This, indeed, is nowhere mentioned, so I think it in things, which notwithstanding are plainly intimated.

Ver. 10. Moses and Aaron gathered the congregation] As God had commanded, ver. 8.

He said unto them, Moses, who was the chief actor, said unto them. 

Hear now, ye rebels: The Talmudists fancy that this is the reason why Moses and Aaron were denied to go into Canaan, because he called God's people rebels: from whence they have framed this maxim, "He that treats the church contemptuously, which ought to be honoured, is as if he blasphemed the name of God." But they subvert the truth, who build it upon no better foundations. For Moses, the great minister of God, only uses God's own language to their fathers, ch. xxvii. 10, where he bids him lay up Aaron's rod, "as a token against the rebels." And if this was a sin, Moses committed it again not long after this, and in a higher strain (which nobody can think he would have done, if it had cost him so dear), when he saith, Deut. ix. 24, "Ye have been rebellious against the Lord ever since I knew you." Must we then, you water out of this rock?] In these words, also, some of the Jews (particularly Nachman) think they find the sin of Moses and Aaron; who here (they fancy) ascribe to themselves that which they ought to have acknowledged the work of God alone. But this is without any ground; for the plain meaning of the words is quite contrary: "Is it in our power, when God brought thirty thousand of a rock?" For we know not what the Latin translates it; it being a speech of those that wonder, like that I Kings xxi. 10, "Hast thou killed, and also taken possession?" As if Moses had said, "Strange! that you should think it possible for us to bring you water out of a rock, which is the work only of an omnipotent power!"

Ver. 11. He smote the rock twice: It seems the water did not gush out at the first stroke; which made him repeat it.

The water came out abundantly: So that their present necessity was supplied; and they also filled their vessels when they left this place, to serve them till they met with the convenience of water; as they did, I showed up ver. 3.

Ver. 12. ¶ And the Lord spake unto Moses and Aaron, Because ye believed me not, Here interpreters have been much troubled to find what it was for which God was offended at Moses and Aaron: for though the text tells us expressly it was for their unbelief (whereby they gave great scandal, and did not sanctify him as they did formerly, before the Israelites), yet doth not clearly appear wherein this unbelief declared itself. Ababbinel hath collected several opinions of the Jewish doctors about this matter, which are no less than ten; after which he delivers his own, which seems to me as unsatisfactory as the his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. 

12 ¶ And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify rest were to him; for it is far-fetched, with too much nicely and subtilly, and relies also upon uncertainties. The plainest account of it, I think, is this, which none of them take notice of; that the water now coming out of the rock, was the same water the sea was divided for the death of Pharaoh; and was very sad both for her death, and, perhaps, for the ceasing of the water; and being unexpectedly assaulted by the people, who ought to have had a greater reverence for him, in a time of mourning especially, it was the occasion of a greater commotion of anger and inclination than was usually in him: which gave such a disturbance in his mind, and so disordered his thoughts that when God bade him take his rod, and go and speak to the rock, he fell into some doubt, whether God would grant them the favour he had done before; either, because they were so wretched a people, that it was not fit God should do any thing for them; or because he thought, perhaps, water might be at a distance, and that God would provide for them by some other means. For these are mentioned by the Divine writers that touch upon this history, that he did not believe; and that his spirit was so provoked, that "he spake unadvisedly with his lips" (Ps. cxi. 32, 33), which was when he spake those words, ver. 10, " Must we fetch you water out of this rock?" i. e. "is that a likely matter?" They bring words of the same sort with those of Sarah, Gen. xvii. 13, "Shall I of a surety have a child, who am old?" that is, "I cannot believe it." And when he saw the water did not come out at the first stroke, he might be so rash as to say, "Now it is plain God will give you none, but let you perish;" or words to that effect.

I know nothing more probable than this; unless the reader likes the opinion of Joseph Albo better, which is the ninth opinion mentioned by Ababbinel. That Moses and Aaron, having had such long experience of God's goodness to this people, and of his readiness to help them, ought not to have gone and made their complaints to God about the want of water (ver. 6,) but immediately, of themselves, gone to the God that would do nothing of God's power and mercy, which had never failed them, and called for water to come out of it. For now the tabernacle was built, and they had God dwelling among them (which they had not when he smote the rock at first), which ought to have bred in them the highest assurance that God would supply them. Dr. Lightfoot hath another conjecture (which I shall not pretend for them. And because he may judge which is most likely), that Moses and Aaron began to distrust God's promise of entering into the promised land, at the end of forty years; imagining, that, if they brought water again out of the rock, it must follow them as long as the other had done. For this he makes the sense of their words, that God would not do anything for them. And because we did at Horeh? Are all our hopes and expectations of getting out of the wilderness come to this? We never fetched you water out of a rock but once; and that was because ye were to stay a long time in
me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah; because in it the children of Israel strove with the Lord, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in the wilderness, &c. Now that is gone, must we fetch water out of another rock? O ye rebels, have ye brought this to pass by your murmuring, that we must have a new stay in the wilderness. Are we to begin our abode here again, when we thought we had been at the end of our travels? At this rate we shall never get out of this wilderness, &c.

To sanctify me i.e. Openly to assert me to be the Holy One of Israel, faithful to my promises (as well as infinite in power), of which they had given the Israelites occasion to doubt, by declaring some divine promises not having been fulfilled, &c. For the words plainly show that their sin did not consist only in an inward disaffection, but in such outward expressions of it in their anger and impatience, as might be apt to breed unbelief in the Israelites; who were already too prone thereto. And it is no improbable conjecture of a Jewish doctor (in his book of the Death of Man) and who put the Divine Glory not appearing now upon this rock, as it did at Horeb (Exod. xxvii. 6), which perhaps they expected; it gave some occasion to their unbelief: which, he thinks, was not so great a sin in itself as to have deserved the following punishment, had not God, in passing this sentence, have a respect to the excellency and dignity of their persons; in whom a fault of this nature was far more grievous, than in an ordinary man.

Ye shall not bring this congregation into the land] They brought them into the land of Sihon, and of Og: but not into Canaan, which was properly the land promised to them.

Ver. 13. This is the water of Meribah.] Called Meribah-kadesh, Deut. xxxii. 51, to distinguish it from scened Edom here. 7, where the Israelites are guilty of the same crime. Because the children of Israel strove with the Lord] Expostulated with him most unaptly, and accused him of unkindness to them (ver. 3, 4).

He was sanctified in them.] The Hebrew doctors differ very much in their opinions about this also, whether he was sanctified in the waters, or in the people of Israel, or in Moses and Aaron. Some fancy it is meant of the waters; viz. that God did himself great honour in bringing waters again out of a rock: and therefore the name of the place was called Kadesh, from his being sanctified there. Thus Chas. But it seems to have been called so before this, being a place well known to the Edomites. (ver. 16). The common opinion is, that he speaks of Moses and Aaron: for God's name, saith R. Solomon, is much revered when he doth not spare even his holy ones (Lev. x. 3). But Nachmanides expounds it of the Israelites, before whose face (as he expounds sanctified in them) God's power, and faithfulness, and goodness appeared: and was not mentioned in this verse; not Moses and Aaron. But all three opinions in the issue concur in this one, that God made his power, &c., appear in the eyes of all the Israelites, by bringing water out of a rock; and at the same time demonstrated his holiness and impartial justice in punishing his greatest friends for their unbelief.


From Kadesh] On the confines of the king of Edom's country.

Unto the king of Edom.] When the Israelites came out of Egypt, Moses speaks of Edom as governed by a king. This is one of the many instances of the error of the ancient versions. The Edomites are not mentioned, Gen. xxxvi. 39, who, for his inhumanity to the children of Israel, was shortly after punished with death; and the kingdom turned again into the government by dukes. For Moses (as he thinks) writing the book of Genesis in the latter end of his life (or then adding what was necessary to what he had written before), reckons immediately after Hadar several dukes reigning all at one time, in several parts of the country which they had shared among them (see Usser. Chronolog. Sacra, cap. 11).

Thus saith thy brother Israel.] In the language of these times, all that were near of kin called one another brethren: and these two nations descended from two twin brothers. Thou knowest] For they could not but have received intelligence before this time of such public things. All the travel that hath befallen us.] How we, and our fathers before us, have travelled from place to place, without any certain habitation (see Ps. ev. 12). Ver. 15. How our fathers.] After several removals from one part of Canaan to another.

Went down into Egypt.] Which was so public a thing (they being invited by Pharaoh, who sent carriages for them), that the Edomites could not be ignorant of it.

We have dwelt in Egypt] See Exod. xii. 40, 41, and what I have observed there. The Egyptians vexed us] See Exod. i. 11—13, &c. Ver. 16. When we cried] See Exod. ii. 23—25, iii. 7, 8.

Sent an angel.] See Exod. iii. 2, &c. Maimonides here by angel understands Moses himself; for the prophets are sometimes called angels, i.e. messengers sent from God (Judges ii. 1). This he asserts in the first part, and was Michael, the prince of the heavenly host, whom they commonly understand by the angel here mentioned. But many great men, particularly Masius, think this is short of the truth, unless we understand by Michael, the eternal Son of God, who was, as he speaks, "the perpetual prince and director of
Kadesh, a city in the uttermost of thy border:
  17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders.
  18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.
  19 And the children of Israel said unto him, of the people of God." For though he was then properly made the messenger of the Father, when he took on himself our flesh, and dwelt among us, yet fresh from the beginning it was his constant care to reconcile men to God, and preserve religion among them. So that he might be called the angel of God before he became a man, because God the Father by him communicated with men about all things necessary for their good. And the Jews seem to have had some obscure notion of this, for which reason in Genesis, when he speaks, the angel whom Moses saw in the bush was the same whom Jacob calls the God of Bethel, and whom he calls the angel Redemer? of whom Moses, he saith, speaks in this place, and in Deut. vi. 12, "The Lord brought us out of Egypt." Certain it is, that thus the ancient Christians understood such places, taking the angel here spoken of to be the eternal Logos, or Word, as St. John calls the eternal Son of God: whose sense no man, I think, hath better explained than our Mr. Thorndike, who, though he confesses it to be plain by the Scriptures, that it was always an angel that appeared under the Old Testament, who is sometimes called by the proper name of God (Jehovah), yet this is as little probable as the notion of the church father, concerning the appearing of the eternal Word; who was that Lord who then assumed some angelical nature, wherein he might appear, to deal with men for a short time; after which he dismissed it, when he had done that business for which he assumed it. 
  
Hith brought us forth
Ver. 17. Let us pass—through thy country—In our way to the land of Canaan; which God hath promised to give us.
  20 We will not pass through the fields, or—vineyards.—They engaged not to turn aside, as they went along, into any private man's grounds (see ch. xxi. 22).
  21 Neither will we drink of—wells.—Which any passed through, or was a well of the country; for it is only of the rivers, which are common to all creatures.
  22 We will go by the king's high way.—Keep in the common road, which is made for all passengers, by the king's allowance.
  23 We will not turn to the right hand nor to the left.—Out of the road, but go straight on.
  24 Until we have passed thy borders.—Got to the other side of the country of Edom.
  25 Ver. 18. Edom said unto him.—This sounds as if the whole country had joined in the following answer.
  26 Thou shalt not pass by me.—Go through our country
  27 (ver. 20).
  28 Lest I come out against thee with the sword.—The king bids them not attempt it, for he would oppose
  29 We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet.
  30 And he said, Thou shalt not go through.
  31 And Edom came out against him with much people, and with a strong hand.
  32 Thad Edom refused to give Israel passage through his border: wherefore Israel turned away from him.
  33 ¶ And the children of Israel, even the their passage with all his forces. He was afraid, no doubt, lest they should seize his country, or spoil it, and therefore would not trust their declarations which they made to the contrary.

Ver. 19. The children of Israel. Which were sent upon this message (ver. 14). Or else some new ambassadors, whom Moses despatched with new entreaties after he understood his denial.
  34 Said unto him.—Gave him new assurances of their honest intentions.
  35 We will go by the high way.—Believe us, we will not step out of the common road.
  36 If I and my cattle drink.—Out of the wells before mentioned (ver. 17), which private men had digged, and therefore had a propriety in them.
  37 Then I will pay for it.—For water was commonly sold in those dry countries, where it was very scarce.
  38 I will only, without doing any thing else. The Hebrew words ein dober (which we translate, "without doing any thing else"), literally signify in our language, it is no word, i. e. not mere fair promises, but we will perform what we say.
  39 Go through on my feet.—Go through, as fast as we can travel on foot.
  40 Ver. 21. Edom refused to give Israel passage through his border. Which Grocius conures in his second book De Juric Belli et Paxis, cap. 2, sect. 13, as contrary to the law of nations; by which the highways, as well as the sea and the rivers of all countries, ought to be free for all that have a mind to pass through them upon just occasions. And he gives many examples of such permission out of heathen story; and therefore looks upon the denial of this as just ground of war with Sihon and Og (mentioned in the next chapter, where I shall consider it), as it might have been with Edom and Mecab, had not God prohibited it. Nor doth the fear, he thinks, which the Edomites had, it is rather a more just and a vast number of people pass through their country, alter the case; for no man's fear is to take away another man's right: and there might have been means contrived to remove this fear, by letting them pass through in small companies at a time, or unarmed. He had better have said, in my opinion, by giving hostages on both sides to the performance of conditions: for it might have put the Israelites in as great fear to have gone through in small parties, or if they should have disarmed themselves. But, when all is said, it seems not clear that all men have such a right, as that great man thinks they may claim. For no man can challenge a passage through a private man's ground without his leave; and every prince hath the same dominion in

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whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered unto his people, and shall die there.

27 And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

Put them upon Eleazar his son: Which was the investing him with the office of high-priest in which he now succeeded in his father's stead, and was by this ceremony admitted to it. The Talmudists say the manner was, first to put on the breeches, then the coat; which being bound about with the girdle, then the robe, upon which was the ephod, and then the mitre and golden crown (see Selden De Succession. in Postil. lib. ii. cap. 8).

Ver. 27. In the sight of all the congregation.] That they might all be witnesses of the succession of Eleazar to the office of his father.

Ver. 28. Moses stripped Aaron of his garments.] This Moses did as the minister of God; who now translated the priesthood to another.

Aaron died there in the top of the mount.] And was buried also there (Deut. x. 6). For great and hero persons were in ancient days usually buried in high places. So Joshua was (ch. xxiv. 30, 33), and Eleazar (Judges ii. 9), and Cadmus and Harmonia; who lived near the time of Joshua, as Bochartus observes in his Cannan, lib. i. cap. 23.

Moses and Eleazar came down from the mount.] After they had seen him laid in his grave by those that attended them.

This fell out in the fortieth year after they came out of Egypt, on the first day of the fifth month; when Aaron was a hundred and three-and-twenty years old, as we read ch. xxxiii. 38, 39, in the new moon of the month, which the Athenians called Hecatombaeon, the Macedonians Lous, and the Hebrews called Sabba, as Josephus glosses. But that last word should be סב, Sabba, as Josephus observes in his Historia Sacra et Exotica ad An. 25142), which answers, he thinks, to the nineteenth of our July. And so the Hebrews say in Seder Olam, “Aaron died on the first day of the month Ab;” upon which there is a fast in their rituals in memory of it.

Ver. 29. When all the congregation saw that Aaron was dead.] i.e. Heb. יִהְוָה עָשֶׂרָהוֹ, as the word see is used Gen. xiii. 1); that God had taken him out of the world, as Moses and Eleazar told them; who also came down from the mount with him.

They mourned for Aaron thirty days.] Till the end of the month. For so long their mourning seems, in those days, to have been continued for great persons (as it was for Moses, Deut. xxxvii. 9), though a week sufficed for private persons.

All the house of Israel.] Both men and women.
1 And when king Arad the Canaanite dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.

2 And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

4 ¶ And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5 And when they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

6 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

7 Then he fought against Israel.] He marched out of his country with an army; and fell upon the Israelites as they passed that way.

8 Took some of them prisoners.] He attacked, it is likely, at first, only the skirts of their camp, where he surprised some of them, and carried them away except in the Hebrew.

9 If thou wilt indeed deliver this people into my hand.] Give us the victory over them.

10 They vow to reserve none of the spoil to their own use; but devote it all to destruction. For such was the nature of this vow called cherem (see Lev. xxvii. 29).
And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against Moses, and against this place, and we live: and he prayed for the people.

Ver. 5. The people spake against God, and against Moses.] This shows they were in a very great rage, which made them so forgetful of their duty, as to charge God himself with ill conduct: whereas their fathers were wont only to murmur against Moses and Aaron.

Wherefore have ye brought us up out of Egypt?] The Hebrew word hēcliuthu (made us to go up) is a strange word (as Dr. Lightfoot calls it) in this language; declaring the great fume they were in when they uttered it.

To die in the wilderness?] As if they had said (so Abarbinel explains it), What can we expect or hope for but death from this long stay in it, without bread?

For there is no bread, neither is there any water.] For we want the most necessary things for the support of life (as he also well explains it), which they spake in a rage; for they had both, by a miraculous providence over them. They themselves immediately confess they had manna; and that they lately received water out of a rock. But nothing would satisfy, nor lead them, perhaps, if they had been brought to a country where bread and water were to be had without a miracle. For the meaning of their complaint was, that God did not deal with them as he did with other people, who (to speak in our phrase) do not live from hand to mouth, as the Israelites did, who had bread given them only to suffice for one day, and no more; and that such bread and water they received from him, so, they began now to want water again, which did not follow them, as formerly, out of the rock; and what they had in their vessels, perhaps, was near spent.

Our soul loatheth this light bread.] As for the bread God bestowed upon them, they were so far from being satisfied with it, that they loathed it, and call it by the scornful name of light bread: so we translate it.

Hebrew word habakkil; which, being the doubling of a word which signifies light or vile in that language, imports as much as very despicable, exceeding vile; or, as the LXX. translate it, very empty; having no substance in it to fill their stomachs. So Abarbinel expresses this passage, "We are tired with long journeys, which require more solid bread than this to support us."

Ver. 6. The Lord sent fiery serpents among the people.] So most of the Jews transplant this place; taking scorophim for an adjective (as grammarians speak), and consequently rightly translated fiery. But there are those who take it to signify a peculiar sort of serpents; being added to mezophim (serpents) by way of emphasis. But the famous Zachariah hath alleged a great many arguments to prove that they were a sort of serpents called ķâdrûs, because in winter they lived in dens and marshes; which being dried up in summer, they were called cherisydrus, because then they lived in dry places, and in the hot season had a most sharp, stingling poison, which, as Nicander saith, was stung by them, ἄγων μαμά, insinueringe grisbus. See Hierozoicen. par. ii. lib. iii. cap. 13, where he shows also they were flying serpents, of which the prophet Isaiah speaks, ch. ix. 29, xxx. 6; and that now was a hot season, wherein they were wont to be most venomous. For Aaron dying the first day of the fifth month (which answers to the nineteenth of July), and they mourned for him thirty days after which followed their encounter with the Canaanites, and then this murmuring, and this punishment; it must fall out in the latter end of August, when the dog-days were going out (see Vossius De Orig. et Progressu Idolol. lib. iv. cap. 56).

They bit the people.] This Aben Ezra and others think was a punishment suitable to their sin, which was evil-speaking against the Lord, by calumniating his providence. For Solomon compares a calumniator to a serpent, which bites if he be not charmed (Eccles. x. 11).

It is a strange fancy of Fortunatus Licietus, that Moses here speaks of a disease bred in the body which in children is called draceneclus, and not of the biting of serpents from without. (Lib. De Ortu Spiritu Nivente, cap. 51.) For which there is no ground at all; and, on the contrary, nothing more certain, that in Arabia, and Egypt, and other countries of Africa, there are such serpents as are here described. Yet Bartholinus seems to think that this opinion may be defended against Ezekiel de Castro, who confuted it (see Epist. Medici. Centuri. i. Epist. 30).

Much people of Israel died.] The whole wildness, through which the Israelites marched so many years, was full of fiery serpents and scorpions, as Moses's words import, Deut. viii. 13, which makes it the more wonderful, that we never hear of their being bitten and killed by them until now. But it is to be considered, that they were probably indirectly got from this, and from all other dangers (as the Hebrews well observe), which now withdrew its shadow from them, and let in the serpents upon them. Or rather (as Moses here expressly saith), God, who had hitherto kept them off, now sent them, and, perhaps, brought them from remote parts of the wilderness to destroy the whole of that generation.
the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

8 And the Lord said unto Moses, Make thee a fiery serpent, and set it up upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and they beheld it, and expect a cure from him. So the author of the Book of Wisdom, ch. xvi. 7, "He that turned himself towards it was not healed by the thing which he saw, but by thee, that art the Saviour of all." And therefore he calls it, in the foregoing verse, 'the sign of salvation, to put them in remembrance of the commandment of the law.'

Shall live.] Be cured, and restored to perfect health: which the Jews think the greater miracle, because naturally it would have made the inflammation greater. So Nachmanides: This rather would have increased the disease; for they who are bit by venomous beasts (according to the prescriptions of physicians), must not see the image of the beast by whom they are bitten: but this was commanded by God, that the Israelites might know both their disease and their medicine came from God, who made that whose aspect was hurtful to be the means of their cure.

Ver. 9. Moses made a serpent.] Whence this place seems to have been called Zalmonah (ch. xiii. 11), which imports an image, similitude, or resemblance of a thing represented by it. And another place thereabouts, as Dr. Lightfoot observes, called Maaleh Akrobat, seems to have had its name from the same thing, it signifying "the going up of scorpions," Josh. xv. 3.

(f of brass.] Polished, that it might resemble a serpent of a flaming colour; and being very glittering it might be the better seen far and near. So several of the Hebrew writers, particularly Nachmanides and Abarbinel, who observe, that God did not bid him make a serpent of brass, but only a saraph (ver. 8), i. e. a resemblance of a flaming serpent: which could not be made so well of any other metal as of brass; those saraphs (which we render fiery serpents) being fiery red, like copper or brass: of which there was a good store not far off from this place; for the next station to Zalmonah, where they now were, was Punon, or Pinon, as Moses tells us, ch. xxxv. 42. a place belonging to the Edomites (who had an ancient duke of that name), and the Israelitish name Abarbinel or Abarbinel, from which Moses, perhaps, had this brass (Hierozoniac, par. ii. lib. iii. cap. 13). Put it upon a pole.] As he had been directed in the foregoing verse.

If a serpent had bitten any man.] Which was not present death, but made an inflammation, and such ulcers (as some conceive) as were incurable.

When he beheld the serpent of brass, he lived.] Though naturalists say the sight of brass was hurtful to those who were bitten, yet hence they received their cure: as the sight of Christ crucified naturally filled his crucifiers only with anguish, when they beheld him whom they had pierced, and were convinced he was their Messiah; but by the grace of God, became their only salvation through faith in him.

The Hebrews cannot but acknowledge a mystery in this brazen serpent, as Moses Gerundensis calls it; which our Lord Christ himself hath explained by his ψηλλος with Nicodemus (John iii. 14). As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish," &c. Where he doth not compare himself to the brazen serpent
put it upon a pole, and it came to pass, that if a
serpent had bitten any man, when he beheld the
serpent of brass, he lived.
10 ¶ And the children of Israel set forward, and
pitched in Oboth.
11 And they journeyed from Oboth, and
pitched at Ije-abarim, in the wilderness which is
before Moab, toward the sunrising.
12 ¶ From thence they removed, and pitched
in the valley of Zared.
13 From thence they removed, and pitched
on the other side of Arnon, which is in the wil-
found water; of the want of which they complained
(see ch. xx. 2).

Ver. 11. Journeyed from Oboth, and pitched at
Ije-abarim.] Not at the Mount Hor, where Moses
died (ch. xxvii. 12), but another place in the confines
of Moab, as it here follows (see what I have observed,
ch. xx. 2).

In the wilderness which is before Moab.] Called
the wilderness of Moab, Deut. ii. 8.

Toward the sunrising.] On the east part of it, as
Jephthah observes, a great many years after this, that
they came by the east side of the land of Moab" (Judges xi. 18).

Ver. 12. From thence they removed.] As they
were about to remove from this last place, they re-
ceived a command from God not to meddle with the
country of Moab (Deut. ii. 9), which is the reason
(as Abarbinel observes) that Moses here sets down briefly, whenever they lifted up the
figure, and where they pitched; that it might appear they did not transgress that command.

Pitched in the valley of Zared.] Or, as some trans-
late it, in Nachal-Zared; which is called Dibon-Gad,
ch. xxxiii. 45. For this place had two names (as the
same author observes), and it was just eight-and-
birty years since the spies went up to survey the
country, from Kades-barnea till their passing this
brook, as we translate it, Deut. ii. 14. But I take
Dibon-Gad rather to have been a place which lay
upon the brook Zered.

Ver. 13. Pitched on the other side of Arnon.] The
Hebrew word melahet may be translated on this side,
or, on the other side. And some think they were now
"on this side of the river, and not yet gone over it.
Nor did they immediately come hither from their
former station; but first to Almon-Diblahaim (ch.
xxxiii. 46), which is also called Beth-Diblahaim in
the wilderness of Moab, Jer. xlviii. 22, and Diblah,
Ezek. vi. 15. And then, passing by Ar, in the confines
of Moab, and approaching to the country of the child-
ren of Ammon, they then went to invade the
Ammonites, being descendants from Lot, as well
as the Moabites (Deut. ii. 18, 19, 37), but to pass over
the river Arnon (Deut. ii. 24), to that side of it
which belonged to the Amorites. For this river, at
that time, divided the Moabites from the Amorites,
as it here follows.

In the wilderness that compass out of the coasts of
the Amorites.] Runs by the wilderness of Kedemoth,
unto which the Amorites extended their dominion
(Deut. ii. 26).

For Arnon is the border of Moab, between Moab
and the Amorites.] This river flowed from the moun-
tains of Arabia, where it had its rise, and fell into the
Dead Sea (as Josephus saith, lib. i. Antiq. § 70, p. 380),
and was the border of Moab from Anterina, "hounding the
country of the Moabites, and of the Amorites;" the
country of Moab lying on one side of it, and that of
the Amorites on the other. For though the Moabites
formerly possessed the country on both sides of Arnon,
as far as Heshbon, yet the Amorites had driven them
out of that part of it which lay next to them, and
were the river the boundary of their two kingdoms
(Ver. 26, 27). This Moses recites the more exactly,
that it might appear the Israelites invaded none of the
Moabites' possessions, but what was now pos-
ness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the Lord, What he did in the Red sea, and in the brooks of Arnon.

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from hence they went to Beer: that

sessed by the Amorites: by which Jephthah defended the right of the children of Israel, in future times, against the Amorites, who possessed this country belonged to them ( Judges xi. 13-15. &c.).

Ver. 14. In the book of the wars of the Lord.] A proof of this Moses thought good to allege out of an authentic record in those countries, containing the history of all the wars that had been in those parts; which are here called the wars of the Lord, because he is the Governor of the country (as Ababines interprets it), "from whom and by whom are all things, which put down one, and setteth up another (as the Psalmist speaks) at his good pleasure." This book, he thinks, was written by some of the wise men of those nations (and so thinks Nachmanides), who, looking upon this conquest made by Sihon as a very memorable thing, put it down in their Annals; which, after the way of the countries were written, he thinks, in a poetical manner. There are those who are of opinion, that this book was written by Moses himself; who left in it directions to Joshua how to proceed in the wars of the Lord, when he conquered Canaan. So Dr. Lightfoot conjectures; and Benfrereseth doth not much differ from him. But I take that to be the case which this book contains, and Moses justifies what he writes concerning this conquest out of their own books; which he quotes just as St. Paul, in the New Testament, doth one of the Greek poets.

What he did in the Red sea.] These are the words of the book, out of which he quotes a small fragment: and the marginal translation of them is most proper, 

Only the word eth is omitted; which makes the sense to be this, "against Vaheb in Suphah:" that is, he came (some such word must be understood) against Vaheb (a king of the Moabites), and overthrew him in Suphah, a place in the frontiers of Moab (see Deut. i. 1). Others understand by Vaheb the place where Sihon gave the Moabites this blow; which he did by falling upon them on a sudden, with a terrible fury. So Nachmanides understands these words besuphah; he stormed the city, and made a furious assault, when they thought not of it: for Suphah signifies a whirlwind, or stormy tempest ( Isa. v. 28).

In the brooks of Arnon.] The same Nachmanides takes it for a short river, which we translate and in, to signify rather and with; and these being still the words of the book before mentioned, the sense is this: In the same manner he smote the brooks or torrents of Arnon; upon which he fell like a tame, and carried all before him.

Ver. 15. At the stream of the brooks.] None, I think, can give a better account of these words than the same Nachman, who by eschewed hancehalim (which we translate the "streams of the brooks"), understands either a cliff from whence the torrents flowed (as Ashdod and Hapipsgah, Deut. iii. 17, are the hills from whence the springs gushed), or the valley through which the torrents ran; where they made a great bread water, which is here called an effusion of torrents, as R. Levi ben Gersom interprets the Hebrew words, esched hancehalim.

That goeth down to the dwelling of Ar.] Which extends itself as far as Ar, a city of Moab (ver. 28). R. Levi ben Gersom takes the word shebel (which we translate dwelling) to signify a place as well as Ar, towards which these torrents bent their course.

Lieth upon the borders of Moab.] Which leanneth or belongeth unto Moab, being in the border of that country.

Thus far are the words of the book of the wars of the Lord: and the meaning of them is, that the king of the Amorites took all these places by a sudden, furious invasion; which Moses therefore punctually recites, to show that the country of the Moabites now reached no further than Arnon: all the brooks, or torrents, and all the effusions of water as far as Arnon (i.e. the country about them), being taken from them by the Amorites, in whose possession it now was, and, perhaps, had been a long time. And therefore the Israelites took nothing from the Moabites when they conquered this country (as was said before), nor from the Ammonites neither; part of whose country the Amorites also had got from them (Deut. iii. 11); and the Israelites took from the Amorites, when they conquered Sihon and Og; and it fell to the share of the Gadites ( Josh. xiii. 25).

Ver. 16. They went to Beer.] A place which took its name from the pit, or well, which was here digged by God's order, as the next words tell us.

That is the well whereof the Lord spake unto Moses.] That is, saith Ababineel, that place was remarkable for the well, or the place where God gave us, of his own accord, without our petition; which he prevented by bidding Moses dig it for us.

Gather the people together, and I will give them water.] Which they now again wanted, being removed from the river Arnon; but did not murmur about it, as they had done formerly; and therefore God most graciously, when he saw their distress, provided it for them.

Ver. 17. Then Israel sang this song.] This extraordinary kindness of God, which prevented their prayers, and gave them water out of his own good pleasure alone (as Ababineel speaks), transported them with such joy, that it made them express their thankfulness by this song.

Spring up, O well;] As soon as they saw Moses and the princes thrust their staves into the earth, and the water began to bubble up, they said, with a loud voice, Come up, O well; that is, let waters flow abundantly to satisfy us all.

Sing ye unto it.] Or, as it is in the margin, answer unto it. The manner of the Hebrews was anciently to sing their songs of praise alternately, as appears from Exod. xv. 20. And so one company having said, Spring up, O well (which it is likely they repeated often), they called to the rest to answer to them; which they did, I suppose, in the following words.

Ver. 18. The princes.] 1. e. The seventy elders, and heads of the tribes.
19 And from Mattanah to Nahaliel: and
20 from Nahaliel to Bamoth:
21 from Bamoth in the valley, that is
in the country of Moab, to the top of Pisghah,
in the land of Moab, which looketh toward Jeshimon,
22 and Israel sent messengers unto Sihon
king of the Amorites, saying,
23 Let me pass through thy land: we
will not turn into the fields, or into the vineyards;
we will not drink of the waters of the well: but
Dig let it be digged, and I will drink.

The nobles of the people digged it.] The other side
of the choir, perhaps, took up the song again, repeating
the sense of what the former company had said.

By the direction of the lawgiver.] Or, "together with the lawgiver," who began the work, and whose
example they followed.

With their staves.] Without no more labour but only
thrusting their staves into the ground and turning up the earth.
For, as R. Levi ben Gersom takes it, the
ground here being sandy and very soft, was easily
penetrated, though they were not likely to find water in
it. But they believing Moses, and following his directions, and sowing amongst them; and with
no more pains than a scribe takes when he writes
with his pen. For so he translates the Hebrew word
mekokek (which we render lawgiver) a scribe, or doctor of the law.

From the wilderness.] Mentioned ver. 13.

They went to Mattanah.] This and the place fol-
lowing are otherwise named in the thirty-third chapter,
where the Amorites pitched their tents, but places
through which they passed, till they came to the
station from whence they sent to Sihon for leave to
pass through his country.

Ver. 19. From Mattanah to Nahaliel, &c.] This, as
well as the place next mentioned in this verse, seems
to have been on the borders of Moab.

Ver. 20. From Bamoth in the valley.] Rather "from
Bamoth (which signifies a very high place) to the
valley." Or, as it may be translated, "from Bamoth, a
wady" (in Moab, as we say the valley) in the field of Moab, &c., unto which they came next; for some
such thing must be understood.

That is in the country of Moab.] Or near to it.

To the top of Pisghah.] Or, to the beginning (as the
Hebrew word rosh may be interpreted) of the high
Mount Pisghah; that is, they pitched at the foot of it,
where the mountain began; which mountain was a part
of the mountains of Abarim, as appears from Deut. xxxii. 49, xxxiv. 1.

Which looketh toward Jeshimon.] Or, "towards the
wilderness." For so R. Levi ben Gersom interprets
it; to a land that was shenemuth, untilled and des-
olate, viz. to the wilderness of Kedemoth: where they
pitched and settled their camp; and from thence sent messengers to Sihon.

Ver. 21.] These messengers were sent from the
wilderness of Kedemoth, which was in the skirts of his
country (Deut. ii. 26), or lay just upon it; for
there was a city of this name in that country, which
was given to Reuben, in the division of the land
(Deut. iii. 18).

Ver. 22. Let me pass through thy land.] They do
not seem to desire a passage through the midst of his
country, but only the extreme parts of it; which
would have shortened their journey to the fords of
Jordan.

We will not turn into the fields, &c.] This is the
very same civil message which they sent to Edom.
(See Deut. ii. 22.) By whose example they pressed Sihon
to grant them, at least, as much as the Edomites and
Moabites had done (see Deut. ii. 38, 39).

Ver. 23. Sihon would not suffer Israel to pass.] This
shows that they asked only to pass through the skirts
of his country (see Deut. ii. 30).

Sihon gathered all his people together.] He not only
refused to grant their request; but came in a hostile
manner, with all the forces he could raise, to oppose
their passage over Arnon.

Went out against Israel into the wilderness.] From
whence they sent their friendly message to him, ver.
21, which Moses, in Deut. ii. 26, calls, "words of peace."

He came to Jahaz,] A city, it is probable, belonging
to the Moabites; whither the Israelites, perhaps,
retreated, when Sihon denied them a passage through
his country. For Isaiah plainly mentions Jahaz, as
a place either in the country of Moab, or near it
(ch. xlvi. 29), and Jeremiah also, calling it Jahazah,
(ch. xlviii. 21).

Fought against Israel.] Who had orders from
God, not to decline the battle (as they did with the
Edomites and the Moabites), and were assured of
victory (Deut. ii. 31). For they were Amorites, whose
country God promised to Abraham (Gen. xv. 21),
being part of the Canaanites, whom they were
commissioned to destroy; for they were descended from
one of the sons of Canaan (Gen. x. 16): which made
this war with them to have a just ground; not because
they denied the Israelites a passage through their
country, against the right of nations, as Grotius
thinks (which was but the occasion, not the ground
of the war), but because they were of the seven
nations condemned by God to destruction when they
entered the land he bestowed upon the Israelites (Josh. iii. 10),
and because Sihon came out armed against them,
beyond the bounds of his own dominions; and
fell upon them, when they had given him no
provocation.

Ver. 24. And Israel smote him.] Utterly overthrew
his army; and, putting them all to the sword, made
themselves masters of his country.

Possessed his land.] For they destroyed all the
inhabitants, men, women, and children (Deut. ii. 33,
34).

From Arnon unto Jabbok, even unto the children of
Ammon.] This is a brief description of the extent of
Sihon's country, which reached from the river
Arnon, the bound of the Moabites' country on the south
(ch. xxii. 36), unto Jabbok, which was the bound of the
Ammonites' country on the north (Deut. iii. 16, Josh. xii. 3, xiii. 10).
But they meddled with no place that lay upon the river Jabbok, which
belonged to the Ammonites; for that God had forbidden
(Deut. ii. 37). By which it is observed, two hundred and sixty years after this,
justified the title of the Israelites to all the country
here mentioned; which they took not from the
Ammonites, or Moabites, but from the Amorites, who

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the border of the children of Ammon was strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

that is, the poets, whose composures, in those days, were very sententious.

29 Ver. 28. He speaks as if he already saw the thing done which he foretold, though it never came to pass. For they did not conquer Ar, which remained in the possession of Moab in Moses' time, as appears from Deut. ii. 9, 18, 29. But, in his poetical heat (or fury, as they speak), he anticipates, as if they had actually taken the capital city of Moab. For so Ar was, and afterward called Rabbath, and Rabbath-moba, i.e. the great city of Moab, to distinguish it from Rabbath-Ammon, i.e. the great city of the Ammonites. For so we find in Stephanus (De Urbibus), Ραββαθ-Μωβα, as Bochartus hath truly corrected it, in his preface to his Phaëles), which he calls παρὰ τὸν Ἡσσόπον. Thus he quotes a common saying about Nimrod, to justify what he writes of his greatness (see Gen. x. 9).

Come into Heshbon.] The words either of Sihon calling to his people, or of the Amorites exhorting one another to go to Heshbon, and help to repair the ruins that had been caused in it by the war, that it might become better than ever it was before.

For that is the meaning of the following words. Let the city of Sihon be built and prepared.] Let that place which Sihon hath chosen for his seat be built up again, and made fit for his reception.

Ver. 29. Woe to thee, Moab!] He goes on to foretell the calamity of the whole country.
CHAPTER XXI.

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30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

33 ¶ And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the Lord said unto Moses, Fear him and the words without it may be thus truly translated, "and as far as Medeba." For so the Hebrew particle ashēr is sometimes used, to signify simply and, as Eccles. vi. 12, "ashēr mi, and who can tell, &c., so here ashēr ad, and unto, &c.

And here I think fit to note, that it is likely these verses were some part of the history of those countries: for a poetical way of writing was in use before prose, as Strabo tells us, lib. i. Geograph. p. 18, where he saith, "νηψεις λαος ο γα κατοικοναινυον μεμοντα του ποιητος," περιτοι γα η ποιητικη, &c. All set or artificial speech, (whether historical or rhetorical) was but an imitation of poetical compositions, the ancients knowing no other: Cadmus, and Pherecydes, and Hecateus, being the first who brought in this form of writing now in use (see Salmasius in Solinum, p. 541, and Cuperus in his Apotheosis Homer, p. 53). However, this is certain, that they who would instruct them put their lessons into verse, as Strabo there shows; where he says, p. 15, "ο παλαιος φιλοσοφος τα γεγονει πρωτη της ποιητικης εισηγησεν, &c., the ancients call poetry the first philosophy, forming our lives from tender years, teaching good manners, governing the passions and actions with pleasure." for which cause the Greeks and Romans instituted their children in their cities by poetry, of "γνωσιν ιχνον δειναι ιτολον ἀλλα σοφονονον, not merely for the sake of bare delection, but to form them to sobriety."

Ver. 31.] This he mentions again to make it the more observed, that this was the country of the Amorites, into which the children of Israel entered, not of the Moabites, who had been expelled out of it, as was notoriously known, there being a song in everybody's mouth which continued the memory of it.

Ver. 32. Moses sent to spy out Jaazer,] Another city formerly belonging to Moab, but now in the possession of the Amorites, which the Israelites did not visit at the time, as it is clear after they had conquered all the country before mentioned, they sent some men to bring them intelligence which way it was best to attack that city also, and the country about it. It was not far from Mount Gilade (2 Sam. xxv. 5, 6; 1 Chron. xxvi. 31), and both of them were famous for good pasture, and therefore given to the tribes of Reuben and Gad, who had much cattle (ch. xxxix. of this book, 1, 9, 4, 35, 36). After the ten tribes were carried captive from their own land, it fell into the hands of the Moabites again, as may be gathered from Jer. xlviii. 32.

Tog the villages] As well as the city itself. Drove out the Amorites] If it had not been possessed by them, they would not have meddled with it.

Ver. 33. They turned] Or returned (as the LXX. have it) from Jaazer.

Went up by the way of Bashan] A famous mountain (Psalm lxviii. 15) lying more northerly than the country of Sihon, and belonging also to the Amorites, where was very rich pasture, and an excellent breed of cattle (Deut. iv. 14; Psalm xxiii. 10), and stately oaks (Ezek. xxvii. 6).

Og the king of Bashan] The whole country of which he was king had its name from that mountain,
not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

and was called "the kingdom of Og in Bashan," Deut. iii. 10, where he is said, as well as Sihon, to be "a king of the Amorites" (ver. 8), and (ver. 11) that he was "of the remnant of the giants," or of the Rephaim, who were a mighty people in that country of Bashan (see Gen. xiv. 5), which in after ages was called Batanaea.

Went out against them.] To oppose their passage.

He, and all his people.] With all the men of war in his country.

To the battle at Edrei.] A city near that country, afterward called Adara, as St. Jerome tells us in his book De Locis Hebraicis. He offered the Israelites battle, which, by God's order, they accepted.

Ver. 34. The Lord said unto Moses.] That he might report it to the people.

Fear him not:] They had reason to be courageous (and not affrighted, because he was a giant), having lately overcome a mightier king than he, of which God puts them in mind in the end of this verse.

CHAPTER XXII.

1 Balak's first message for Balaam is refused. 15 His second message obtained him. 22 An angel would have slain him, if his ass had not saved him. 36 Balak entertained him.

And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.

And Moab said unto the elders of Midian, Now shall this company lick up all that are they should expel them out of their country, as they had done the Amorites: for they knew nothing of God's command to the Israelites, not to disturb them in their possessions. Some imagine, but I see no good ground for it, that they were afraid the Israelites should get possession of the land of Canaan, unto which they thought themselves perhaps to have a better title; being descended from the eldest daughter of Lot, who was the son of Abraham's elder brother; for Abraham was the youngest son of Terah. But nobody can see any right that this descent gave Lot or his children; there being no promise made of it by God to any person, but Abraham and his posterity.

B cause they were many: Too strong for the Moabites to deal withal; having conquered those who had been too hard for them, and taken a great territory from them (ch. xxii. 20).

Moab said] As Moses in his song, after they had passed the Red Sea, foretold they would be (Exod. xv. 15).

Ver. 1. Moab said] By messengers, which were sent (it is most likely) by the king and the princes of the country.

Unto the elders of Midian.] Who were their neighbours and confederates. The title of elders, it appears by this, was given in other nations, as well as among the Israelites, to the greatest persons in their countries: or the Israelites, after their manner, so called men everywhere, who were in high authority. For these persons who are here called elders, are called kings, ch. xxxi. 8, and princes, Josh. xiii. 21. In like manner they, who in the seventh verse of this chapter are called "the elders of Moab," are

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

For I have delivered him into thy hand, &c.] For their greater encouragement he adds his promise, on which they bide them rely, as if they saw it already done, that he would give them the victory over Og and all his forces, and bestow upon them his country. This history Moses reports more at large, Deut. iii. 1-3, &c.

Ver. 35. So they smote him.] After they had overthrown him and his army, they pursued the victory till they had destroyed all the people of the country; some part of which held out longer than the rest (as appears from ch. xxiii. 39, &c.), but at length was wholly subdued by Jair, the son of Manasseh, who had all the region of Argob given him for his pains (ch. xxiii. 41, Deut. iii. 14).

They possessed his land.] Wherein were sixty walled cities, besides a great many small towns (Deut. iii. 4, 5; Josh. xiii. 30). All which was given to the half tribe of Manasseh (Deut. iii. 13; Josh. xiii. 29, 30; 1 Kings iv. 13).
round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call in the next verse called "the princes of Moab." Which, it is evident, was the ancient language among the Egyptians (Gen. ii. 7, unless we suppose Moses, as I said, to have spoken in the language of the Jews), and, it is very likely, was also the ancient language to be had for their common safety elsewhere, and perhaps in much remote parts. For it is a known story, that when the Phenicians fled before Joshua, and forsaw the land of Canaan, they fixed in Afric; where they left this name of elders among the Carthaginians (see Mr. Selden, lib. i. De Synedr. cap. 14, p. 587, &c.).

Midian. This is not the country wherein Jethro was a prince; for that was not far from Mount Sinai, as appears from Exod. iii. 1, whereas this was remote from that place, adjoining to the Moabites, and near to Palestine: though it is very probable the people of both these countries were descended from Abraham, by one of the sons he had by Keturah (Gen. xxv. 2). Now shall this company] The army of Israel encamped in the plains of Moab (ver. 1).

Lick up all that are round about us.] i. e. Devour us and all our neighbours (or our whole country), unless we join together to oppose them.

As the ox licketh up the grass.] They use this metaphor, of the Hebrews, to signify what they would conquer them, without a timely, resolute, and unanimous opposition; and likewise what a universal desolation they would make. For the words are in the Hebrew, the green of the field, i. e. not only the grass, but the leaves of trees, which oxen eat, as Bochartus observes out of the Scripture, as well as other authors (Isa. xxvii. 20). And to lick up is not lightly to touch with their tongue, but to eat and consume (see Hierozoeicon, par. i. lib. ii. cap. 31).

Balak—was king] He was mentioned before, ver. 8, but here recorded to have been king of the country; who endeavoured to secure himself, by the assistance of his neighbours and allies; unto whom he sent this embassy, to advise with them what course it was best for him to take, in order to yield them a most effectual means for their security. This, I think, the word therefore importis.

Unto Balaam] A famous soothsayer, or diviner, as he is called in Josh. xiii. 22. That is, one who pretended to foretell future things, and discover secrets, &c. though not by good and allowable arts, but such as were absolutely prohibited to God's people (Deut. xxi. 10). He had been formerly a good man, and a true prophet, till, loving the wages of unrighteousness, he apostatized from God, and became a kosome, which we translate a diviner: that is (saith Aben Ezra) an astrologer; who, observing when men were under a bad aspect of the stars, pronounced a curse upon them, and thereby procured a curse upon those who were actually prohibited to God's people, gained him a great reputation. But this is not the import of that word, as I shall show in its proper place. Let it suffice now to observe that the Jews are so much him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite of this opinion, that he had been a better man than he was now, that they take him up, as St. Jerome observes, to be the same person who, in the book of Job, is called Elihu. But Origen and some others think he was no prophet, but only one of the devil's hirelings, to the father to have been a poor Arcian; but God was pleased to put the devil by, and give what answer he thought fit: which Balaam himself plainly discerned, and therefore calls himself, "He who heard the words of God," &c. On which side the truth lies, we shall be able to judge, when we come to consider what passed between God and him, in the following history.

Son of Beor.] Who was also called Bosor, as some gather from 2 Pet. ii. 15, though that place may have another interpretation.

Pethor.] A city in Aram, or Mesopotamia (ch. xxiii. 7; Deut. xxiii. 4). This was the ancient name of the place; which in aftertimes the Syrians called Bosor, by an easy change of two letters; which is very usual. So Grotius understands those words (2 Pet. ii. 15). Balaan roe Bosor, "Balaam (not the son, but) of the city of Bosor."

Which is by the river of the land of the children of his people.] i. e. Near to Euphrates; which is commonly in these books called by the name of the river (Gen. xvi. 18, and many other places). This determines Aram (with the name of several countries thereabouts) to signify that which is called in Scripture Aram Naharaim; that is, the Aram which lay between the two famous rivers of Euphrates and Tigris. The former of which was called, by way of eminence, the river (though the other also was eminent), because it was nearest and best known to the Israelites. And Ptolomy mentions a city called Pachoria in his time, upon this river, which some take to be Pethor. And it is very probable that Abraham, before he came into Canaan; lived hereabout (Gen. xxiv. 4, 10; Josh. xxiv. 2). And here Jacob also served for his wife, and begat all the patriarchs, except Benjamin (whence the Israelites acknowledged their father to have been a poor Aramian, as we translate it, Deut. xxvi. 5), by which means some relics of true religion still remained in this country, though mixed with a great deal of superstition.

To call him.] To invite him to come to them.

There is a people come out from Egypt:] Which all the power of Pharaoh could not hinder. They cover the face of the earth.] Are exceeding numerous.

They abide over against me.] Lie encamped not far from me, and are ready to invade my country.

Ver. 6. Come now.] They were to speak in the name of the king of Moab (whose words these are said to be, ver. 7), there being no king; perhaps, at this time in Midian, but several little princes, who are called kings (ch. xxxii. 8).

Curses this people.] It seems they had an opinion in those days, which prevailed much in aftertimes, that some men had a power, by the help of their gods, to blast not only particular persons, but whole armies; so that they should not be able to effect their designs. This they are said to have done, sometimes by the bare words of imprecation; of which there was a set form among some people, which Æschines calls διορισμένον όμοιον, "the deter-
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8 And he said unto him, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abide with Balaam.

9 And God came unto Balaam, and said, What men are these with thee?

10 And Balaam said unto God, Balak the son of them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

minate curse." Sometimes they also offered sacrifices, and used certain rites and ceremonies, with solemn charms: a famous instance of which we find in the life of Crassus; where Plutarch tells us, that Atticus, tribune of the people, made a fire at the gate, out of which Crassus was to march unto the war against the Parthians; into which he threw certain things to make a fume, and offered sacrifices to the most angry gods, with horrid imprecations upon him; which, he said, according to ancient tradition, had such a power, that no man, who was loaded with them, could avoid being undone.

They are too mighty for me! I am not able to deal with them without thy help.

Peradventure] But I hope, &c. For the Hebrew word ונ is not a particle of doubting, but of hoping: "Non est participium dubitantis, sed bene ominantis et spes," says Forsterus observes (I sa. xxxvii. 4; Zeph. ii. 3).

Drive them out of the land] I hope, by the conjunction of thy curses with my sword, I may be able to destroy them; or at least to drive them out of this country.

He whom thou blessest is blessed, &c.] The ancient prophets, as some power with God to obtain blessings from him, for others, as appears by the story of Abraham and Abimelech (Gen. xx. 10), and of Jacob, who blessed Pharaoh (Gen. xlvii. 7), and afterward all his own sons. And no doubt their imprecations were as powerful, when there was a just cause for them; according to what we read, 2 Kings ii. 24. And it is likely, while Balaam (who was a prophet, as appears by what follows, and is so called by St. Peter), continued a good man, he blessed and cursed no other way, but by prayer to God, and by imprecations in his name: which was imitated by other great men, particularly by king Cambyses in his speech to the Persians, recorded by Herodotus, in Thal. cap. 65, where he saith, that the purpose of the war, which was then being brought forth plentifully; and your wives and your flocks be fruitful, and yourselves enjoy your liberty: but if ye do not, πάντα τὸ τῶν αἵματα ἡμῶν θέλετε, Αἰματοφυλάκισθαι τοις ἡμῖν γενέσθαι. "I implore the quite contrary things to these to fall upon you." But when Balaam degenerated into a false prophet, and became a diviner, then he used spells and enchantments (as is plain by this history), and such rites and ceremonies as were the invention of wicked spirits; which Pharaoh's magicians, the Jews fancy, made use of to stop the Israelites at the Red Sea (see Exod. xiv. 2).

Ver. 7. The elders of Moab, and—of Midian] I take these two nations to have been ancient confederates; but the Jewish tradition is, that they had been always at enmity; and noting this by a common danger: just as two mastiffs (so they explain it), who are continually fighting, when they see the wolf set upon one of them, join together for their defence: because, if he devour the one, the other will not long survive him.

Departed with the rewards of divination] It was the custom among God's people, when they came to consult with a prophet, to bring him a present; as appears from 1 Sam. ix. 7, 8. And, indeed, from ancient time men were not wont to approach great persons without one (see Gen. xlii. 11, 25, 26).
CHAPTER XXII.

679 of Zippor, king of Moab, hath sent unto me, saying:
11 Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; and peradventure I shall be able to overcome them, and drive them out.
12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.
13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you.
14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.
15 ¶ And Balak sent yet again princes, more, and more honourable than they.
16 And they came to Balak, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: I for I will promote thee unto very great particular by his angels, whom he sent on messages to them, as long as there was any goodness left among them. This is most admirably expressed by Catullus:

"Præsentem nuncque ante domos invierrae castas
Sorores, et nos mortali extenderit corum.
Celtis, non dum specte, solentem."

See Huetius in his Questions Alnetane, lib. ii. cap. 12, n. 1, 2. And indeed no account can be given, how it came into the head of Homer, and other poets, to bring in the gods appearing so oft as they do, upon every occasion, in all manner of actions, and at all times, to manifest himself, not only to the Israelites, but to other nations also, especially before the distinction of this people from them. So he did to Abimelech, Laban, &c., as well as to Abraham, Isaac, and Jacob. For, as Dr. Jackson hath well observed (in his first book upon the Creed, ch. 11), if they had never read of any such thing, all the poets in the world, had they beat their brains never so much, could not have thought of bringing the gods in a visible shape upon the stage, or interlacing their poems with their frequent apparitions: nor can any other account be given, how this came to be the common belief of the world, from one end of it to the other, that the gods revealed their mind to men; the philosophers, as well as ordinary people, in the east, west, north, and south, making no doubt of it: for Abaris Hyperboreus, and Zamolxis Geta, were no less famous in the north, than the Egyptian prophets were in the south.

But when mankind degenerated, and corrupted themselves in all manner of vice, then did they forsake them, and permitted evil angels to take the place of the good, and plunge mankind further into all manner of slights; especially into abominable idolatries. So that Balaam, who, I question not, had at first familiarity with God and his holy angels, abusing this honour God had done him, in making him a prophet, by employing it to serve his vile covetousness, God gave him up to the delusion of evil spirits; of whom he learnt enchantments. But at this time God was pleased again to appear to him himself, for the good of his people Israel, and to overrule all his bad inclinations: insomuch that Moses says at last he did not go as he had done, to seek enchantments (Num. xx. 1), but gave up himself wholly, for the present, to the conduct of God's Spirit, as I shall there observe.

And said,] By an angel, as Maimonides interprets it (More Nevoch, par. ii. cap. 41).

What men are these with thee?] He asks this question, partly to prove Balaam, whether he would tell him the truth of their business; and partly to make way for the following direction.

Ver. 10. Balaam said unto God.] To whom (it appears by this) and to the way wherein God communicated himself, he was not a stranger.

Balaam—hath sent unto me.] This shows the embassy was sent principally in his name; the Midianites only joined in it (ver. 5).

Ver. 11.] This verse contains only a brief report of the message that was sent him; to which he desired God would tell him what answer he should return.

Ver. 12. God said unto Balaam.] By an angel (ver. 9, and ver. 35).

Thou shalt not curse the people:] He not only forbids him to comply with Balak's desire, but gives him such a reason as was likely to prevail with him, if his prohibition was not sufficient; that it was impossible, with all his enchantments, to reverse the blessing which God had bestowed upon this people.

Ver. 13. Get you into your land.] He seems resolved to obey God, rather than comply with them; and therefore despatched them, as soon as he could, with the following answer.

The Lord refuseth to give me leave to go with you.] He acquaints them only with half of God's answer; for he omits the reason, which was the principal thing: though it may be thought to be implied: that if the Lord, on whose pleasure he pretended to depend, refused to let him go, it was in vain to attempt to curse them.

Ver. 14. The princes of Moab rose up.] They did not stand to dispute the matter with him, or to importune him; which shows that he had given them a peremptory denial.

Balaam refuseth to come with us.] They report his answer as imperfectly as he did God's; saying not a word, that the Lord refused to let him come. They were loath, perhaps (as the manner of such persons is), to deliver unwelcome news to their master.
21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went; and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

23 And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side.

Commanded his ass to be made ready; for he had servants to wait upon him (ver. 23). And great persons in those countries were wont to be preceded by men, who, as they had done Pharaoh and the Amalekites, the king of Moab thought he might prevail against them by the same means.

Ver. 17. I will promote thee] He imagined, it is probable, that Balaam looked upon the rewards of divination, which he sent him, as not sufficient encouraging him to advance to some higher preferment in his court.

I will do whatsoever thou sayest unto me.] And moreover, he promises to bestow an estate, as great as he would desire, to support his new dignity.

Come therefore,] They add importunity to their earnest request.

Verse 18. Balaam—said unto the servants of Balak.] To the messengers whom he had sent, who, it appears by this, were principal officers in his court (ver. 15). For the servants of Pharaoh are called "the elders of his house," Gen. 1. 7.

I cannot go beyond the word of the Lord my God.] This is not the language of one who is a stranger to the true God; for no prophet in Israel ever spake of him in more familiar terms than these, the Lord my God: and for the present the command of God seems to have suppressed his covetous and ambitious desires, so that he durst not yield to them; though it appears, by what follows, he was strongly inclined to follow them.

Ver. 19. Tarry ye also here this night.] Take a lodging with me, as your predecessors did (ver. 8). That I may know what the Lord will say unto me more.] Whether the Lord will alter his mind, as he hoped he might; otherwise he would have rested in the first answer he received from God, and not tried again if he could prevail by his importunity to get leave to go; as these great promises of riches and honour made him desire.

Ver. 20. God came unto Balaam at night.] Notwithstanding which God was pleased again to visit him with his presence; at least by one of his angelic ministers.

If the men come to call thee,] Press thee again to comply with them.

Rise up, and go] Since thou hast such a mind to go, follow thy inclinations. These words seem to be spoken angrily, though not sarcastically, as some would have them, like those, 1 Kings xxii. 15.

The word which I shall say unto thee, that shalt thou do.] Some take these words to be not so much a command as a prediction; that he should not be able to say a word but what he was ordered by God.

Ver. 21. Balaam rose up—and saddled his ass,] Commanded his ass to be made ready; for he had servants to wait upon him (ver. 23). And great persons in those countries were wont to be preceded by men, who, as they had done Pharaoh and the Amalekites, the king of Moab thought he might prevail against them by the same means.
25 And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of theLord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay, in any thing which might give credit to their own religion.

If Maimonides had been acquainted with such things as these, he would not have said, that all this which hap-"happened is unusual. In fact, it is done in a prophetical vision (par. ii. More Nechomim, cap. 42), which is the conceit of R. Levi ben Gersom, also, who compares this with what we read, Hoesa i. 3, &c., concerning the prophet's taking a wife of whoredoms, &c., and denies the literal sense, merely because he could not imagine how an ass should be made to speak; nor could he, or any man else, tell how such a representation could be made to the prophet's imagination in a vision, but by the power of God; to whom the one was as easy as the other.

What have I done unto thee, There was some cause; for his foot was crushed, and he fell with her: but the ass could not help it.

31 Ver. 29. Balaam said unto the ass, One would have expected that he should have been astonished, and struck as dumb as the ass naturally was, to hear her speak so plain, and expostulate with him: but he was in a rage, or rather fury; so that for the present he did not consider any thing, but her untoward crossness. St. Peter observes so much, when he said the dumb ass rebuked "the madness of the prophet," because the word ἀγέλασαμαι (the Greek language, signifying that he was beside himself, not knowing what he said or did; partly out of anger, and partly because he was possessed with an eager desire and hope to serve Balak, and get the riches and honour he promised him, now that he had got leave of God to go to him.

Because thou hast mocked me. Or, as the Arabic version, printed at Paris, translates it, thrown me in the dirt. But they seem to have read the word otherwise than it is in the Hebrew; where it signifies either mocking, or exposing to scorn and laughter.

I would there were a sword in mine hand. This shows the height of his rage, to be thuscrossed in his designs; and, as the Jewish doctors take it, the height of his folly also; that he should pretend to be able to destroy the whole congregation of Israel with his enchantments, who needed a sword to kill a poor ass.

Ver. 30. Am not I thine ass. This does not prove that the ass understood what Balaam said, and thereupon returned this pertinent answer; but that the same Power which made the ass speak at first, continued to form such an answer as might convince Balaam of his error.

Upon which thou hast ridden ever since I was thine? The Hebrew words will not bear this sense; but are exactly rendered in the margin of our Bibles, ever since thou wast, that is, a rider; ever since thou be-ganst to ride as Aben Ezra conjectures. Whether many read it, "from thy youth," which may be supposed to be a long time; Balaam, in all likelihood, being now no young man, but for many years a famous prophet.

Was I ever wont to do so unto thee? Hast thou not
31 Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

had sufficient experience, in so many years as I have served thee, of my sure going! As much as to say, Thou shouldst have thought some unwonted cause had forced me to do three times what I never did before.

He said, Nay.] He could not but allow the truth of what was spoken by the ass.

Ver. 31. The Lord opened the eyes of Balaam.] He was not blind before; but his eyes were held as the eyes of the men of Sodom were, who could not see Lot’s door, though they found their way to their own houses. (Gen. xxxii. 1.)

He saw the angel of the Lord standing in the way.] He understood the true cause of the ass’s turning aside and falling under him.

He bowed down his head,] He first bowed his head, and then his whole body, in token of his most profound reverence.

Ver. 32. Wherefore hast thou smitten thine ass these three times?] This serves to teach us, saith Maimonides, not to use cruelty towards beasts, but to treat them gently and mercifully (More Nevochim, par. iii. cap. 17), or rather as another of them makes the angel to say to Balaam, If I am commanded to reprove thee for thy injustice to thy ass, how much more for thy wicked intention to destroy a whole nation? But this is the sense of his speech seems to be, to reprehend the brutish stupidity of the prophet, in not apprehending some extraordinary hand of God, which turned his ass aside so oft, and at last made her speak.

I went out to withstand thee.] I was the cause of thy ass’s turning out of the way, and falling down, by my standing in the path to oppose thee, and stop thy proceedings (ver. 32).

Because thy way is perverse before me.] His intentions and purposes were not sincere and honest; for pretending to obey God, he designed, if he could, to serve Balak. The word we translate perverse signifies peripixed and intricata in the Arabic language: and so Bochartus thinks it should be translated here. The word I saw me, and turned from me I was merciful unto thee, in letting the ass see me, which saved thy life, as it here follows.

Unless she had turned from me, surely now also I had slain thee.] It had cost thee thy life if the ass had gone forward, and thy life alone; for I would not have done any hurt to her.

Ver. 33. I have sinned.] It is not certain that this refers to any sense he had of the perverse disposition of his heart; for it may have respect only to his outrageousness against his ass, which he confesses was without cause.

For I knew not that thou stoodest in the way.] Or rather, “but I knew not,” &c., for this seems to be said in excuse of himself, from his ignorance that the ass was turned out of the way by the angel.

If it displease thee, I will get me back.] He would not understand the angel right, who did not find fault with his going to Balak, but with his going with such bad intentions.

Ver. 35. Go with the men.] As God had before bidden him (ver. 20), and did not send the angel to forbid what he had allowed.

The word that I shall speak unto thee, that thou shalt speak.] These words are something different from those in ver. 20, importing both, that he should not presume to speak a word but what he ordered, and that he should not forbear to speak what he bade him.

So Balaam went with the princes.] Whom he overtook after this stop, either at the place where they lodged, or where they stayed for him; but he did not tell them what he met withal in the way.

Ver. 36. Whence camest thou? This city seems to have been I camest from.] And Balaam, in the utmost coast.] He did him the honour to meet him at the very entrance of his country; and did not think it sufficient to send some of his court to receive him.

Ver. 37. Did not I earnestly send unto thee to call thee? After this compliment was paid to Balaam, the king could not forbear to let him know, he did not think himself well used by him, whom he had earnestly entreated to come to him, and at the first he would not.

Wherefore camest thou not?] As soon as I sent for thee.

Am I not able indeed to promote thee to honour? Dost thou doubt of my power to make thee a great man, if thou gratistest me in my desire? And his readiness he showed by this honourable reception of him.

Ver. 38. Lo, I am come unto thee.] Say no more of that; but he satisfied that I am now come.

Have I now any power at all to say anything?] Yet he would not have him expect that he should do all that Balak desired, or he himself was inclined to do, for he was under a higher overruling Power, which he could not gainsay.

The word that God putteth in my mouth, that shall I speak.] He seems to acquaint him that he had received such a command from God (ver. 35), and he must be obedient.
39 And Balaam went with Balak, and they came unto Kirjath-huzoth.
40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

Ver. 39. Balaam went with Balak.] This did not discourage Moses from carrying Balaam along with him into his country: where he hoped he might be persuaded to do as he would have him.

They came unto Kirjath-huzoth.] The royal city, it is likely; for it signifies in our language the city of streets; that is, a large city, which had many streets and (consequently) inhabitants in it.

Ver. 40. Balak offered oxen and sheep.] In thankfulness that he had procured Balaam's assistance, as he hoped, against his enemies.

And sent to Balaam.] They were such sacrifices as the Jews called peace-offerings; of which the offerers had a share for themselves and for their friends: and the sacrifices being over, Balak invited Balaam to come, to the feast he had made upon it.

And to the princes] The princes, I suppose, of Midian, and of Moab, who were sent on the embassy to him, and had succeeded in it (ver. 7, 15).

Ver. 41. On the morrow.] Having rested one night after his journey, Balak would have him go about his business, and see what he could do for him.

Brought him up into the high places of Baal.] All nations worshipped their gods in high places; and Baal was the god of this country; who was worshipped in more high places than one; unto all which he brought Balaam, that he might see where he could take the fullest view of the Israelities, and which of them would be fittest for his purpose. These high places were full of trees, and very shady (as I observed, Lev. xxvi. 30), which made them the fitter both for the solemn thoughts and prayers of such as were devout, and for the filthy inclinations and intentions of the wicked. Baal was the name of several gods, both male and female, as our Selden shows in his Syntagma ii. De Dis Syris, cap. 1. And I suppose Chemosh, the god of Moab, is here called by this name (signifying a lord), though that great man seems to take it for Baal-Peor (cap. 2, of that book).

He might see the utmost part of the people.] i.e. All their armies, to the very skirts of their camp.

CHAPTER XXIII.

1, 13, 28 Balak's sacrifice.

And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

CHAP. XXIII.

Ver. 1. Build me here.] Upon one of the high places; which Balaam, it is likely, pitched upon as fit for his purpose.

Seven altars.] The number seven was much observed, we find among the Hebrews, by God's order (see Lev. iv. 6), but we never read of more than one altar built by the patriarchs, when they offered their sacrifices; nor was more than one allowed by Moses. Therefore in this there was something of the heathen superstition; who, worshipping the sun (who is principally meant by Baal), offered also to all the seven planets: unless we allow the conjecture of Fortunatus Scaccus, who imagines, that as Moses erected twelve pillars, according to the number of the children of Israel, when he entered them into the covenant of God (Exod. xxv. 4), so Balaam ordered seven altars to be erected, according to the number of the principal houses of Moab (Myth. Sacr. Sacr. Elsechromys, par. ii. cap. 59). But there is no ground for the conceit of Abarbinel, who, in his preface to Leviticus (sect. 4), saith, Balaam ordered this in emulation of the seven acceptable altars to God, built by seven men famous for piety; viz. Adam, Abel, Noah, Abraham, Isaac, Jacob, and Moses. There is more certainty in this, that these altars were erected in honour either of the Most High, or of the greatest of their gods: for according to the account which both Festus and Servius have given us of the ancient times, they sacrificed to the celestial gods only upon altars (which were so called, because they were set above, built high and lofty), whereas to the terrestrial they sacrificed upon the earth; and to the infernal gods, in holes digged in the earth.

Prepare me here seven oxen and seven rams.] To offer one of each upon the several altars, as it follows (ver. 2). This number was used by pious persons, both in these days (Job xii. 8), and in aftertimes (1 Chron. xv. 26).

Ver. 2. Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. Kings, in ancient times, were priests also; as appears by Melchizedek: but perhaps Balak only presented the sacrifices to be offered for him, and for his people; and Balaam performed the office of a priest. The only doubt is, to whom these sacrifices were offered. I suppose each of them had their several intentions: Balak supplanting Baal by them; and Balaam making his prayer to the Lord, though with such superstitious ceremonies, it is likely, as were used by the worshippers of Baal; in one of whose high places these sacrifices were offered. But it may also be supposed, that Balaam telling Balak he could not effect any thing without the Lord, the God of Israel, persuaded him to join with him at present in his worship, that they might prevail with him to withdraw his presence from the Israelities: for there is no reason to think, that Balak would go to inquire of the Lord, when he had sacrificed to other gods; and it appears evidently from ver. 4, that he pretended to sacrifice unto God; and would not have presumed surely to tell him so, if he meant otherwise.

7, 18 Balaam's parable.

And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.
3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the Lord will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to a high place.

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

5 And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

Ver. 3. Balaam said unto Balak.] When he had laid the pieces upon the altars.

Stand by thy burnt offering.] Attend thy sacrifice, and pray to God to accept it. By this it appears, that these sacrifices were of a different nature from those mentioned in ch. xxii. 40, being burnt-offerings which were wholly consumed. And one of them seems to have been offered particularly for Balak, which he calls his burnt-offering; as the rest were for the princes of Midian, it is likely, stood by them representing all the people.

And here it is to be observed, that in old time, before the law of Moses was given, burnt-offerings served for all purposes in Divine worship; whether they gave thanks for blessings, or deprecated evil things, or prayed for good. Thus Noah, when he returned from the preservation in the ark, offered burnt-offerings (Gen. viii. 20). And when Job besought God to pardon his sons (ch. i. 5), and his friends (ch. xlii. 8), he offered sacrifices of this sort: and so did Balak and Balaam here use them, to procure blessings upon Moab, and a curse upon Israel.

(See ch. xxii. 40.) By myself, into some private place, to consult with God, and to exercise his enchainments (as may be gathered from ch. xxiv. 1), whereby he thought he might prevail for such a power as he desired, of cursing the people of Israel.

Peradventure the Lord will come to meet me.] He durst not be confident, because he had lately opposed himself to the standing prophet (ch. xxii. 31), in a frightful manner. Whateover he sheweth me! Whateover he reveals to me, either by word or otherwise. I will tell thee.] Deal faithfully with thee, and conceal nothing from thee.

He went to an high place.] Or rather, into a valley: for he was now in a high place when he sacrificed, and did not go into another high place, but down into the plain (as the Hebrew word properly signifies), where he might, in some solitary retirement, address himself to God, and expect his presence with him. So we translate it in the margin, he went solitary. Therefore, if we retain the other translation, it must be understood of some part of the high place, where he might be solitary, viz. into the grove, which high places Solomon, and Solomon's successors built to their temples, and had their oracles: as we learn from Justin, lib. xxiv. cap. 6, where he saith, the temple of Apollo postum est in monte Parnasso, &c., "was seated upon the mountain Parnassus:" and from Pausanias, who, speaking of the cave of Trophonius in Beotia, saith, ἐξ ἐκείνου τοῦ μνημείου ὑπὸ τὸν θεὸν ὕπερ τὸν ναόν, "the oracle being in a grove upon a mountain." The like might be observed of other oracles; which may con- tense this conjecture, that some such pretended oracles might be in this high place, where Balaam went for direction from God.

Ver. 4. God met Balaam.] Appeared unto him, as he had been wont to do in other places, ch. xxii. 9, 20, where the word Elohim is constantly used, as it is here and everywhere else, till we come to ver. 16, which strengthens the opinion, that the Lord hitherto spake to him only by an angel.

He said unto him, &c.] I.e. Balaam said unto God, when he saw him appear.

I have prepared seven altars, &c.] This shows he sacrificed unto God, and not unto Baal: and he represents it to God that he might be moved thereby to condescend to his desire. For sacrificing was a form of superstition; as we find in other places, particularly 1 Sam. xiii. 12, and that which he begged of God was, in all likelihood, that he would give him power to curse Israel.

Ver. 5. The Lord put a word in Balaam's mouth.] Told him what he should say. And therefore (saith Maimonides), he spake by the Spirit of God: which he makes account was the second degree of prophecy. Whence that description Balaam gives of himself, "He hath said, who heard the words of God" (par. ii. More Nevochin, cap. 45).

Thus thou shalt speak.] He commanded him to speak unto Balak, at his return to him, as he was instructed, and no otherwise. The words he bade him speak, are those translated below (ver. 7, 8, &c.).

Ver. 6. Lo, he stood by his burnt sacrifice.] He found him in the very same posture wherein he left him (ver. 3), which shows Balaam did not go far, nor stay long before he returned; and that Balak was earnest in his supplications.

He, and all the princes.] Who were concerned in the great success of his negotiation.

Ver. 7. He took up.] A Hebrew phrase for speaking aloud.

His parable.] Or, prophetical speech; which was sometimes delivered in parables, properly so called: that is, not in plain words, but in apt figures and resemblances (concerning which see Maimonides, par. ii. cap. 46). Here the Hebrew phrase signifies (as it doth in the book of Job) a weighty speech expressed in sublime and majestic words, Job xcvii. 1, xcviii. 1.

Balaam—hath brought me from Aram.] See ch. xxii. 5. Out of the mountains of the east.] The country of Mesopotamia lay eastward of Moab: and that part of it towards Arabia was stony and mountaneous (see Bochart's in his Phægè, lib. ii. cap. 6).

Curse me Jacob, and come, defy Israel.] Two different expressions for the same thing; only the latter word (which we translate defy) imports something of fury; because he would have had him curse them in such a prophetic rage as should have the most direful effects upon them.

Ver. 8. How shall I curse, whom God hath not cursed? &c.] As much as if he had said, Balak desires of me that which is impossible. In the Jerusalem Targum, this verse is thus paraphrased: "How shall I curse the house of Jacob, when the Word of the Lord hath blessed them! or how shall I diminish the family of Israel, when the Word of the Lord hath multiplied them?"
and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. 10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! 11 And Balak said unto Balaam, What hast thou done unto me? I look thee to curse mine enemies, and, behold, thou hast blessed them altogether.

Ver. 9. For from the top of the rockes.] Upon which he then stood, when he spake these words, I see him.] As Balaak desired he might (ch. xxii. 41), though for another purpose; that he might curse the people. From the hills I behold him.] The same thing again, in other words, according to the manner of the eastern people. And both these may relate, not only to the present view he had of the camp of Israel, but to their future settlement in their own land; wherein they were represented to him as dwelling securely, under the protection of the Almighty. The people shall dwell! In the land of Canaan. Alone.] Not mingled with other nations, but separated from them by different laws, religion, and manners. It seems also to import their security and safety, by the situation of their country, and God's care of them. They shall not be reckoned among the nations.] Be a peculiar people by themselves; and therefore not liable to the power of my curses, like other nations. All this came to pass, partly by the natural situation of their country, which was surrounded with high mountains, and rocky precipices, so that the coming to it was very difficult; but more especially by their rites and customs; and particularly by their diet, which restrained them from common conversation with other nations, because they could not eat of their food (swine's flesh, for instance, which was a delicate dish among the gentiles, was an abomination to the Israelites). By which means they were the better secured from learning the religion of the gentiles, having so little communication with them, that they were looked upon by Diodorus Siculus, and others, as unso- sociable people, and thought to have an enmity to the rest of the world.

Ver. 10. Who can count the dust of Jacob.] This may refer either to their present, or their future increase; which was so great, that they might be compared to the dust of the earth, or the sand on the sea-shore, which is without number. Hereby he confirmed the promise made by God to Abraham, Gen. xiii. 16, and to Israel, ch. xxvii. 14, where he saith expressly, "Thy seed shall be made as the dust of the earth."

The number of the fourth part of Israel?] Any one of their camps, every one of which was grown to a vast number: for the whole host of Israel was divided into four camps, under the standard of Judah, Reuben, Ephraim, and Dan (as we read in the second chapter of this book), one of which camps lay more plainly before him than the rest, viz. that on the west, under the standard of Ephraim. Let me die the death of the righteous.] By the righteous he means Israel, who were now a people free from idolatry, which was the great crime of those days; and he desires either to be as happy as they in the other world, or that he might not die an immortal and violent death, but enjoy such a long life here as was promised to them. The author of Sepher Cosri takes it in the former sense; alleging this place as a proof that a future state was believed in ancient times, though not so clearly expressed in the prophetic writings, as other things are: for there is a certain resemblance, as the expression of the Almighty, Thou shalt see them: though shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. 12 And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth? 13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

Ver. 14. ¶ And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. 12 And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth? 13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

From whence thou mayest see them: It seems this was thought necessary to make their curses effectual; that they should have a sight of those whom they cursed, and that they should look upon them. The utmost part of them: The skirts of their camps. And shall not see them all:] He imagined, perhaps, that Balaam was afflicted at the sight of their multitude, and therefore durst not meddle with them. Curse me them from thence: He seems to desire him to curse only that small parcel of the Israelites whom he saw in the utmost part of the camp, hoping he might by degrees get them all, in like manner, destroyed.

Ver. 14. He brought him into the field of Zophim:] Or, as some translate it, unto Sede-Zophim; a place by the very name apt to enchant a superstitious mind with expectation of success, as Dr. Jackson speaks. It is thought by some to be so called from the watchers that were placed here, which the word Zophim imports. To the top of Pisgah:] A very high mountain in the country of Moab, from whence one might see a great way, and take a view of all the parts of Canaan (Deut. iii. 27, xxxiv. 1, 2, &c.). But on that side of
15 And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder.

16 And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken?

18 And he took up his parable, and said, 

Rise up, Balak, and hear; hearken unto me, thou son of Zipper: 

19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20 Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the

Ver. 19. God is not a man, that he should lie.] Do not imagine that God is like to one of us: he can by no sacrifices, or prayers, or other means, be induced to break his word; and therefore it is in vain for me any longer to importune him to curse Israel, when he hath said he will bless them.

Neither the son of man.] An usual variation of the expression of the same thing (Ps. viii. 4). That he should repent.] After his mind, when he hath absolutely resolved any thing, Balak seems to have fancied, that by the change of the place where he sacrificed (ver. 15), he might procure a change of the Divine purposes.

Hath he said, and shall he not do it?] What should hinder? for he wants no power to execute his will; and he cannot be moved to revoke his word by better information; nor can any thing happen which he did not foresee, to make him do otherwise than he intended.

Or hath he spoken, and shall he not make it good?] This is the same with the former, after the prophetical manner of speaking. Omnia per jugo repetendo (as Conradus Pellicanus glosses) ad exaggerationem: only the foregoing words may be thought to refer to his threatenings, and these to his promises.

Ver. 20.] In these words he applies the general proposition, in the foregoing verse, to this particular case: God hath ordered me to pronounce a blessing upon Israel, for he himself hath blessed them; and I can neither reverse that blessing, nor go against his order.

Ver. 21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel:] Both the word even (which we translate iniquity) and the word anath (which we translate perverseness) are frequently in Scripture the hine, wickedness, viz. idolatry. And so Onkelos here understood it, when he thus paraphrased these words: "I see that there are none who worship idols in the house of Jacob, nor any servants of trouble and vanity (so they called idols) in Israel." And accordingly the Vulgar Latin expressly translates this verse thus, "There is no idol in Jacob, nor is there any image seen in Israel": which seemed so clear a truth to Johannes Forsterus, a famous professor of the Hebrew tongue in the beginning of the Reformation, that, in his explication of both these words in his Lexicon, he saith, "From this place all the prophets borrow these phrases, and translated them to express impiety, i. e. idolatrous worship, devised according to men's own humours and desires, and by the instinct of the devil: for Moses was the fountain of all the prophets." Thus he writes upon the word anath, and he repeats it again upon the word hine, So that this is the reason Balaam gives why God had blessed, and he could not curse them, because they were free from idolatry; unto which, unless they could be seduced, there was no hope that God would deliver them unto the power of their enemies; for which reason Balaam afterward counselled this prince to entice them to this sin by
23 Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

the Scripture that the reem hath two horns, Deut. xxxiii. 17, where we read of the horns of the unicorn (as we translate it), to which the reem and unicorn are compared (see also Ps. xxii. 27). Therefore the famous Ibochardus, after a long discussion of other opinions, thinks it most probable that the reem is a kind of goat, which the Arabians called algayzel, and is now called gazelles; which is a tall creature (some of them as high as a stag) with long and sharp horns. So that, if we compare the Israelites to be as eminent among other people as the reem was among other kinds of goats. Unless we will think it refers to what the Arabians observe, that it is proper to this animal to carry his head very high, and to erect his ears, which is an excellent emblem of the people of Israel; who being lately oppressed in Egypt, were asserted by God into a state of triumph, and raised to great height in this nation, in order to be exalted to a higher (Hierozoicen, par. i. lib. iii. cap. 27). At this Onkelos seemed to have aimed, when he translates these words thus, "fortitude and exaltation are his;" taking reem not for a proper name but for an appellative, as if it were derived from ramam, which signifies to exalt. I shall only add, that there is one passage of Scripture which refers to the God nor to the Israelites, but to Egypt before mentioned; as if the sense was, Though the Egyptians were as strong as a unicorn, they were not able to detain the Israelites any longer in bondage to them; but God brought them thence with a mighty hand and outstretched arm; so Joseph. Hispanics (lib. iii. Ikaunim, cap. xxv. 23). Surely there is no enchantment against Jacob, neither is there any divination against Israel.

Neither I, nor anybody else, have power to hurt them, by all the secret arts of sorcery and soothsaying which are practised in the world. It is not proper here to mention the various sorts of them; but it is manifest, from ancient history, that these curious arts (as it is called (see Learn. St. Luke, cap. xxxviii.) had got a kind of sovereignty in the eastern nations, who for many ages were much addicted to them. One of our own church hath said many excellent things concerning the original of this sorcery and idolatry, which commonly accompanied each other; to whom I refer the reader (see Dr. Jackson's Original of Unbelief, &c., &c.). The Vulgar Latin takes these words as if they were spoken in praise of the Israelites, that there were no enchantments or divinations used among them, nor any other diabolical arts, which were forbidden by their law in several places. From these they being as free as from idolatry (mentioned ver. 21), they were seene of God's favour to them. And so we acknowledge, in the names, the Hebrew words, as the same authors expressed, "There is no enchantment in Jacob, or among them;" from which God intended in all ages to preserve them by the prophets he raised up to them. And thus R. Solomon expounds this verse, either to signify that they could not be cursed, because they were not given to enchantments and divinations; or that they needed not to make use of diviners and having all that was needful for them to know revealed to them by God's prophets, and by urim and thummim, &c.

According to this time it shall be said—What hath God wrought! The LXX. translate the first words ἀραὶ καρποί, "when time shall be;" or, upon all occasions; not only now, but in future ages, men shall
Behold, the people shall rise up as a great those, I will bring thee unto another place. Such a concept we see remains to this day in the Remish as well as others. It is probably that Balak added out for the still returns to his place. Such a day or hour which he thought might be more

2. And Balak said unto Balaam, There is still a place, where the day-star riseth, which is westerly. (Num. 24:15)

30. And Balak said unto Balaam, Come, I will offer a bullock and a ram on every altar.
CHAPTER XXIV.

1 Balaam, leaving divinations, prophesied the happiness of Israel. 10 Balak in anger dismissed him. 15 He prophesied of the Star of Jacob, and the destruction of some nations.

1 And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. 

2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

function of nature. The several species of it are mentioned by Maimonides, who saith the Zabai pretended to exercise this power, not only over particular persons, but over whole provinces, by certain words, and actions, and things, which nobody can understand to Balaam—(hath said.) Though the Spirit of God came upon him, which suggested the words mentioned, ver. 5-7, &c., yet it did not alter the temper and disposition of his mind; which was no less vain and ambitious than it was covetous, and possessed with a hatred of the Israelites; as appears by the counsel which he gave, at last, how to ruin them: this vanity seems to be pressed in these, and in the following words, wherein he magnifies himself more than the Spirit of God.

The man whose eyes are open) Who when he was awake received revelations from God, which was an extraordinary favour; for commonly he appeared to men in a dream. Others translate it, "whose eyes were shut," i.e. who was in a trance or ecstasy, so that he saw nothing with his bodily eyes, but only with his mind. The Jerusalem Targum thus paraphrases these words (which shows he looked upon them as a boasting of himself), "The man said, who was honoured above his brethren; to whom that was revealed, which was hidden from all the prophets."

Ver. 4. Which heard the words of God.) Mark what he himself, who delivers the words which he received from God.

Which saw the vision of the Almighty.) With whom he was so familiar, that he himself, at last, appeared to him in a vision (ch. xxiii. 16), as at first he appeared to him by an angel (ch. xxii. 33).

Falling into a trance.) There being in the Hebrew only the word noapheth, which signifies falling, we supply the sense by adding into a trance; lest any one

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5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his

should think he fell to the ground, or fell asleep; which seems not to be the meaning; but that he was in a rapture, perceiving nothing by his outward senses. Yet the forementioned Targum takes it as if he had fallen flat on his face; and the LXX. translates it, "he saw the vision of God in sleep;" according to that, Gen. xv. 12, "a deep sleep fell upon Abraham:" where the word nephela is thought by some to give a good explication of nephel in this place.

Having his eyes open.] His mind being then possessed with a clear apprehension of things, which cut off all communications with his outward senses; which were all locked up, and could discern nothing.

Ver. 5. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel?] The same thing expressed in different words; which was an usual elegance in those countries; wherein he declares his admiration of the beautiful order in which he saw them pitched in the plains of Moab.

Ver. 6. As the valleys are they spread forth,] This refers either to the tabernacles, which extended themselves on either side of a wide space, which, like a valley, lay between; or rather, to the Israelites themselves, whom he compares to the fruitful valleys which abound with water; for the Hebrew word signifies either valleys or brooks of water by the river's side.] Which were far more green and flourishing, cool and pleasant, than those that lay in dry places.

As the trees of lign aloes] Growing in those gardens, or by the river's side; which perfumed the air by their sweet odours. For there are two sorts of aloes observed by the ancients; the one a tree which was very esteemed in India, and Arabia; and the other a plant or herb, out of which was pressed a purging juice: the former is often joined with myrrh in the Holy Scripture, and was burnt as a perfume, and called by the ancients ξηλαυλος (as Salmusius observes in his Exeget. Plin. upon Solinus, p. 1653, 1654, &c.), which is the lign or wood-aloes. An expression spoken of by Plutarch, in his Symposiæs (lib. vi. cap. 7), saith, some were wont to colour their wine, ηαιναλυλος, και χειροφασα, "either with aloes, or with cinnamon:" (which is meant of this wood-aloes), which gave the wine a pleasant taste.

Which the Lord hath planted.] Which grew naturally of themselves (so Dei nuta, as Bochartus glosses it) without any labour, care, or art of men used about them.

As cedar trees beside the waters.] The cedar was one of the most goodly trees in those countries, upon many accounts, particularly for its fragrancy; the Greeks being wont to burn the wood of it upon their altars, as the same Salmusius there observes (p. 561, 592). By all these metaphors, Balaam sets forth the present and future prosperity of the Israelites, and their fame, which spread itself into all nations round about; and seems to be represented by the sweet odours here mentioned.

Ver. 7. He shall pour the water out of his buckets,] I take this to be meant of God's pouring down rain abundantly, out of the clouds, upon the valleys, gar-

king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

9 He couched, he lay down as a lion, and as a
dens, and trees, unto which the Israelites are compared; signifying that they should be exceedingly blessed by him: for they stood in need of nothing more than rain in those countries.

His seed shall be in many waters.] Or, "by many waters," i. e., he is made to abound in a ground well watered, and consequently bring forth a plentiful crop (Isa. xxxii. 20). There are those who refer both these to their numerous posterity; procreation of children being sometimes expressed in Scripture by the metaphors of waters, and fountains, and cisterns, as every one knows. And both the LXX. and Onkelos interpret this verse in the sense which particularly would arise of their seed. For thus the former of them renders this part of the verse; "There shall come a Man out of his seed, who shall rule over many nations." And the latter of them paraphrases in this manner; "There shall be a great King, who shall be anointed of his children, and shall have dominion over many peoples;" in which the Jerusalem Targum saith expressly is Christ: for thus this verse begins in that paraphrase: "A king shall arise out of his sons, and their Redeemer from among them," and thus concludes; "and the kingdom of the king Messias shall be magnificently exalted."

His king shall be higher than Agag.] This seems to have been the name of one of the Amalekites (for Agag is mentioned as one of the Hebrews who were enemies of the Israelites); and as the name of Agag afterwards was given to the Amalekites, so the name of Agag is here used as an epithet of the Messiah; and the Holy Ghost was by the Spirit of God in the person of Christ so represented to the fathers of Israel by the term of Agag; and the Jews themselves think this hath its full completion in the Lord Christ.

His kingdom shall be exalted.] They shall increase and multiply, till their kingdom be greatly enlarged; as it was in the days of David and Solomon, who were but shadows of the great king Messiah.

Ver. 8. God brought him forth out of Egypt.] All the power of Egypt could not detain them in slavery; but they came out from thence with a strong and high hand (Exod. xiii. 9, xiv. 8), and are grown a mighty people. See the foregoing chapter (ver. 29), where this hath been explained.

He shall eat up the nations.] Utterly destroy the seven nations of Canaan. Shall break their bones.] So that they shall never recover their strength.

Pierce them through with his arrows.] Having given them their deadly wound; or, as some translate the Hebrew words, "break their arrows in pieces," i. e. quite disarm them.

Ver. 9. He couched, he lay down.] He prophesies that the Israelites, having conquered the Canaanites,
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great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

11 Therefore now fce thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind: but what the Lord saith, that will I speak?

14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

should sitte in their land, and take their rest, and live securely: which he speaks of with such confidence, as if it were already done.

As a lion, and as a great lion.] See ch. xxiii. 21, the signification of art and ladbl. Who shall stir him up?] Give them any disturbance or disturbance, and that they do not betake themselves to remote or secret places, when they go to sleep; but lie down anywhere (as Oppianus describes them, lib. iii.), as if they understood, that, let them sleep where they pleased, nobody durst meddle with them (see Bechatus in his Hierozoecon, par. i. lib. iii. cap. 2), and therefore being applied to the Israelites, signifies such an absolute and secure possession of the land of Canaan, that none should have the boldness to assault, or give them any disquiet: which came to pass chiefly in the days of David and Solomon.

Blessed is he that blesseth thee, &c.] These are the very words wherewith Isaac concluded his blessing of his son Jacob (Gen. xxvii. 29), which God now confirmed from the mouth of one of their enemies, who spake, at this time, by his Spirit.

Ver. 10. Balak's anger was kindled against Balaam.] He could no longer forbear to express his indignation, to be thus treated by Balaam (whom he had sent for a great way, and entertained for some time), and therefore stopped him from proceeding, for the present, any further in his prophecy.

And he smote his hands together.] A token of vehement anger (Ezek. xxi. 17).

Balak said unto Balaam.] It is likely he was so full of wrath, that he could not speak presently, but expressed it only in his looks and actions.

I called thee to curse mine enemies, &c.] Thou hast not said one word to my purpose, but all quite contrary.

These three times.] Though I have been at great expense, and built altars, and offered many sacrifices, in three several places; but at what distance of time, one from another, doth not appear.

Ver. 11. Therefore now flee thou to thy place.] Get thee gone as much wealth more immediately, which is included in the word honour (ch. xxiii. 17).

Lo, the Lord.] Whom thou pretendest to obey.

Hath kept thee back from honour.] By not permitting thee to comply with my desire. It is uncertain whether these words were spoken in anger and scorn, or seriously and in good earnest; believing he was hindered by the Lord's will and pleasure from cursing Israel; which he had more reason to believe, than he had to hope he might obtain liberty to curse them (ch. xxiii. 27), and therefore was, without all reason, in this passion against Balaam.

Ver. 12. Balaam said unto Balak.] Prayed Balak to hear him properly, and a few words before he departed. Spoke I not also to thy messengers—saying.] Did not I, before I saw thee, tell those that came to invite me to thee, the very same which I told thee afterward.

Ver. 13. If Balaam would give me, &c.] So he told his messengers (ch. xxii. 18).

Of mine own mind.] According as I please.

What the Lord saith, that will I speak?] So he told Balak himself (ch. xxii. 38). All which he recalls to his mind, to show him that there was no cause for his anger, he having performed as much as he undertook; which was to follow God's directions, as he had done strictly. And it is likely, that by this just representation of what had passed between them, he brought Balak to a cooler temper, so that he suffered him to go on, to deliver what follows.

Ver. 14. And now, behold, I go unto my people.] And now I will obey thee, as well as God, and be gone to my own country.

I will advertise thee, &c.] But before I go, permit me to give thee some advice. So the Hebrew word jobetz constantly signifies, "to give counsel." And so the Vulgate and the LXX. translate it: but took it for the wicked advice, which we read, in the next chapter, was executed after Balaam's departure, and of which he was certainly the author (ch. xxxi. 16), and therefore thus translates the next words, "What thy people shall do unto this people." But the Hebrew text and the LXX. are directly contrary unto this; being as we translate the words, "What this people shall do to thy people." Therefore Onkelos, to take in the foregoing sense, without altering the latter part of the verse, puts in one word, and makes the whole run thus: "I will give thee counsel what to do, and (will show thee) what this people shall do to thy people in the latter days. And the Jerusalem Targum more largely and plainly, I will advise thee what shall do to this people; make them to sin; otherwise thou shalt not have dominion over them; but this people shall not domineer over thy people in the latter end of days."

In the latter days.] In future ages. This shows the foregoing words do not speak of what Moab should do to Israel by his advice; for that was done as soon as he was gone.

Ver. 15. Balaam, the son of Beor hath said.] This was the preface to his foregoing prophecy (see ver. 3).

Ver. 16. He hath said, which heard the words of God, &c.] This verse also is the same with the fourth, only a few words added, "And knew the knowledge
17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of of the Most High;" which he adds, to show his intimate acquaintance with the name of Lord over the world. For he speaks of God in the very same style which Moses doth, calling him both El and Schaddai, and Eljyon, and Jehovah; which demonstrates that he was not a stranger to the true God, though corrupted with bad affections, and addicted also to foul superstitions.

17. I shall see him.] Or, I do see him (for the future tense is often used for the present; that is, he saw the person of whom he was going to speak, represented to him in a vision.

But not now.] He saw him not as in being, now at present, but to come in future times.

I shall behold him, but not nigh.] The same thing in other words; but more plainly telling them, they were to expect of this person in their time, nor in the next generation, but in remoter ages.

There shall come a Star out of Jacob.] A star denotes a great person; and being understood to be spoken of Christ, it denotes his celestial original. And both Onkelos, and Jonathan, and the Jerusalem Targum take the Messiah to be here meant; and so do all the Jewish interpreters, and the most Christian interpreters (as Huetius observes, in his Demonstr. Evang. propos. vii. sect. 9), particularly Eusebius and Cyril of Alexandria: who, in his eighth book against Julian confutes his exposition of these words, which is this: Tost ὁ θεὸς τοῦ Δαβὶδ προφήτης καὶ τῶν ἑως εἰκόνα, πρῶτον ἐστιν νῦν. That this belongs to David, and to his successor upon the throne of David, and belongs not to the Messiah; but the Messiah or Son of Man is the second Coming of Christ, and belongs to the Second Advent; as Huetius replies, that if Balaam had spoken of David, and the kings of Israel, he would have said, "There shall arise stars out of Jacob," &c., whereas he speaks of one alone, ὁσὶ ὁ πρῶτος εἰκόνα, "as very illustrious among the stars;" which it is evident, can be none but Christ. Unto which I shall add the words of another. I have seen the visions of the Almighty in the vision of the Spirit, which is plainer here, because the person of Christ is comprehended in the person of David, and in the person of his kingdom, and the splendor of his dominion, and his great acts throughout the world, p. 72 and 80, where he makes this a prophecy of one kingdom alone to be in the world, viz., that of the Israelites, who are called "the people of the saints of the Most High," Dan. vii. 87, which is true enough, if he had understood the right meaning of Israelites; which are those, not after the flesh, but after the spirit.

It is not fit to conclude this without one observation more: that so long as the time of the Emperor Adrian, this was understood by the generality of the Jews to be a prophecy of the Messiah. For they followed one whose name was Chocab (i. e. a star), to whom they attributed the saying of Balaam. Now, the Chسؤال (which had four-and-twenty thousand scholars) applied these words of Balaam, and calling him Barchochab, i. e. "the son of a star," anointed his king, and carried a sword before him, crying, "Behold the very king Messiah!" This is reported by the Jews themselves in Tzovach David, and several other books; all which I think, doth not hinder, but that this holy person may be hereby signified in the first sense; though as a type of the Messiah, the great son of David, in whom it was completed.

A Sceptre shall be a possession, &c.] This is some think may first have a respect to David, and then to the Messiah, the king of Israel. But the Chaldee paraphrase refers the whole to Christ, whose words are these, "A king shall arise out of the house of Jacob, and the Messiah shall be anointed of the house of Israel.

Nor is it any wonder that Balaam should prophesy of him, since many years before he was born; and so plainly, that Moses himself doth not speak in plainer terms: but it is to be looked upon as the effect of God's infinite goodness, who would not have those, that were not of the seed of Abraham, to be wholly ignorant of what he intended to do for all mankind. And this was necessary to be plainly told them, because otherwise they would not have understood it.

Smite the corners of Moab.] The latter part of this prophecy, Huetius thinks, belongs to David, as the former part to Christ: which was the opinion of Maimonides, who divided the prophecy between them. And this was indeed literally fulfilled in Da-vid, who subdued the Moabites entirely, as we read 2 Sam. vii. 8; Ps. Ix. 8, civ. 9. Some translate these words, "he shall smite through the princes of Moab." So the LXX., ροης ἀπὸ τῶν Μεσία, which doth not after the sense. And it is no unusual thing with the prophets when they intend to speak of something nearer to them, to be transported by the Spirit of God, to speak of things a great deal more remote. To Balaam, and Balaam's prophecies, belongs S. Dan. 9. 24. To smite out of Jacob, first speaks of the greatest of all, above fourteen hundred years after this time; and then of David, who reigned about four hundred years after this.

Destroy all the children of Sheth.] They who interpret this of David, take Sheth to have been some great person in that country, or some place of great note, the inhabitants of which are here threatened to be destroyed. But these are mere conjectures, which have no foundation in history; whereas, if we understand it of Christ, and translate the first word, not he shall destroy, but (as Castalo and others do), he shall rule over, that sense is very remarkable; it being a prophecy of the Messiah, that he shall be no longer such a distinction as God now made between the Israelites and other nations by the peculiar laws he gave them at their entrance into Canaan, but all mankind, who are equally descended from Seth, shall be united under his government. And thus not only Lyraeus, and Abulensis, and others interpret it, but Onkelos also, whose words are, 'He shall have dominion over the sons of Sheth; for from the sons of Sheth it is reasonable, by the children of Sheth, to understand all mankind who were propagated from him, who succeeded in the place of Abel that was killed; all the seed of Cain perishing in the flood.

Ver. 18. Edom shall be a possession.] So it was in the days of David (2 Sam. vii. 14). Scir also shall be a possession:] This was a famous mount in the country of Edom (Gen. xxxvi. 8), and being the strongest part of the country, may signify here, that no place should be able to hold out, though never so strongly fortified by nature or art. And so we read they all became David's servants, 2 Sam. viii. 14; 1 Chron. xviii. 13. For his children shall be] Or, the Israelites. Israel shall do valiantly.] For they subdued in those
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shall be a possession for his enemies; and Israel shall do valiantly.
19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.
20 ¶ And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.

days many other countries: as we read in the forenamed chapters (2 Sam. xxiii. 1 Chron. xxviii.).

Ver. 19. Out of Jacob shall come he that shall have dominion.] This may relate to Christ as well as to David, in whom it was literally fulfilled. And so Baal-Hatturim observes, that (ver. 16), it is said of Balaam that he “knew the mind of the Most High,” for he prophesied of the Messiah, when he said, “out of Jacob shall one come that shall have dominion.”

This is not only a parallel to the psalmist, and in Psalm lxxxii. 8, where the Psalmist describes, the universal kingdom of Christ in these words, “He shall have dominion from sea to sea, and from the river unto the end of the earth.”

Shall destroy him that remaineth of the city.] Not only rout them in the field, but take their defended cities, as Bochart renders it, gens una e nobilissimis.

But his latter end shall be that he perish for ever.] This God commanded Saul to execute (1 Sam. xv. 3), according to the doom passed upon them, after their fight with Israel (Exod. xvii. 14, 16), and he lost his kingdom for doing his work imperfectly; which the Vulgar Latin takes to be the meaning of the seventh verse of this chapter. Onkelos paraphrases the whole verse in this manner: “Amalek was the beginning of the wars with Israel, therefore his end shall be to perish for ever.” The Jerusalem Targum more plainly, “The Amalekites were the first people that made war against Israel; and in the latter days they shall make war against them.”

Ver. 21. He looked on the Kenites.] He standing now upon the top of Peor, which was, it is likely, the highest place of the country (for which reason Balak brought him thither, after he had tried other high places, ch. xxiii. 28), might see a great way, and possibly behold the very rocks wherein the Kenites dwelt. But what people are meant by this name, is not yet become evident: for there were a people called Kenites, who were part of the nation that inhabited the land of Canaan (Gen. xvi. 19); these cannot be here intended; for they were too far off from this place. And as for the Kenites mentioned in Judges i. 16, iv. 11, who dwelt among the Israelites when they came into Canaan, they had as yet no fixed state, but were with them in the wilderness. Therefore it is likely, they were some of the kindred of Jethro (originally derived from the same family that he was of), who remained in Midian; and adjoincd so close to the country of the Amalekites, that they are said to dwell among them (1 Sam. xv. 6).

For it is plain, the word Keni in Scripture and by the ancients, is a people, not of a particular person; and there might be a great many of them; some in Canaan, others in Midian; and of these latter, some went with the Israelites into Canaan when they conquered it, and others remained still in their own country; they seem all to come descended from one Ken, or Kain, mentioned Judges iv. 11, (as Seeliger conjectures in his Elenchus Tiraheres, cap. 23) Jethro’s posterity being but one family of this people.

Strong is thy dwelling place.] They were but a small people, who dwelt upon steep mountains.

Thou pourest thy parable.] Strong is thy dwelling place, verse 21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou pourest thy nest in a rock.

22 Nevertheless the Kenite shall be wasted, until Assur shall carry thee away captive.
23 And he took up his parable, and said, Alas, who shall live when God doeth this!
24 And ships shall come from the coast of
Chittim, and shall afflict Assur, and shall afflict Eber, and he also shall perish for ever.

Macedon, as Hesychius tells us, they being a mixture (as Mr. Mede probably conjectures in his forty-eighth Discourse, p. 577), of the sons of Madai and Chittim. The Romans, indeed, afterward overthrew the Greek empire, but we do not read that they made war against the Assyrians till the time of Trajan, who subdued them, and reduced them into a province, as Dio relates (lib. lxviii.).

Shall afflict Eber.] This was done by the Romans, not by the Greeks. For we are to understand by Eber, the Hebrew nation, the children of Eber, Gen. x. 21. So the LXX. translate it, τωι Ἐβραίοι: the name of Hebrews being as plainly derived from Eber, as that of the Jews from Judah. Now they were not afflicted by Alexander in his conquests, but rather kindly treated by him: and therefore this cannot be meant of the Greeks; unless we will think it fulfilled in the time of Antiochus, who descended indeed from the Macedonians, but did not come from that country; nor did he afflict them long, much less make them desolate, as the Romans under Vespasian and Titus did; which seems to be here intended.

He also shall perish for ever.] This doth not refer to Eber, but to the nation that afflicted him, viz. the Roman empire; which he prophesies shall not always afflict others, but at last be utterly destroyed itself. Aben Ezra, indeed, refers it to the kingdom of the

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

Seleucidae, or the Greek empire: but R. Isaac, before mentioned, thinks the destruction of the Romans is intended in this prophecy; only he fancies it is to be accomplished by a Christ not yet come.

Ver. 25. Balaam rose up, and went.] As Balak had commanded him (ver. 11), and returned to his place:] Unto his country, viz. Mesopotamia. But he was detained by the Midianites in his passage thither: among whom he was slain, as we read in the thirty-first chapter: for men are said to do that which they design and endeavour to do (Exod. viii. 18; Numb. xiv. 40). If this be not the meaning, then, after he came to his own country, he returned to the Midianites, at their entreaty, or by his own inclination; and (either as he was going home, or when he came back) gave that impious counsel which was executed not long after this, as we find in the next chapter: for that he was the author of it, we are assured by three Divine writers (see 2 Pet. ii. 15; Jude, ver. 11; Rev. ii. 14).

It is a strange exposition which Baal Hatturim gives of his going to his place; that is, saith he, he went down into hell. But it may serve to confirm the common interpretation of that which is said of Judas, Acts l. 32.

Balak also went his way.] To Kiriah-Huzoth, I suppose, mentioned ch. xxii. 39.

CHAPTER XXV.

1 Israel at Shittim commit whoredom and idolatry. 6 giveth him an everlasting priesthood.

1 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

CHAP. XXV.

Ver. 1. Israel abode in Shittim.] A place in the plains of Moab (where they lay, while the forementioned things were transacted, ch. xxii. 1), called Abel-Shittim, ch. xxxiii. 49, but it is usual to cut off the former part of a place's name, for shortness sake: as in this very book (ch. xxxiii. 38), Baal-meon for Beth-Baal-meen, as it is called, Josh. xiii. 17, and Hcrnon commonly for Baal-Hermon; and Nimrim for Beth-Nimrim. To which may be added, Salem for Jerusalem (Ps. lxvi. 3). This station was the last which the Israelites made, while they remained in the wilderness; in which the rest of the things that follow, to the end of the book of Deuteronomy were done.

The people began to commit whoredom.] Both bodily and spiritual; into which they fell not long after Balaam was gone from Balak: though not all the people fell into this guilt, but a great many of them: as appears from what follows (ver. 4—6).

With the daughters of Moab.] And of Midian also, as we learn from ver. 6, 17, 18. But those of Moab are here alone mentioned; because it is likely, they began this wicked practice. I see no ground for what Greg. Nyssen saith, that the Israelites having vanquished the Moabites in a battle, fell in love with the captives which they had taken, being overcome by lust, when they had been victorious in war; as he speaks, lib. De. Vita Mosis, p. 156. It is something more probable, that the prophecy of Balaam being spread abroad among the Moabites concerning the great blessings God designed to bestow upon the Israelites, particularly that of the Messiah, it might excite in the women of Moab a desire to have children by the men of Israel, that they might partake in their blessings; unto which they might think they had some title, being descended from the eldest daughter of Lot, the son of Abraham's brother. This might pass for truth, if it were not very evident from the following story, that the daughters of Moab exposed themselves, by Balaam's counsel, to the lust of the Israelites, that by this means they might seduce them to idolatry, and so make them lose the blessings intended for them. For that this was done by Balaam's advice, there is no doubt (see ch. xxxi. 16). And the Jews have also a conceit that he ever had been an enemy unto Israel, being one of Pharaoh's privy-council, who advised him to drown their children; as the tale is told in the Talmud, in the title Sanhedrin, cap. ult. But this is to make him to have been now of a greater age than we have reason to believe (viz. two hundred and ten years old, according to their own computation), and quite contrary to what others of them say, that he lived but half his time, according to the Talmudists (Ps. lv. 33).

Ver. 2. And they.] That is, the daughters of Moab.

Called the people.] Invited them to a feast: for the ordinary charms unto idolatry, were good victuals and bad women.

Unto the sacrifices of their gods.] To eat of the sacrifices which had been offered to their gods, particularly to Baal-Peor. These feasts upon their sacrifices were very magnificent among the heathen, being

Phinehas killeth Zimri and Cozbi. 10 God therefore 16 The Midianites are to be vexed.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.
companied with music and dancing, and sometimes pompous processions, which enlivened youthful minds to partake of them. Here the Israelites, casting their eyes upon the daughters of Moab (which dobbles on this occasion appeared in the best dress and richest ornaments), were smitten with their beauty, and courted their enjoyment; who would not yield to this motion, but upon condition that they would first worship their gods; whereupon, being the name of Peor out of their bosom, they presented it to the Israelites to kiss it, and desired them to eat of the sacrifices that had been offered to him. Thus the Jewish doctors tell the story. And indeed it hath been observed by the writers of the church, that women have been the most dangerous seducers of men from the true worship (by the beginning of the 1st book of Samuel, being the name of the old heresies. For Simon Magus advanced his heresy, Helene meretricius adjunctus auxilio, “being assisted by the help of the harlot Helena.” Niccolaus of Antioch also, choros duxit faminoso. The famous Marcion sent before him some Roman ladies to prepare his way. Apelles, Montanus, Arius, Donatus, did all take the same precedent; as St. Jerome shows in his book Adversus Pelagianos.

The people did eat.] Which was an act of idolatry (as to eat of the Lord’s sacrifices was an act of Divine worship), whereby they owned themselves the servants of the gods of Moab (see Exod. xxxiv. 15).

Bowed down to their gods.] This was still a more plain act of idolatry, expressly forbidden by God in the second commandment.

Ver. 3. Israel joined himself unto Baal-peor.] This seems to signify, that they were devoted to the service of this idol in great affection; with which they performed the forenamed actions. The Jews commonly take this Baal-Peor to have been no better than a Priapus; and the worship of him to have consisted in such obscenity, with the degeneration of their rites, as are not fit to be named. Particularly their great commentary upon Numbers saith, that the Israelites being unwilling to enjoy their women upon those terms, they told them they needed only to uncover their nakedness before Baal-Peor, which was all the worship required of them: unto which they easily submitted. This was but an adumbration of the truth, that his worship consisted in revealing their secret parts before him (More Nevochim, par. iii. cap. 45). But Solomon Jarchi goes further, making this worship to consist in actions as ridiculous as they were beastly. All which seems to me very unlikely, and so it doth to several men of great judgment, particularly Mr. Selden; who thinks, with the beginning of the 2nd book of Samuel, that Peor (as I observed before, ch. xxviii. 26) is to be understood of a mount in the country of Moab, the temple of Baal stood upon it (by whom some understand Saturn, others the sun, which is most likely), and thence he was called Baal-Peor, because there he was especially worshipped; as Jupiter was called Olympius, because he was worshipped in a famous temple, which stood on the mount Olymphi, and every one knows, that anciently they chose the highest mountains, before all other places, for the Divine service; insomuch, that at Jerusalem the temple was set upon the hill of Sion, which the Psalmist saith God preferred before all other places (Ps. Ixxxvi. 9).

4 And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

cvi. 29), that when they worshipped Baal-Peor, they ate the sacrifices of the dead; which seems to signify, that in him they worshipped some dead man, who perhaps was the first inventor of this worship, whatsoever it was. Another great man of our own nation hath said much to strengthen this opinion; having shown at large, that the ancient heathens were wont to defile the souls of men, and canonize them after death: and the first called Baalim, being accounted an inferior sort of deities, who they famous ministers for them to their celestial gods (see Mr. Mede, book iii. p. 724, &c.). Yet it must be acknowledged, that there are others of great note who take all for truth which the Jewish writers report concerning the filthy worship of Baal-Peor, and imagine that fornication was a part of it; as in future times it was Jews, and among the Greeks, and it appears to be of some of their gods. For what the Jews found then practised, they fancied was done in these early days; but it was observable, that the more ancient the books of the Jews are, which speak of this matter, the less they say of the impurities in the service of Baal-Peor.

For example, the Jerusalem Talmud had none of that lewd stuff in the world, and Solomon Jarchi, upon this place, took out of the Babylonian; which was composed long after the former.

The anger of the Lord was kindled against Israel. As appeared immediately, by the severe punishment he inflicted on them, both for their idolatry and for their fornication.

Take all the heads of the people, and hang them up. The plain meaning seems to be, that he should take, i.e. cause to be apprehended, “the heads of the people,” i.e. the rulers of thousands and hundreds, and other principal persons in their tribes, who had been guilty of the foul idolatry before mentioned; and by hanging them up, put a stop to the people’s lewdness, when they saw these great men made public examples of God’s displeasure; for it pleased him to make it manifest to all who were princes of the people were guilty besides Zimri; especially if it be true, which the Samaritan Chronicle affirms, that the daughters of the chief men of Moab were sent finely dressed to allure the Israelites; and one of the king’s daughters among the rest. But, though the LXX. and the Vulgar, and Symmachus, thus understand it; that he commanded the heads of the people to be hanged up; yet a great number other ancient translators, and many famous doctors, take the word otham (them whom he commanded to be hanged up) not to refer to the heads of the people, but to such as had joined themselves to Baal-Peor: and they interpret the foregoing words, as if he had bade him “take,” and the LXX. have interpreted, “the heads of the people;” as the thought he did, as is related in the next verse. The judges indeed, there mentioned, seem to be distinct from “the heads of the people;” and Moses did not take them to his assistance, but commanded them to do their duty.

Yet it must be acknowledged that there is a great current of interpreters which runs on the other way; as if Moses was commanded to order the judges to assemble and call before them such as were suspected; and having examined the fact, accordingly proceeded against them, and punished such as had offended. Thus the Samaritan copy reads it expressly, and so Onkelos, and the parapraph called Uzeliades, and the Jerusalem Targum, and the Arabic translation of Saadia Gaon: and both the Talmudists and Karaites
agree in this sense, as Mr. Selden shows at large, lib. li. De Synedriis, cap. 1, n. 10, and Joh. Coeh upon the Gemara of the Sanhedrin, cap. 4, sect. 4, where he observes that Aben Ezra, and Solomon Jarchi thus interpret it, and takes the meaning to be certain, that the heads of the people should divide themselves into several courts of judgment, and examine who had committed idolatry; and after conviction cause them to be hanged. For there is no instance of the constitution of judges, by Jethro's advice, continued all the time they were in the wilderness; who might easily find out the guilty in their several divisions.

Before the Lord. i.e. Before the sanctuary; as men who had forsaken the worship of their God, and by his sentence were adjudged to die.

Against the sun. Openly, that all the people might see it. So both R. Solomon and Aben Ezra expound it. For this was a peculiar mark of the Divine displeasure against idolaters and blasphemers, that they should be hung up, and publicly exposed, after they had suffered death. For none were hanged alive among the Hebrews; but first stoned (which was the common punishment of the forenamed offenders); and then hanged up to die. As R. Solomon expounds this phrase against the sun.

That the fierce anger of the Lord may be turned away. By their zeal to vindicate the Divine honour.

Ver. 5. Moses said unto the judges. Some take these for the seventy elders, mentioned ch. xl. 25.

Shall ye? By hanging them up, as some understand it. It is a command in these words to the judges, as before to the Levites. But R. Israel interprets the words, "to the Judges of the sun, as R. Solomon expounds this phrase on the sun.

Every one his men. The seventy elders, being appointed to be coadjudicators to Moses in the government, made a division of the people, it is most likely, into so many districts: and each of them having the charge of one, all the people therein called his men; of whom he was to give an account.

That were joined unto Baal-peror. Who were so well known, that there was no danger of slaying the innocent.

Ver. 6. And, behold. This which follows is the more wonderful, if the judges had already begun to execute the sentence; as some argue. Zimri, to have been very impudently wicked, who thought himself so great a man, that no judge durst meddle with him.

One—brought unto his brethren. In the camp of Israel, or into the tent where his own family dwelt.

A Midianitish woman. By which it appears that both nations, Moab and Midian, were in this plot against Israel.

In the sight of Moses. A high contempt of his authority: and of God's also, whose servant Moses was.

In the sight of all the congregation. This seems to be a further aggravation of his sin, that he was not content to go to the women who invited them (ver. 2), but brought one of them along with him into the camp of Israel; and this he did before the face of all the people, as well as of Moses; and that when they were mourning for this sin, as it here follows.

Who were weeping before the door. This shows, that though there were great numbers engaged in this defection, yet the generality of the people clave unto the Lord, and bewailed the wickedness of their brethren, most earnestly imploring God's mercy towards them.

Ver. 7. When Phinehas. A man of great authority, being next to the high-priest, whom he succeeded in his office, as he did Joshua (if we may believe some writers) in the government of all Israel.

He rose up. His spirit (as St. Luke speaks of St. Paul) was stirred in him; and being inspired with a holy zeal was moved to do what follows.

And came among the congregation. With a view to the door of the tabernacle; rather, from among the judges with whom he was assembled, being one of them: so Jonathan; he rose up "from the midst of the Sanhedrin." For, as Bonav. Cornel. Bertramus thinks, Eleazar, after the death of Aaron, appointed his son Phinehas to be prince of the Levites; which he thinks appeared, not only from his rising up here, but also from the multitude of the judges, if the judges were his own: the word here is not "among", but "in the midst of", the word in the original, wherein he was employed by Joshua, unto the Reubenites, &c., beyond Jordan, Josh. xxii. 14, and from 1 Chron. ix. 26, where he is said to be ruler over the Koharites; which signifies, he thinks, such a pre-eminence as Eleazar himself had over the Levites, while his father Aaron lived (De Repub. Jud. chap. 15). And indeed the Psalmist saith, that Phinehas has stood up and executed judgment (Ps. cxv. 39), which seems to import that he acted as a judge, but by an extraordinary motion: which made him kill the offenders with his own hands, without a judicial process against them.

Took a javelin in his hand. Or a sword, as Josephus calls it; which he snatched out of the hand of Moses, as the tradition is, of Pirke Eleazar, b. 17.

Ver. 8. He went after the man of Israel into the tent. It is an unusual word in the Hebrew which we translate tent; importing a private, secret place like a cave, as kubba or kobba is thought to signify, which the Arabians call aloobba; from whence comes the word above; which signifies, as Boeharst observes, concerning one general opera, que locus circumdatur: "a room of arched work, which enclosed a bed in it" (see his Hierozoicon, par. i. p. ult.).

Thrust both of them through. This he did, saith Philo, προστολακασων Μαυλους, "by the command of Moses;" but should rather have said, by a Divine institution; which he followed, when the rest of the judges were afraid (as some conceive) to meddle with so great a man, as Zimri was. And upon this fact, the Jews ground that which they call the judgement of zeal, which authorized them, who were full of zeal, to punish such as blasphemed God, or profaned the temple, &c., in the presence of ten men of Israel, without a formal process against them. Thus Matthias killed a Jew who sacrificed after the manner of the Greeks (1 Mac. ii. 24); and three hundred others were killed by their countrymen, as is related
9 And those that died in the plague were twenty and four thousand.
10 ¶ And the Lord spake unto Moses, saying,
11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away

in the book commonly called the Third Book of Maccabees. And upon the pretence of such zeal, St. Stephen was stoned, and St. Paul intended to be killed, &c. as Grotius observes (lib. ii. De Jure Belli et Paris, cap. 30. sect. 9. and see Selden De Jure Nat. et Gent. lib. ii. cap. 4.). It is, that from hence (as the call it) seems not to be well grounded upon the fact of Phinehas, who was a public person, and had an extraordinary motion, not to be intimidated by private men; nor was it followed till the latter times of the state of that nation.

Through her belly.] The Vulgar hath it, "through her secret parts." And so the Jews in Pirke Elizzer (cap. 47.), and in other books, such as Pesikta and Siphri; where they make many miracles to have concurred in this fact; particularly, they say, that the relations of Zimri going to fall upon Phinehas for killing their prince, the angel of the Lord smote them, and cut them off.

So the plague was stayed.] It seems a pestilential disease (as Josephus calls it) swept away many of the offenders, who could not so speedily be punished by the judges: but it stopped immediately upon this pious act of Phinehas.

Ver. 9. Those that died,—were twenty and four thousand.] There were but twenty and three thousand who died of the plague itself, as the apostle tells us (2 Cor. 11. 29.), but three, that more taken off in the plague time, or during the plague, as the Hebrew words may be read: for, in the twenty and four thousand, Moses comprehends all those who were killed by the sword, in the day of the plague (as the phrase is ver. 18.), whereas St. Paul reckons those only who died of the pestilence, as many have observed, particularly Bochartus (lib. ii. Hieroz. cap. 34. p. 279.), but there, that from hence it was, that the author of the Samaritan Chronicle took up a conceit, that the king of Moab sent twenty-four thousand damsels to seduce the Israelites; as Hottinger reports his words, in his Smeagia Orientale (cap. 8. p. 418.).

Ver. 10.] After the plague was stayed, it is likely, Moses went into the tabernacle to give God thanks for his mercy to his people; and then he spake to him what here follows.

Ver. 11. Phinehas,—hath turned my wrath away. Though they went and mourned before the door of the tabernacle, yet that did not prevail so much for mercy as this heroic act of justice.

While he was zealous for my sake.] With a fervent and ardent affection vindicated the Divine honour, by a speedy punishment of those notorious offenders.

That I consumed not the children of Israel in my jealousy.] Did not proceed to destroy them by the pestilence, when I was so highly incensed against them. For it is observed by Herodotus himself in his Historiae, that τὰς μναχαὶς ἰδιωτὰς, τὴν γὰρ τοῖς Θεοῖς, "for great crimes there are as great punishments sent from God;" which is necessary for the public good: for unless, by such means, a stop be put to open impurities, to murders, and such like crimes, not only all civil society will be overthrown, but nations become so wicked, that they will be fit for nothing but to be rooted out, by the Divine vengeance, as the Canaanites were. Thus from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold, I give unto my covenant of peace:
13 And he shall have it, and his seed after him.

Cicero discourses (Philip. viii.), in corpop, si quid ejusmodi est, quod reliqui corpori noceat, &c. "In the body, if there be any thing which hurts the rest of the body, it is necessary to cut it off, or to burn it, that some one member, rather than the whole body perish: and after some of the body of the common wealth: ut totum salvim sit, quicquid est pestifereum amputetur; "that the whole may be preserved, let that which is infectious be lopped off.

Ver. 12. Wherefore say,] Unto Phinehas, or unto all the people.

Behold, I give unto him my covenant of peace.] The word peace, in Scripture, comprehends all manner of blessings. And therefore this is a solemn promise and engagement to make him and his family prosperous: the particular blessing which he entails upon him, following in the next verse. But some will have this to signify, that he should be the great reconciler of God to his people, and make peace between them hereafter, as he had done at present. Philo seems to think this and the priesthood to be two distinct things; when he saith, "God crowneth his pieti δια τας ψηφια τε χρησιον, with two gifts, peace and the priesthood." And the Jews make peace to consist in a long life of prosperity; which was fulfilled in Phinehas' person, who lived till the latter times of the judges (Judg. xxii. 28.). Pirke Eliezer interprets it, ∗." He gave him the life of this world, and of the next."

Ver. 13. He shall have it, and his seed after him.] It shall continue in his family.

Even the covenant of an everlasting priesthood.] This is the particular happiness—which God settled upon him and his posterity, as long as their state lasted; which was with some limitation, it appears from this, that after some successions in the line of Phinehas, the priesthood came, for a time, into the family of Eli, who was descended from Ithamar the youngest son of Aaron: the reason of it is not mentioned in the Scripture; but some great sin, it is reasonable to suppose, provoked God to set aside the line of Eleazar for some years, till Eli's sons also began to assume so wicked, that the priesthood was taken from them, and restored in the days of Solomon to the posterity of Phinehas, with whom it continued as long as the priesthood lasted. What sin this was, and when committed, we do not know. Some of the Hebrew doctors are so bold as to say, it was because Phinehas would not absolve Jephthah from his vow, as Mr. Selden observes (lib. i. De Success. in Pontif. cap. 2. But God is not so much like fancies, which others of them have, so it is more probable that some of Phinehas' successors offended, rather than he himself; his posterity for four generations holding the priesthood, before it was translated to Eli, as Josephus and others (mentioned by Selden in the place before named) make account.

Egidius Camerarius in his Historiae debus Elie, cap. 3. sect. 5. and Cornel. Bertram, cap. 15. De Repub. Jud. imagine, that in those confused times, none of the priests were found fit to administer the affairs of the nation, but Eli alone; and therefore he was appointed by God to it, as appears from 1 Sam. li. 30. But L'Empereur, in his annotations upon Bertram, well observes, that it being the constant course of God's proceedings, to continue his mercies
him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the Son of Salu, a prince of a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur;

he was head over a people, and of a chief house in Midian.

16 ¶ And the Lord spake unto Moses, saying, 17 Vex the Midianites, and smite them:

18 For they vex you with their wives, whereewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

Ver. 16. Some time after this, though not long (as appears from ch. xxxi. 1, 2), but a little before Moses' death.

Ver. 17. [Vex the Midianites.] Among whom this pernicious contrivance was hatched: for Balak being so incensed against Balaam, that he made him begone, in all haste out of this country (ch. xxiv. 11), Balaam would not stay to propound unto him this mischievous advice which was in his head, but went to the Midianites, and there discovered it; which was the same thing, he knew, as if he had acquainted Balak with it, there being a great friendship between the two nations (ch. xxxii. 4). It is likely, also, that the Midianites were the first that advised Balaam should be sent for, which made their guilt the greater: but the Moabites did not escape, though (for Lot's sake, perhaps, Deut. ii. 9.) their punishment was deferred till future times, as Balaam prophesied (ch. xxiv. 17), and they were also excluded, by a law made immediately after this, from the society of the Israelites, for this very fact (ch. xxxiii. 3, 4).

Smite them.] With the sword: as we find they did, ch. xxxii.

Ver. 18. For they vex you with their wives.] Have sorely distressed you by their subtle devices.

Wherewith they have beguiled you in the matter of Peor.] Drawn you in to commit foul idolatry. Here Peor, which was a mountain in Moab, where Baal had a temple (as I observed, ch. xxiii. 28), is used for the idol itself, which was there worshipped, being a monstrous creature, called Baal-Peor: and so it is, ch. xxxi. 18. Josh. xxiii. 17.

In the matter of Cozbi.] And into lewd filthiness with idolatrous women.

The daughter of a prince of Midian.] By whose consent, no doubt, she went upon this wicked design; that, by her noble garb and attendance, she might the more powerfully entice the great men of Israel to idolatry.

Their sister.] Whom the whole family were content to prostitute, that they might compass the destruction of the Israelites: but by sister may be meant one of the same country or nation; the same kind of language being used among them that was among the Jews; who called one another brethren and sisters (being descended from the same stock), as Christians did all those that were of their religion.

Which was slain] When so many thousands fell by the pestilence.

For Peor's sake.] For worshipping Baal-Peor; into which they were inveigled by the women, who invited them to a feast, and there, by their charms, excited another fleshly appetite in them, which they would not let them satisfy, unless they would both eat of their sacrifices and worship their idol: and perhaps they told them it was not lawful for them to consent to their desire, unless they would be of their religion.
CHAP. XXVI.

Ver. 1. *After the plague,* Mentioned in the foregoing chapter, ver. 9, 17, though some fancy it refers unto all the plagues that had swept away all the former generation, except two persons. It is likely this may be done in the eighth month of the fortieth year, after they came out of Egypt.

The *Lord spake unto Moses and unto Eleazar,* As God had found them in Egypt, when they paid every man half a shekel towards it (Exod. xxx. [11. 13. xxxviii. 25]), and again, when they were to be encamped, in the second month of the second year (Num. i. 1, 2, &c.). And now, all those men who had been then numbered (thirty-eight years ago) being dead (as appears from ver. 61. of this chapter), God commands them to be numbered a third time; partly, that he might demonstrate his faithfulness to his word, in multiplying them vastly, notwithstanding all their provocations (for their number was within eighteen hundred and twenty as many as they were at the last muster), and partly that the land they were now going to possess, might be the more easily divided among the tribes in just and equal proportions.

From twenty years old and upward, &c.] All this is explained in the first chapter, ver. 2, 3.

Ver. 2. *Take the sum of all the congregation.* They had been twice numbered before this; once, before the building of the tabernacle, in the first year after they came out of Egypt, when they paid every man half a shekel towards it (Exod. xxx. [11. 13. xxxviii. 25]), and again, when they were to be encamped, in the second month of the second year (Num. i. 1, 2, &c.). And now, all those men who had been then numbered (thirty-eight years ago) being dead (as appears from ver. 61. of this chapter), God commands them to be numbered a third time; partly, that he might demonstrate his faithfulness to his word, in multiplying them vastly, notwithstanding all their provocations (for their number was within eighteen hundred and twenty as many as they were at the last muster), and partly that the land they were now going to possess, might be the more easily divided among the tribes in just and equal proportions.

Ver. 3. *Moses and Eleazar the priest spake with them.* With the heads of the several tribes; who, it is likely, were to assist in this numbering, as they did in the former (Num. i. 4. 16. 17).

In the plains of Moab] See ch. xxii. 1.

Ver. 4. *The sum of the people.* These words are not in the Hebrew; but some words of this kind are to be understood, that they speak with them about numbering the people, "from twenty years old and upwards," as it here follows.

As the Lord commanded Moses] He bade them proceed according to the directions God had formerly given, in the second month of the second year, after they came out of Egypt (Num. i. 1).
10. And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11. Notwithstanding the children of Korah died not.

12. ¶ The sons of Simeon after their families: of Nemuel the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: of Shaul, the family of the Shautites.

13. Of Zerah, the family of the Zarhites: of Jagg, the family of the Haggites: of Shuni, the family of the Shunites:

14. These are the families of the Simeonites, twenty and two thousand and two hundred.

15. ¶ The children of Gad after their families:

16. Of Ozni, the family of the Oznites: of Eri, the family of the Eritites:

17. Of Arod, the family of the Arodites: of Arni, the family of the Arilites.

18. There are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19. ¶ The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan.

20. And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Phazorites: of Zerah, the family of the Zarhites.

21. And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22. These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand five hundred.

Ver. 19, 13. The sons of Simeon after their families: &c.] His sons are reckoned up here just as they are Gen. xvi. 10. and Exod. vi. 15. only one of them, viz. Ohad, is here omitted; because, either he had no children, or his family was extinct before this time. The first of them also, viz. Nemuel, is there called Nebi; and Jachin, in 1 Chron. iv. 21, is called Jabir; there being some reason, in process of time, for such alterations.

Ver. 14. These are the families of the Simeonites, &c.] There was a wonderful decrease of this tribe in the space of thirty and eight years: for they were fewer by above twenty-seven thousand than they were at the last numbering (see ch. i. 29). Many of them, being probable, being in the same crime with Zimri, and the plague falling most heavily upon this tribe, whom Moses in Deut. xxxiii. doth not bless.

Ver. 15—17. Gad.] They are reckoned here next to the Simeonites, because they lay encamped next to them, under the standard of Reuben (Num. ii. 10, 11, &c.).

Ver. 16. Zephon.] They are reckoned up in the same manner, Gen. xvi. 16. only he that is here called Zephon, is there called Ziphon; and Osni is there called Esbon: and Arod called Arodi.

Ver. 18. Gad.] This tribe also was less by above five thousand than before (ch. i. 25).

Ver. 19. Sons of Judah were Er and Onan.] These were his eldest sons, but died without issue before the children of Israel went down into Egypt, as it here follows (see Gen. xxxviii. 1, 2, &c.).

Ver. 20. ¶ Now he reckons those of his sons who made families, which were three: as we read also, Gen. xvi. 12.

Ver. 21.] Here he numbers two of Judah's grand-children, as he did one of Reuben's, ver. 6. only with this difference, that whereas those two families were called by the names of their chief head, whose grandchild did not being substituted instead of Er and Onan, who died without children. Or rather, the family of Pharez growing very great, there was a subdivision made of it into the other families, who were all still Pharezites (for Pharez had no other children but these two, to make a family of that name), but called by these two names of Hezronites and Hamulites, because the Pharezites were grown too big to be one family, and therefore parted into two.

Ver. 22. Judah.] This tribe was very numerous before, above all the rest; and now this new generation, which sprung up instead of the old (who were all destroyed except Caleb), exceeded them two
23 ¶ Of the sons of Issachar after their families: of Tola, the family of the Tola'ites; of Puah, the family of the Punites; 24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. 25 These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred. 26 ¶ Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. 27 These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred. 28 ¶ The sons of Joseph after their families were Manasseh and Ephraim. 29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gil'ead: of Gil'ead came the family of the Gil'eadites. 30 These are the sons of Gilead: of Jezer, the family of the Jezerites: of Helek, the family of the Helekites; 31 And of Asriel, the family of the Asrielites: thousand. So faithful was God to his promise, that this should be a most powerful tribe (see Numb. i. 37). 

Ver. 23. Issachar] Hez and Zebulon are mentioned next, because they lay encamped together, under the standard of Judah (see Numb. ii. 5-7). Tola.] A wonderful fruitful family, and very valiant: there being of this one family twenty-two thousand and six hundred men in the days of David (1 Chron. vii. 2). Pua.] He is called Phuvah, Gen. xlvi. 13. 

Ver. 24. Jashub.] Who is called Job in the same place. 

Ver. 25.] This tribe also was exceedingly increased; being near ten thousand more now than they were at their first numbering (ch. i. 29. ii. 6). 

Ver. 26. Zebulun] There is no change in their names; which are the same, without any alteration, as when they went into Egypt (Gen. xlvi. 14). 

Ver. 27.] This tribe likewise was increased above twenty thousand, compare (see ch. i. 31). And so the whole camp of Judah was mightily augmented, as that of Reuben was diminished. 


Ver. 29. Manasses: of Machir, &c.] This was the only son; but those descended from him, by a usual manner of speaking, are called Manass'eh's sons also, being his grandsons. Some think indeed that Manas'seh had other sons, which they gather from Gen. i. 22, but, if he had, their families were extinct; but none but Machir and his posterity had any inheritance in the land of Canaan, Josh. xvii. 1, 2, where the grandchildren are called his children. 

Machir begat Gil'ead.] They were not a distinct family from the Machirites, but the very same; Machir having a son by Gil'ead. Therefore that family, which at first was called Machir'ites, was afterwards called Gil'eadites: or it was indifferently called either by the one or the other. 


Jezerites.] The posterity of Gil'ead grew so numerous, that his sons made families, and not only households; so that the name of Gil'eadites being too general to distinguish them all, they were called, at length, by the name of his sons, and of Shechem, the family of the Shechemites: 

Ver. 31, 32. Asriel.] This, and all the rest that follow, are mentioned as the sons of Gilead; for each of whose children there was a lot in the land of Canaan (Josh. xvi. 2). 

Ver. 33. Zeusaphet of the son of Heber had no sons, but daughters.] Whose case is considered in the next, and in the last chapter of this book; where they are ordered to have an inheritance among their father's brethren, but to marry into their own tribe. And their posterity, I suppose, were called after their grandfather's name, Hepherites: for such a family there was, as Moses tells us in the foregoing verse. 

Ver. 34.] If this be compared with ch. i. 35, it will appear that this tribe was increased above twenty thousand: which is the greatest increase of any other; and made good the prophecy of Jacob concerning the children of Joseph (Gen. xlix. 22). 

Ver. 35. Ephraim.] He is mentioned after Manasses, because he was his younger brother, yet, in their first numbering that tribe had the standard under which Manasses marched (Numb. ii. 18, &c.) Shuthelah.] He is mentioned first also in 1 Chron. vii. 20, where the next son Becher is called Bered; and Tahan called Tabath. For time is wont to make great alterations in the names of persons and places. 

Ver. 36. Sons of Shuthelah: of Eran, the family of the Eranites.] He had, it seems, but one son, whose children (after this usual manner of speaking before noted) were called the sons of Shuthelah; though they made a distinct family, under the name of the Eranites. 

Ver. 37.] Though this proved a very numerous tribe in future times, yet, for the present, they were fewer by eight thousand than they were in the former numbering (ch. i. 33), which makes Moses' prophecy, a little after this, the more remarkable, Deut. xxxiii. 17, where he numbers the Ephraimites ten to one, in comparison with the Manassites. 

Ver. 38. Benjamin.] This tribe also was under the standard of Ephraim, and therefore mentioned here together with him and Manasses. When they went into Egypt, the sons of Benjamin were no less than ten (Gen. xlvi. 21), half of which either had no children, or they were all extinct before this time; for here are only five named.
bel, the family of the Ashbelites of Ahiram, the family of the Ahiramites:
39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.
40 And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.
41 These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.
42 These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families.
43 All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.
44 Of the children of Asher after their families: of Jimna, the family of the Jimmites: of Jesui, the family of the Jesuites: of Beriah, the family of the Berites.
45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.
46 And the name of the daughter of Asher was Sarah.
47 These are the families of the sons of Asher according to those that were numbered of them: who were fifty and three thousand and four hundred.
48 Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites.
49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.
50 These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.
51 These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.
52 And the Lord spake unto Moses, saying,
53 Unto these the land shall be divided for an inheritance according to the number of names.

Beloved.] The two first, Bela and Ashbel, are there named as they are here: but the next, Ahiram, is there called Ehi, and in 1 Chron. viii. 1, Ahara; such alteration doth time make in names.
Ver. 39. Shupham.] He is called Muppim in Gen. xlv. 21, and Hupham is there called Hupham. 
Ver. 40. Note of Bela was Naaman.] Though five of his sons were dead without issue, yet two of his grandsons, descended from his eldest son, made distinct families in Israel. And the son of one of them was called after the name of his uncle, the youngest son of Benjamin (Gen. xlv. 21), whose name was Ard; and in 1 Chron. viii. 3, (by a small transposition of letters) is called Abar. 
Ver. 41.] This tribe was grown to be ten thousand more than they were at the last numbering (ch. i. 37).
Ver. 42. These are the sons of Dan.] Thus he speaks, though he had but one (see ver. 5).
Shuham.] Called Hushim, by a transposition of letters, Gen. xlv. 23. Just as the same tree is called alomirin, 1 Kings. xii. 8, and algamirin, 2 Chron. ii. 8. And the same city in which Joshua was buried, called Timmuth-Serach, Josh. xxiv. 30, and Timmuth-Cheres, Judg. ii. 9. And, to come still nearer, the same man is called Rechum, Neh. xii. 3, and Cherim, ver. 15, of the same chapter.
Dan.] That is, from these Shuhamites came all the rest of the families of this tribe, which are not here mentioned, but into which this family was subdivided when it grew very great, as it appears from the next words.
Ver. 43. All the families of the Shuhamites.] This shows there were more than one of them who had names from some of the children of Shuham.
Were threescore and four thousand and four hundred.] A vast number to spring from one man: when Benjamin, who had ten sons, wanted almost twenty thousand of this number: which is seventeen hundred more than were in this tribe at the last numbering (ch. i. 39).
Ver. 44. Asher.] They all retain the same names which they had when they went into Egypt (Gen. xlv. 17). Only he that is here called Ishui, is there called Ishu; and another son there mentioned is here omitted: his family, I suppose, being quite extinct.
Ver. 45. Beriah.] Instead of him, whose family was quite lost, the youngest son of Asher (Beriah) had two families sprung from him.
Ver. 46. Sarah.] Or Sarah, as she is called, Gen. xlv. 17: He doth not say that a family sprang from her, which Corn. Bertramus (cap. 6. De Republ. Jud.) seems to think probable, instead of some that were lost; but she was a woman, it is likely, as eminent in this tribe as any of her brethren for some virtue or other: insomuch, that the cabalists, in the ancient book Zohar, parting the heavenly region, where the souls of holy women are, into four palaces, make four great women to be a kind of presidents for them, viz. Pharaoh's daughter, who educated Moses; and this Sarah, the daughter of Asher; with Jochabed, the mother of Moses, and Deborah, the famous prophetess (see Selten, lib. ii. De Jure Nat. et Gent. cap. 4).
Ver. 47.] This tribe also fructified exceedingly, wanting but a hundred of twelve thousand more than they were at the last numbering (ch. i. 41).
Ver. 48, 49. Naphtali, &c.] There are four of them, whose names were not at all changed since they went into Egypt (see Gen. xlv. 21).
Ver. 50.] They wanted eight thousand of their number (Num. i. 43). These two tribes, Asher and Naphtali, are mentioned together with Dan, because they were encamped under his standard (Num. ii. 25, 36, 36, &c.).
Ver. 51.] That is, the whole number amounted to this sum; which was but eighteen hundred and twenty less than they were when they were last numbered, thirty-eight years ago (ch. i. 46). So great was the goodness of God, and such his faithfulness to his word, that, when he destroyed all the former generation (who were above twenty years old), he multiplied their posterity so fast, in that space of time, as to make them equal, in a manner, to those that went before them.
Ver. 52.] After the people were thus numbered, and every family, and the persons it contained, exactly known, then the Lord ordered as follows.
Ver. 53. Unto them.] i. e. These families before named.
51 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. 55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

The land shall be divided] i. e. The land of Canaan, into which they were going.

For an inheritance] Not to be alienated from those families.

According to the number of names.] Of the persons in the several families, from twenty years old and upwards (ver. 3). So that minors, who had not attained the age of twenty years when this account was taken, the Jews say, were not to have any share in the land, though they were come to that age at the time of the distribution of it among them. But those minors had possessions, as heirs of their fathers, according to the families.

Ver. 51. To many thou shalt give the more inheritance, and to few—the less inheritance.] That is, order Joshua to assign them a share in the land, proportionate to the number of persons in every tribe: some of which were far greater than others, and therefore to have more land, proportionable to the largeness of their families. But this was not measured merely by the number of acres, as we speak, but by the goodness of the soil: for a little ground, in a rich country, would maintain more persons than twice, or thrice as much, in a barren, So Josephus, lib. v. Antiq. cap. 1, where, after he had said that Joshua made a distribution of the land, κοινα μεθόδων κατά τοις φασίων, “according to the bigness of each tribe;” he adds, that in doing this, τιμίωτος μακραν η μετρότων τοις κληρονομοις ειναι δείκτης, “it was necessary to consider rather the value than the measure of every portion;” and gives this reason why the tribe of Benjamin had so narrow a portion allotted them, because the ground was so very fertile about Jerusalem. Στε-κουστος η κρατος ουτως δια την της γῆς χαρτίν, “This lot was very strict, because of the goodness of the soil.”

To every one shall his inheritance be given.] That is, to every family according to those that were numbered of him.] According to the account that had been now taken; not considering who might be born after this (and thereby increase a family), or die (and thereby diminish it) before the division of the land was made. For several died, we may well think, in the wars with the Canaanites, and others were born before the country was conquered.

Ver. 56. The land shall be divided by lot.] When it was divided into so many equal shares as there were tribes (a due respect being had to their number), they were not to choose which share they would have; but that was to be determined by lot. The manner of which they say this was: two urns being placed before him that drew the lots, in one of which were all the names of the twelve tribes of Israel, and in the other, the portions of land; he first put in his hand into the urn wherein were their names, and drew out one, suppose that of Judah; and then he put his hand into the other urn, and drew out the portion that fell to his share. Or, perhaps, there was only one urn, wherein were the several portions of land; and they began suppose with the eldest son of Israel, viz. Reuben; and pulling out a scroll, said, “This is the portion of Reuben;” and so with the rest. But which sooner way they proceeded there were two distribu-

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56 According to the lot shall the possession thereof be divided between many and few.

57 And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.
58 These are the families of the Levites: the family of the Libonites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt; and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab, and Abihu, Eleazar and Ithamar.

61 And Nadab and Abihu died, when they offered strange fire before the Lord; and they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not in the space of thirty-eight years, all the former generation, from twenty years old and upward.

Of Gershon.] The principal families in this tribe were three, descended from the three sons of Levi, Gershon, Kohath, and Merari; whose names were not at all altered since their coming out of Egypt until this time (Gen. xlv. 11. Exod. vi. 16.

Ver. 58. These are the families of the Levites: The three forenamed were the principal families, divided into those lesser families which here follow.

Libonites.] Descended from Libni the eldest son of Gershon; who had another son, whose family is here omitted (viz. Shimi), though mentioned Exod. vi. 17.

But in this place Moses doth not give a full account of all the families of the Levites, nor is it given in exact order, because they were to have no inheritance in the division of the land; which was the reason that all the families of the other tribes are set down so punctually.

Hebronites.] From Hebron, one of the sons of Kohath (Exod. vi. 18. Numb. iii. 19).

Mahlites.—Mushites.] From the two sons of Merari, who were called Mahli, and Mishri (Exod. vi. 19. Numb. iii. 40).

Korathites.] From the great-grandchild of Levi (Exod. vi. 21. Numb. xvi. 1).

Kohath begat Amram.] Who was grandchild of Levi, and brother to the father of Korah (Exod. vi. 17).


Whom her mother (viz. Levi's wife) bare to Levi.] See this there explained.

Miriam their sister.] Who was born before Moses, if not before Aaron (Exod. ii. 4).

Ver. 60. See Exod. vi. 23, where he tells the name of their mother.

Ver. 61. Nadab and Abihu died, when they offered strange fire before the Lord.] See Lev. x. 2, and the third chapter of this book, ver. 4. But Eleazar (who was the eldest next to them) was now alive, and made high-priest; and it is likely Ithamar also, being under twenty years old, when the people murmured upon the report of the spies; and so not cut off with that wicked generation (ch. xvi. 39).

All this is here recounted, to show that the tribe of Levi was preserved, by the blessing of God, as well as the rest of the Israelites; though they were to have no inheritance in the land of Canaan.

Ver. 62. Twenty and three thousand.] So they were a thousand more than at the last numbering (ch. iii. 39).

They were not numbered among the children of Israel.] But by themselves, for the reason following.

Because there was no inheritance given them among the children of Israel.] For God was their inheritance, as he told them, ch. xviii. 26, &c. And therefore they were ordered not to be numbered thirty-eight years ago, no more than now (Num. i. 49, &c.).

The Jews are something curious in their observations upon these words, "among (or in the midst of) the children of Israel::" from whence they conclude, that the Levites might have lands out of the bounds of the land of Canaan, though not within it, among their brethren.

Ver. 63.] By a special command of God (ver. 1, 2, &c.).

Ver. 64.] See the first chapter of this book, ver. 1, 2, &c., so exactly were God's threatenings fulfilled, as well as his promises.

Ver. 65.] They shall surely die in the wilderness.] He had pronounced this irreversible sentence upon the whole congregation, ch. xiv. 23, 28, 29, where he swears they should not enter into the land of Canaan, because they had brought or entertained an evil report of it (see also Deut. ii. 14, 15).

Save Caleb—and Joshua.] Whom God promised to spare, because they were of another spirit (ch. xv. 24, 30, 33). And their survival was as remarkable an instance of the truth of God's word, as the death of all the rest.

CHAPTER XXVII.

1 The daughters of Zelophehad sue for an inheritance. 6 The law of inheritances. 12 Moses, being told of his death, saith; for a successor. 18 Joshua is appointed to succeed him.

1 Then came the daughters of Zelophehad, the son of Hefer, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the are here; only their genealogy is here more fully set out, that their father was the grandson of Manasseh the son of Joseph, from whom he was linearly descended, but left no sons behind him. Now these
names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness, and he was not in the company of that which Moses received from God; and that there was a faithful register kept of every one that was born in every family and tribe, to prevent all disputes about the true heirs to men's estates.

Ver. 2. Stood before Moses.] To represent before him, and the rest of the judges, who were assembled in this august assembly, it is likely, was wont to sit when they met together; that is, in a council, where those who were called to judge were assembled, and consult with God himself in any difficult matter that came before them. And thus Mr. Selden observes, out of Maimonides, that in future times the great Sanhedrin followed the tabernacle, sitting sometimes in one place, sometimes in another, according as that was settled. As (after they came to Canaan) it was first at Shiloh, then at Mizpeh, and afterward at Gilgal, Nob, Gibeon, the house of Oded-Edom; till at last it was fixed in Jerusalem (lib. ii. De Synod. cap. 15. n. 4). As concerning that which the Talmudists say, concerning the proceedings in this case of Zelophehad's daughters, nothing certain can be determined. But they give this account of it: that they first brought this cause into the court, appointed by the ancient law of Joshua (Exod. xix. 21), and began with the rulers of ten, who knowing not what to say to them, they went to those of fifty, and from thence to the centurions, and at last to the chalilarchs: none of which durst adventure to give judgment, but referred the cause, by reason of its difficulty, to Moses; who brought it to the Shechinah, as they speak, i. e. to the Divine Majesty (Seld. lib. cap. 16. n. 1).

Ver. 3. Our father died in the wilderness.] Among the rest mentioned ver. 64, 65, of the foregoing chapter. They seem to have drawn up their cause in the form of a petition; or, as Mr. Selden speaks, in the legal phrase, presented a libel to the court, containing the entire matter of their petition, and that artificially enough.

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Ver. 6. This shows that the cause was devolved

He was not—in the company of Korah.] They use the very words of Moses concerning that rebellious company (ch. xvi. 23); and indeed it is more than any other; either to show that their father had a due regard to the authority of Moses (who they hoped therefore would be the more favourable to his posterity), or rather, to insinuate, that he was not guilty of such a crime, as might make men justly forfeit what they had for their children, as well as for themselves. For all the family of Dathan and Abiram perished: and it is taken notice of as a singular mercy, that the children of Korah did not (ch. xxvi. 10, 11).

But died in his own sin.] i. e. For his own sin: which God had declared should not affect the children (ch. xiv. 31). For to that general sin, in which all the people were engaged, these words seem to refer. And so it was, according to the laws which Moses received from God; and that there was a faithful register kept of every one that was born in every family and tribe, to prevent all disputes about the true heirs to men's estates.

The Jews commonly say that Zelophehad was the man that was stoned for gathering sticks on the sabbath-day: for which they have no authority, but a fancy of R. Aquiba, who is sharply reproofed by Mr. Selden, who saith it is a rash judgment; for if it were true, since the Scripture conceals it, he ought not to have revealed it: but hath reproached a just man, for any thing that appears (see Selden, lib. ii. De Synod. cap. 1. sect. 2).

And had no sons.] As was found when the people were numbered (ch. xxvii. 32).

Ver. 4. If they be not in the company of our father be done away.] One family of the tribe of Manasseh, viz. the Ephrēmites, being in danger to be wholly extirpated. R. Judah will have the word name in this place to signify as much as hereditary possession; and so he thinks it signifies, Deut. xxv. 6, as Mr. Selden observes out of Pesikta (lib. De Successionibus, cap. 14). Because he had no son?] Merely for want of issue male, when he had left many daughters.

Give unto us therefore a possession.] Let us come in for a share among those that are descended from Manasseh: which if they did, the name of their father could not be thereby preserved, but by the son of one of these daughters taking upon him, not the name of his father that begat him, but of his mother's grandfather, viz. Hophni; which was ordered afterward by a general law (Deut. xxxv. 6).

Ver. 5. Moses brought their cause before the Lord.] This was too difficult a cause (though there seemed to be a great deal of reason on their side) to be judged by the great court before mentioned; and therefore it was referred to Moses alone, as other weighty causes were to be (see ch. xxv. 22, xxvi. 4); for neither Eleazar, nor any other person (before whom it was brought, ver. 2), are here mentioned as the judges of this matter. And he durst not judge it, though the equity appeared very plain, without bringing it before the Lord for his direction, which he could have upon all important occasions (Exod. xxv. 32. Numb. vii. 89).

Ver. 6. ] This shows that the cause was devolved
7 The daughters of Zelophehad speak right; thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his father's brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then upon Moses alone; for the Lord tells him, and no other person, how it should be determined.

Ver. 7. The daughters of Zelophehad] The Lord approves of their claim, and gives a sentence in their favour.

Give them a possession] Because the word for them in the Hebrew is of the masculine gender, some think it signifies, they were to be considered as if they had been sons.

cause the inheritance of their father to pass unto them.] So that they were to enjoy what would have fallen to his share had he been alive; ob intendam damnum patriis persuasam, as the lawyers speak; "because the share was equal in the place of their dead father, and represented his person." And accordingly they put in their claim at the division of the land, and had their portion therein, according to this decision (Josh. xvii. 2, 3, &c.). How the portion was divided among them, according to the Hebrew doctors, Mr. Selden shows at large in his book De Successionibus in bonis defuncti, cap. 23.

Ver. 8. Speak unto the children of Israel.] Upon this occasion he passes this special case into a general law, to be hereafter observed.

If a man die, and have no son, &c.] It being but reason, as Maimonides observes (More Nevochim, par. iii. cap. 43), that what a man leaves should come to his family, and to those who are of next kin to him; for natural affection, to have the greater regard to him. But all this is to be understood of land: as for money, and movable goods (which were of his own getting), the father might dispose of them, by his will, to whom he pleased.

Ver. 9. If he have no daughter, &c.] Unless his father was alive, who, undoubtedly, the Jews say, was the next heir; but not mentioned, because it was not necessary; or, as some say, because it was too sad a thing to speak of a father's burying all his children without issue. See Selden, De Success. in bona definita, cap. 12, where he observes, that, according to the rule, ver. 11, it must come to the father, because he is nearest of kin to it. And therefore the Jews interpret this, as if Moses had said, "If he have no daughter, ye shall give his inheritance to the next of his kindred (to his father for instance), and afterward ye shall give it to his brethren," i.e. the children of his father. And the same is to be said of the grandchildren; unto whom the brethren of a father dying without issue are heirs. For the grandfather stands in the same relation to a father that a father doth to his son.

Ver. 11. If his father have no brethren, &c.] To his brother's children, or to those who are descended from them, or from his father's brethren. But no consideration was to be had of his mother's kindred (as the Jewish lawyers say), who could never be capable of the inheritance: which they gather, not only from these words, which determine the inheritance to his family (i.e. the family of the father before mentioned, not to the family of the mother), but from the frequent mention of the father of mishpahoth, which they take to be family kindreds, in the books of Moses, Chronicles, Ezra, and others. From whence this solemn maxim of the Talmudists, "The family or kindred of the mother, is never called by the name of kindred:" that is, it hath not the effect of a kindred in successions to inheritances. Which is the same with that in the ancient book Siphi, "Families follow the fathers," as Mr. Selden observes in the book of Joshua, and other places; viz. words in the next chapter (cap. 13), gives an example, drawn up by Maimonides, of such a succession out of the Holy Scriptures. Amram had two sons, Aaron, and Moses, as we read Exod. vi. 20. If they both died without issue, Miriam their sister had inherited. And if she had died in like manner, the inheritance of the family would have reverted to Kohath, the father of Amram: or he being dead, to his three sons, the brethren of Amram, viz. Izhar, Hebron, and Uzziel, as the heirs of Kohath. And there would have been no consideration of primogeniture; both because none of them was the first-born, and because the inheritance was not in the possession of their father, at the time of his death, &c.

Ver. 12. Get thee up into this mount Abarim.] A law whereby to determine such matters in future times, and to be observed inviolably; so that no father should have power to make any other settlement; but if either by word or writing he declared his will to be that his son should not inherit, his act was null and void: as the Jewish lawyers resolve from these very words, "a statute or decree of judgment," i.e. as I said, a rule whereby to judge of succession into inheritances. If therefore a man made a will, wherein he declared his daughter or brethren, &c. should not inherit, in case he had no son, it was void, because contrary to this law (see Selden, De Successionibus, cap. 24).

Ver. 13. Upon Mount Hor, as we read in this book, ch. xx. 23, 24.

See the land.] Take a full view of it, as he did from that high neighbouring mountain (Deut. iil. 17. xxxiv. 1—4).
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that is the water of Meribah in Kadesh in the wilderness of Zin.

15 And Moses spake unto the Lord, saying,

16 Let the Lord, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

18 And the Lord said unto Moses, Take Ver. 14. For ye rebelled against my commandment: See ch. xx. 13, 24, where all this verse is explained.

Ver. 15.] He did not speak those words which follow, immediately after God had him go up Mount Abarim and die; but first desired he might be permitted to go over Jordan, &c. (Deut. iii. 24—36). Unless we can think that he made the prayer there mentioned as soon as the sentence was passed upon him, at the waters of Meribah, which both seem not so likely.

Ver. 16. Let the Lord, &c.] As soon as he found that God was resolved he should not conduct the people twenty years into the wilderness, but for a fitting person to take that charge upon him. For he had a most generous public spirit, wholly intent upon the good of this people.

The God of the spirits of all flesh,] Who hast not only made the souls of all men, but knowest their dispositions (see ch. xvi. 22), and understandest who are fit for this weighty employment.

Set a man over the congregation.] To be chief ruler and governor of the people in my place.

Ver. 17. Which may go out before them, &c.] If the latter part of these words be not a mere repetition of the former (as is usual), then the one relates to the conduct of war, and the other to the management of all their civil affairs. And both of them seem to be a metaphor from shepherds watching over their flocks.

That the congregation—be not as sheep which have no shepherd.] Having none to govern and to take care of them. This is a description of the most miserable condition a people can be in, and became a proverb among the Hebrews (1 Kings xxvii. 17. Zech. x. 2. xii. 7. Matt. ix. 36).

Ver. 18. Take one that I know. ] Who had been a long time servant unto Moses, and attended upon his person (Exod. xxiv. 13), well known to Moses, and perfectly acquainted with his administration.

A man in whom is the spirit,] Of courage and prudence, and the fear of God, with all other gifts necessary in an excellent governor: among which Onkelos reckons the spirit of prophecy; which is not unlikely. Lay thine hand upon him.] Which was a ceremony usual in blessing (Gen. xlviii. 14, &c.), and in setting men apart and consecrating them to an office (ch. viii. 10). Upon which followed a more abundant measure of the Spirit, as appears from Deut. xxxiv. 9.

Ver. 19. Set him before Eleazar the priest, and before all the congregation:] Being all assembled for this purpose, let me also acknowledge him for the designated successor of Moses, and be witnesses of all that Moses commanded him.

Give him a charge.] He told him before them all what God expected from him; and bade him be not afraid to execute it. See Deut. xxxii. 7, 8, where he sets down the words of this charge; unto which God presently after added one of his own (ver. 14, 15, 29).

Ver. 20. Put some of them honour upon him.] Communicate some of thy authority to him at present; and not let him be any longer as thy minister, but as an associate in the government. The word we trans- late honour being glory in the Hebrew, it made Onkelos and other Hebrew doctors imagine these words have respect to that splendour which shone in Moses' face after he came down from the mount; some of which they suppose was imparted unto Joshua, to make him appear more venerable in the eyes of the people. And R. Menachem observes, that it is not said, impart thy glory, but of thy glory to him. From whence came that ancient saying, "the face of Moses shone like the sun, but Joshua's only like the moon." This might have passed for truth, or at least that here was meant some great illumination of the mind, or profound thought, which procured him such reverence as Moses had, if it had been said that God put some of Moses' glory upon him; whereas Moses is commanded to do it, which makes the first sense most reasonable.

That all the congregation—may be obedient.] That the people may begin to submit to his authority, and learn to obey his commands, as well as hear him.

Ver. 21. He shall stand before Eleazar the priest, &c.] For the encouragement of Joshua to undertake this charge, he assures him he shall never want direction from God what to do when he was in any doubt, but, in the manner he prescribed, most certainly receive it. And what is here said concerning him, belongs to all their succeeding governors. And it is observed by Maimonides, and other Jewish doctors, that the high-priest stood before the kings of Israel out of great respect to them: but no king is said to stand before the high-priest, but only in this case, when he was to consult the holy oracle; that it might appear the honour was given not to the priest, but unto the Divine Majesty, whom he consulted by the priest.

Who shall ask counsel for him, after the judgment of Urim? ] Because the word thummim is here wanting, some understand these words as if he had said, the high-priest shall ask counsel for him, by the illumination of the Spirit of God. So Conradus Pellicanus. But the word thummim, in all likelihood, is here to be understood, though not expressed, being always joined with urim (except in this and one other place, where urim only is named, after a short manner of speaking), in Exod. xxviii. Deut. xxxiii. Ezra ii. Neh. vii. For they were inseparable from the breast-plate of judgment, as it is called Exod. xxviii. 30 (see there), with which the high-priest appeared before God when he consulted him in great affairs of state, that public duty, more especially in times of war; of which we have many instances in Judg. i. 1. xx. 1. Sam. xiv. 18. xxvii. 6. David, indeed, is said to consult God by the ephod, but it must be observed that the breast-plate was annexed to it; which Abiathar brought along with him when he fled from Saul, who commanded the priests to be slain, 1 Sam. xxii. 3. xxx. 8. 2 Sam. v. 19. And it is further to be noted, that though David thus frequently consulted God this way, being engaged in wars, yet we never read that Solomon asked counsel by it, being a peaceable king.
shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the Lord commanded him: and he took Joshua, and set him before

Grotius also observes, that Joshua now, and the kings of Judah afterward, therefore stood before the priest, that they might be near to the urim and thummim, which he had upon his breast; without which he could not receive any answer (De Imperii Summ. Potest, &c. cap. 6).

Before the Lord,] The high-priest never inquired by urim and thummim, but standing before the Lord; that is, before the ark, where the Shechinah was.

At his word they shall go out, and—come in,] That is, saith Grotius, in the place forenamed, at the word of the Lord, "by the judgment of urim," which goes just before. Others, "at the word of the priest," which comes to the same. And this the Hebrew doctors understand concerning the people of Israel making war; which is wont to be meant in Scripture by the words going out and coming in. And they distinguish between the war that was made by the Divine commandment (against the seven nations of Canaan, and against Amalek), and that which was voluntary, and against any of their neighbours, or others, as there should be reason. In the former case, they think there was no need to ask whether they should make war or not, because it was commanded; and Joshua and the kings afterward did it when they pleased. But in the other, they were not to make war without this Divine order (see Selden, lib. ii. De Synod. cap. 12. 13). 

They consulted the Lord also in the first sort of war (with the people of Canaan), how to manage it to the best advantage.

Both he, and all the children of Israel with him, even all the congregation.] By the first word [he] the Jews understand Joshua, and all the succeeding princes of Israel, who were bound in all things to the commandments of God by urim and thummim before they made war. And by the next words [all the children of Israel with him] they understand the priest that was particularly appointed to go with the people to war (Deut. xx. 2). And by the last words [the whole congregation] they understand the seventy elders, or the great Sanhedrin. So Maimonides, Abrarbinel, and a great many others, expound these words (as Selden shows in the same place), from which they have framed this general maxim, that no private man might consult this oracle, "but the king, and the head of the great Sanhedrin, and he that was appointed by all the people in their name." And that col ha edah [all the congregation] signifies frequently the great assembly of the elders and judges (see also Bertram, De Repub. Jud. p. 79).

Here the Jews start a difficulty, as they account it, why we never read in the whole book of Joshua, that he consulted the Lord after this manner; but as soon as ever he was dead they did (Judg. i. 1). From whence Abarbinel concludes, that Joshua was bound to do this only at the first entrance upon his office, that is, before he chose the seventy elders or the great Sanhedrin's successor, and that God was with him: but that afterward the spirit of prophecy rested upon him, and conducted him without this oracle. But if nothing was done that is not recorded in the Scripture, he might as well have said that Joshua never consulted the oracle at all, for we do not read he did, though he be here so ordered. De Levi ben Gersom, therefore, seems to me to speak more reasonably, when he says that those words in the beginning of the book of Judges do not import that they did not consult God by urim in the life of Joshua, but only that after his death the children

Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

of Israel would not adventure to proceed in the war of Canaan without the same direction.

And there is something else which they might have observed from this verse, with great reason, which is, how might Moses, before Joshua, whom he had not yet succeeded in the conduct of the people, for Moses never made use of the urim and thummim to consult God by the high-priest, but went directly and immediately to God himself; whereas Joshua was not admitted to such familiarity; nor had he such frequent revelations from God as Moses had. Yet sometimes God vouchsafed him the honour to speak to him, as we read in the beginning of Joshua, ch. iii. 7. iv. 15, &c. And there was a most illustrous appearance of God to him before Jericho (ch. v. 13, &c.).

Ver. 23.] According as he was ordered, ver. 18, 19. In this we see the great integrity, the sincere humility, and self-denial of Moses, that he readily submitted to the government of Israel translated from his own family and tribe unto another, who was of the tribe of Ephraim, whereby his own children were reduced to a mean condition, being not so much as priests, but mere Levites. This demonstrates he acted not from himself, because he acted not for himself; but was contented to have the supreme authority placed where God pleased, both in church and state. But it appears also, that those Levites, who were not of the Ephraim family in an inconsiderable employment. This shows him to have had a principle which raised him above all other lawgivers, who always took care to advance their own families, and establish them in some share of that greatness which they themselves possessed. This likewise demonstrates, that the future rulers of this nation had no temptation to advance the credit of Moses beyond what it really was, since they were not descended from him, but were of other tribes.

Ver. 23.] He did all things which the Lord required to create him his successor, as the Jews speak: for thus (by laying on of hands) they in aftertimes made a man a member of the Sanhedrin, both of the great and of the small; which likewise relates to the time of the destruction of the Jerusalem temple; as Mr. Selden shows (lib. ii. De Synod. cap. 7. n. 1).

And this solemn designation of Joshua to the government by the Divine authority, was a clear indication that God continued to be their king, as he became in a special manner when he brought them out of Egypt (as I observed upon Exod. lii. 10), and he still reserved it to himself to appoint governors under him out of what tribe he pleased: as he did Joshua at this time out of the tribe of Ephraim; and not Caleb, who was of the tribe of Judah, and also a man as valiant as he was virtuous (Josh. xiv. 11). For there was no tribe that could lay claim unto this dignity without the gift of God. And this is one of the principal reasons, why the government of this people, before they had kings, was, as Josephus calls it, θυσιαστηρία (that is, "the empire of God"), because he stirred them up judges to rule them when he pleased; which being of his immediate appointment, are so far acknowledged by him, that when they were weary of Samuel's government and desired a king, God declared, that it was not Samuel, but himself, whom they rejected. And another reason was (as our Mr. Thornlake observes), because God, by his oracle of urim and thummim, prescribed how they were to proceed in their public affairs (Review of the Rites of the Church. p. 133).
CHAPTER XXVIII.

1 And the Lord spake unto Moses, saying, 2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord: two lambs of the first year without spot day by day, for a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

5 And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil.

6 It is a continual burnt offering, which was

Shall ye observe to offer unto me? Be very careful to see it duly performed: this being the food (saith Abarninel), which, to speak after the manner of men, was offered by God's fire, upon his own altar, for his honour and their benefit.

In their due season. For that reason this sacrifice was to be constantly offered, saith the same author, that the Divine fire which came down from heaven to consume the sacrifices might not be disappointed, and burn there in vain without any thing to do.

From this place the Jews endeavour to make out their custom of having stationary men, as they call them, to attend the daily sacrifice: taking noatho ("in its season") as if it had been onatho ["in its stations"], but chiefly relying upon the first words of this verse, "command the children of Israel," who could not all be present at the daily sacrifice, and therefore some particular persons were chosen to represent all the rest. For they thought it very indecent to have a sacrifice made for a man, and he not to stand by it; and therefore the first prophets ordained twenty-four courses of men, chosen out of the priests, Levites, and people, to stand in the temple, when the daily sacrifice was offered in the name of all Israel; and pray that God would accept it for them, as if they were all present. This account the Mischna gives of them in Taanath, and other places; where they say these men were held so necessary, that it was a usual speech among them, Without stations the world could not stand. For without sacrifices, that is, the worship of God, the world would be undone; and sacrifices could not be maintained without stations (see Yoysin ha Dafte in Jubilees, cap. 25, and our learned Dr. Lightfoot in his Temple Service, ch. 7. sect. 3).

Ver. 3. This is the offering made by fire. That offering which he peculiarly speaks of is the daily sacrifice; which was appointed long ago, before the tabernacle was set up (Exod. xxix. 38, 39, see my notes there). And add this, that God's promise to meet them there (ver. 42, 48); and afterward to dwell among them (ver. 45), seems to depend upon this constant service which he expected should be paid to him; which if neglected, he withdrew himself from them.

Two lambs of the first year without spot. This is expressly required in Exod. xxix. 38. Only here it is added, without leaven, or personally in its kind; which was required in all sacrifices, particularly in the first lamb which they offered, when they came out of Egypt (Exod. xii. 5, see there).

Ver. 4.] The very words in Exod. xxix. 39.

Ver. 5.] This is also there explained, Exod. xxix. 40.

Ver. 6. It is a continual burnt offering.] To be con

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ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord.

7 And the drink offering thereof shall be the fourth part of an hin for the one lamb; in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the Lord.

9 ¶ And on the sabbath day two lambs of the first year without spot; and two tenth deals of flour for a meat offering, mingled with oil; and the drink offering thereof:

10 This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

Timed throughout all your generations every day; as it is expressed Exod. xxix. 42. For it was in the nature of a daily prayer to God, that he should continually continue his mercy unto Israel (as Abarbanel observes), and increase their corn, wine, and oil, which they acknowledged hereby they received from him.

Which was ordained in Mount Sinai! There Moses received both this law, and all the rest (which are mentioned in the book of Exodus), concerning the service of God, and the place where it was to be performed, and his ministers, &c. And this sufficiently shows, that he speaks here to those who were so young at the first institution of these laws, that they gave the less heed to them, or had forgotten them. And there are those who think that for eight-and-thirty years they had disused them; which they gather from Deut. xii. 8. But I do not find that this is so. Those Passovers were wholly omitted during that space; though perhaps not so regularly performed as when they came to Canaan. For to suppose that, is to suppose that the fire from heaven either went out, or burnt continually to go purpose; and that the Divine Majesty had no concernment set upon his table; and consequently did not keep house, and dwell amongst them all that time: in short, that there was no worship of God at the tabernacle. All these arguments may convince any man, there were offered at least the daily sacrifice, morning and even, and those on the sabbath.

For a sweet savour.] See Exod. xxix. 41.

Ver. 7. The drink offering thereof shall be the fourth part of an hin for the one lamb.] So it was ordained also in Mount Sinai, as appears from the same Exod. xxi. 40. And in this very book there is a general rule given to this new generation, that this should be the least quantity of wine which should be offered with a burnt-offering, or peace-offering (see Num. xv. 5). Which was a thing so commonly practised, that no wine being sacrificed, but they poured wine upon the flesh, as it flavoured the altar. thorough water was sometimes poured upon the sacrifices, yet Nommus saith (lib. iv. Dionysiac.), it was when men knew not the use of wine; for after that was found out, they never sacrificed without it (see Fort. Scaenius Myrothec. 2. cap. 42).

In the holy place.] Upon the altar of burnt-offerings, which stood in the holy place, near to the door of the tabernacle (Exod. xxix. 42). Shall that cause the strong wine to be poured unto the Lord? The Hebrew word skceor commonly signifies any sort of strong drink, but here the noblest and most generous wine; for it was not lawful to use any other liquor in their sacrifices. The heathens had this respect to their gods, that they always offered to them the most excellent wine they had; which appears by these words we meet withal so often in Homer (both in his Iliad and Odyssey) of men's pouring out upon their sacrifices,—οισαρια οινος, or black wine, of the deepest colour, red as blood; which was the richest of all other. And Herodian, speaking of the tabernacle, says (Hist. 2. 12.): "He who offered the cemeteries of oxen every morning with great multitudes of sheep, upon which he heaped all manner of spices, adds this also (lib. v.), ιδου εις τον καινοτοτον εις καινοτων καιλατων καιλατις αμερετας καιδειας, &c. "pouring on many flagons of the oldest and most excellent-wine upon the altar," so that rivers of wine and blood ran mixed together. Ver. 8. The other lamb shalt thou offer at even, &c.] All the foregoing verses relate to the morning sacrifice; and this only briefly prescribes, that the other lamb should be offered in the same manner at even, with the very same meat-offering and drink-offering. And I think there was no sacrifice to precede the morning burnt-offering, but it was to be offered first; so this at even was to conclude all the sacrifices of the day, and none to be offered after it. A sweet savour unto the Lord.] As acceptable to him as the morning sacrifice.

Ver. 9. On the sabbath day two lambs of the first year.] He is not mean, that, whereas every morning and evening they offered one lamb to the sabbath-day they should offer two; but that there should be two lambs offered on the sabbath, over and above the daily offering, as appears from ver. 10. Whether one of them were to be offered in the morning, and the other added at the evening sacrifice, it is not said: for it is probable the sacrifices on the sabbath were so ordered, for the Jews say, that, at the time of this additional sacrifice in the morning of the sabbath, they sang at the temple the song of Moses (Deut. xxxii.), dividing it into six parts, and singing one part every sabbath; so that in six weeks they had finished it, and then began again. And at the evening sacrifice they sang that song of his Exod. xv, at which time the priests were to anoint the trumpets three times more than they did at the ordinary songs.

Two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof.] As the burnt-offerings were doubled on this day, so a double quantity of flour is ordered for the meat-offering that attended the burnt-offering (for only a tenth part of an ephah, which was to accompany one offerer, and consequently there was to be as much more oil and wine daily. And here it may be fit to note, that, as soon as the drink-offering was poured out, then the song before mentioned began, with the trumpets and other instruments of music; but not till then; for the burnt-offering was not perfect, till the drink-offering, which was to accompany it, was offered; whereby it was completed (see Dr. Lightfoot in his Temple Service, ch. 7. sect. 2).

Ver. 10.] The daily sacrifice was not to be omitted on the sabbath, but this was to be added to it; and, thence, by the Jews, called musoph. Of which sort there were seven more, which were to be added to the sacrifice of the day; viz. that in the new moon (ver. 11), at the passover (ver. 12), and the feast of Pentecost (ver. 26), in the beginning of the year (ch. xxix. 1), on the day of expiration (ver. 7), on the feast of tabernacles there were peculiar sacrifices for seven days together (Lev. xxiii. 35), and on the last day of the feast another (Num. xxix. 35—37). All these were called musophim, or additional sacrifices to the daily sacrifice.
11 And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot; 
12 And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; 
13 And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the Lord.

Ver. 11. In the beginnings of your months] This solemn sacrifice seems to have been ordained by God, to prevent the idolatry which was usual among the gentiles, to mark the commencement of the holy month falling out to be a sabbath. In which case, and all others, where several solemnities met together on the same day, the daily sacrifice was offered first, and then the rest of the sacrifices peculiar for that day were to be performed, every one in its order. As for example, if the sabbath and new moon, and the feast of trumpets, fell out on the same day, they began the daily offering, after which followed the sacrifices proper to the sabbath; and after that the sacrifice appointed on the new moon; and then, those that belonged to the feast of trumpets; and all was concluded with the evening sacrifice, as Abarbinel observes in his preface to the book of Leviticus.

Ver. 12. A several tenth deal of flour.] That is, three tenth parts of an ephah (ver. 5).

For a meat offering.] I. e. For each bullock there was to be this proportion of flour; which is exactly according to the general rule before given (ch. xv. 9).

Ver. 13. A several tenth deal of flour mingled with oil, &c.] Unto each of the seven lambs before mentioned (ver. 11), a meat-offering was to be joined in less proportion than the other, according to the rule there given (ch. xv. 4).

For a burnt offering, &c.] See ver. 6.


Ver. 15. A hin unto a lamb.] See there, ver. 7.

This is the burnt offering of every month] There are more sacrifices appointed on the new moons, than on the sabbath itself; because they returned seldomer. And the gentiles multiplying sacrifices on such occasions, if the Jews had not been thus employed in the worship of God, they might have been tempted to pay their services to idols.

Ver. 15. One kid for a sin offering] This sacrifice of a goat for a sin-offering, with the same Procopius, is coupled with the rest, being a shadow of the passion of Christ, for whose sake all our sacrifices are acceptable unto God the Father.

Unto the Lord] It is well observed by Grotius, that these words "unto the Lord" were added, to put them in mind at this time of the right object of worship, when they were in danger to offer sacrifice to the moon, after the manner of the heathens. This is the more to be regarded, because a goat being appointed to be offered at two other solemnities, and to be offered for a sin-offering (ver. 22. 30), it is not said "unto the Lord" (though certainly so intended), because there was no danger at those times to direct their sacrifices to a wrong object, as there was upon the new moons; when the heathen offered a goat unto the moon, it being a creature whose horns are like to those of a new moon. R. Beecham long ago observed this: "A goat (saith he) was offered to extirpate the religion of those who worshipped the moon, which makes the Scripture say expressly unto the Lord." And Grotius more largely in his More Neovochim, par. iii. cap. 46, where, after he had taken notice of the difference between sin-offerings and burnt-offerings, the latter of which being wholly burnt might be properly said to be unto the Lord, whereas sin-offerings were commonly eaten by the priests; he adds, that "this sin-offering is peculiarly said to be unto the Lord, lest any one should think this goat to be a sacrifice to the moon, after the manner of the Egyptians: which was not necessary to be said of the goats offered at other solemn times, because they were not in the beginning of the month, nor distinguished from other days by any natural sign, but only by the appointment of the law; which uses these words concerning this goat peculiarly, to pluck out of men's thoughts those inordinate and pernicious opinions of the gentiles; who had long sacrificed to the moon at this time, as they did to the sun at his rising, and when he entered into the several signs."

Beside the continual burnt offering, &c.] This is so often particularly mentioned, lest any should imagine it might be spared, when there were such liberal offerings of several sorts.

Ver. 16. See Exod. xii. 6. 18. Lev. xxiii. 5, where it is called the Lord's passover (see Exod. xii. 27).

Ver. 17. In the fifteenth day—Is the feast.] The fourteenth day at even the feast of the passover was according to his measure. Thus Procopius Gazaesus; in whom they that think such expositions useful may find entertainment.

CH. XXVIII. 711
18 In the first day shall be an holy convocation; ye shall do no manner of servile work therein:

19 But ye shall offer a sacrifice made by fire for a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20 And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat for a sin offering, to make an atonement for you.

kept, as appears from Exod. xii. 11. But on the fifteenth day began another feast, called "the feast of unleavened bread" (see Lev. xxiii. 6).

See days] See Exod. xii. 15. xiii. 6, 7. Lev. xxiii. 6.

Ver. 18.] See Exod. xii. 16. Lev. xxiii. 7.

Ver. 19. Ye shall offer a sacrifice] The solemnity was ordained before, and offerings also in general prescribed to be made seven days (see Lev. xxiii. 8), but the particular sacrifices not set down till now.

Two young bullocks, &c.] The same sacrifices which were appointed to be offered upon every first day of the month (ver. 11).

Ver. 20.] The very same which were appointed on the first day of every month (ver. 12).

Ver. 21.] Just as it was in the forementioned sacrifice (ver. 13). And though the drink-offerings be not mentioned, they must be understood to be the same; because it always accompanied the meat-offerings of burnt-sacrifices, which were not complete without them.

Ver. 22.] As it was in the new moon (ver. 15). But meat and drink offerings did not accompany offerings for sin, save only in the case of a leper; who was to bring three offerings, a sin-offering, a trespass-offering, and a burnt-offering for his cleansing, with three tenth parts of an ephah of flour (Lev. xiv. 10, &c.).

Ver. 23.] There are two things that are here to be remarked: that these offerings (as I noted before) should not put by the continual burnt-sacrifice, but be added to it; and that all these were offered in the morning, after the day's morning sacrifice; and were not part of the evening sacrifice, which concluded all.

Ver. 24. After this manner ye shall offer daily.] Upon every one of the days of unleavened bread (ver. 17), which, though it was a great expense, yet was but a fitting acknowledgment of God's wonderful goodness to them, in bringing them out of the land of Egypt, with all their flocks and their herds; which was, according to the language of men, was called his eating of it: as the heathen gods also are said to eat the fat of their sacrifices (Deut. xxxii. 39).

Of a sweet savour unto the Lord.] Very acceptable to him: as hath been often observed.

It shall be offered beside the continual burnt offering.] There is the greatest care taken (by the frequent repetition of this), that they should not think to save their daily sacrifice by these others; which were to be added to it, and not to supply the place of it see verse 12.

Ver. 25.] This last day of the feast was equal to the first (Lev. xxvii. 7, 8), and is called "a feast unto the Lord," Exod. xiii. 6.

Ver. 26. Also in the day of the first fruits, &c.] Called "the feast of harvest, the first-fruits of their labours," Exod. xxiii. 16, and the feast of weeks, when they brought the first-fruits of the first-fruits, and of the New Testament called "Firstfruits," which is usually called "the feast of Pentecost," when the Jews in their writings, commonly call this feast by the name of aztereth, and so doth the Chaldee paraphrase upon this place; though Abarbinel observes, that this alone, of all the three great feasts, is never called so in the Holy Scripture. It is hard therefore to tell, why the Jews call it so in a singular manner; but our learned Dr. Lightfoot hath made several probable conjectures about it: one of which (and most pertinent to this place) is, because there was a restraint, as the word signifies, upon the people, from bringing their first-fruits till this feast. If any did, they received them not from them, but laid them by till this day came (see Temple Service, ch. 14. sect. 4).

Then shall ye bring the first fruits of your harvest, &c.] Mentioned Lev. xxii. 15, which were two loaves made of their first corn, ver. 17, where they are called "the first-fruits unto the Lord."

After your weeks be out.] That is, the seven weeks which they were to number from the morrow after the sabbath (Lev. xxvii. 15), i.e. after the first day of unleavened bread; when they offered another sort of first-fruits (which must be carefully distinguished from those here mentioned), viz. of the barley-harvest which began at the passover; when they were to bring a "sheaf of their first-fruits unto the priest" (Lev. xxvii. 10), the presenting of which sheaf was an introduction to, harvest, and procured them liberty to bring in their first-fruits into the corn, which now, after seven weeks, they reapèd, and carried in at this feast, when they brought these new first-fruits unto the Lord. All which is a description of that which in the New Testament is called the "feast of Pentecost;" being fifty days, as we read there in Leviticus, after the other great feast.

An holy convocation.] See Lev. xxiii. 31.

Ver. 27. Ye shall offer the burnt offering.] Over and above the burnt-offering which was prescribed to be offered with the two loaves before mentioned (Lev. xxiii. 18), unto which this was an additional sacrifice, plainly distinct from it.

Two young bullocks, &c.] The very same that were ordered to be offered upon every new moon, and every day of a feast of unleavened bread, ver. 11.
CHAPTER XXIX.

1 And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt offering for a sweet savour unto the Lord; one young bullock, one ram, and seven lambs of the first year without blemish:

3 And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram,

19, &c. whereas that in Leviticus is "one young bullock, two rams, and seven lambs."

Ver. 29.] So it is ordained before in the former cases (ver. 13, 21).

Ver. 30.] Besides the kid prescribed for the same purpose, when the two loaves were offered (Lev. xxiii. 19), which was accompanied with "two lambs for a sacrifice of peace-offerings." So that there were a great many sacrifices offered at this famous festival; though it did not last so long as that of the passover.

Ver. 31.] Ye shall offer them beside the continual burnt offerings.] He still takes care that this daily sacrifice should not be omitted, by reason of such a number of other sacrifices, which were to attend upon it, but not to put it by (ver. 10, 15, 23).

[They shall be unto you without blemish] This might have been sufficiently understood, from what was said of the daily offering (ver. 3) and of all the other prescribed in this chapter (ver. 11, 19). But lest any profane person might think there was no need to be so scrupulous about these sacrifices, because it is only said, "two young bullocks, one ram, and seven lambs of the first year" (ver. 27); these words are also here added, to take away all doubt; + they shall be unto you without blemish," i.e. as perfect as all the rest are ordained to be.

CHAPTER XXIX.

1 The offering at the feast of trumpets, 7 at the day of affliction their souls, 13 and on the eight days of the feast of tabernacles.

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

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Ver. 6. Beside the burnt offering of the month, and his meat offering. It was appointed before, that in the beginning of every month there should be a burnt-offering offered of two bullocks, &c. (ch. xxviii. 11, 12) which was not to be omitted in the beginning of this month; but these other sacrifices added to the offerings of every new moon: which made this a greater new moon than any other; being the first moon of the old civil year.

The daily burnt offering. With which the solemnity of the day began; and then followed the proper sacrifices belonging to it.

Ver. 7. An holy convocation. This solemn assembly is ordered twice before in this book of Leviticus (ch. xvi. 29. xxiii. 27.), and here repeated, perhaps, for the sake of Eleazar and Joshua, who were newly advanced to their several offices, that they might take special notice of it, and see it observed.

Ver. 8. Offer a burnt offering—for a sweet savour. Endeavour to procure acceptance of the rest of the sacrifices of the day, with this whole burnt-offering, besides the daily sacrifice; as it follows (ver. 11).

One young bullock, &c. The same that were appointed on the foregoing solemnity, ver. 2. (except the monthly offering, ver. 6.) to which was added another ram for a burnt-offering (Lev. xvi. 5), as a devout acknowledgment that they owned him alone for their sovereign Lord.

Ver. 9, 10.] The meat-offering attending these burnt-offerings was to be in the same proportion as before ordered (ver. 3, 4).

Ver. 11. One kid of the goats. As was appointed in the foregoing solemnity (ver. 5).

Beside the sin offering of atonement. Mentioned Lev. xvi. 9, &c. whose blood was carried by the high-priest into the most holy place; which was done in no other sacrifice but that, and the bullock which was offered as a sin-offering for the family of Aaron on the same day (Lev. xvi. 14).

And the continual burnt offering, &c.] These were no more to be omitted on the great day of atonement, than on any other day; but the service of the day was to begin with the continual burnt-offering; and then followed the burnt-offerings, with the meat and drink-offerings belonging to them, and the sin-offering here prescribed; and then the sacrifice of atonement, and all that is ordered in the sixteenth chapter of Leviticus, for the expiation of the sins of all the people of Israel: which sacrifice the present Jews now wanting, and yet being sensible of the necessity of some satisfaction, but not believing in our blessed Saviour, who hath fully made it for all mankind: they are in a lamentable plunge, and are put to most wretched shifts to devise something to supply the place of the sacrifice of atonement, which was wont to be made for them. One is their own death; it being the continual prayer of every one of them upon their death-bed, “Let my death be the expiation for my sins.” Another is (which is so absurd, that Leo Modina saith they do not use it now in Italy, nor in the eastern countries), the killing of a white cock (if one can be got) by the men, and a white hen by the women, on the eve of this day, saying, “Let this cock be an exchange for me; let it come in my stead; let it be my expiation; let it die, but I and Israel live happily.” Another is that it shows in his Synagog Judaeus, cap. 35. Which I should not here mention, were it not to show, that they have the very same notion still of a sacrifice for sin (even now that they can only make an imitation of it), which we have of the sacrifice of Christ, who was put in our place, and offered himself to God in our stead; and that it ought to be pure and innocent, which is offered instead of a sinner.

Ver. 12. An holy convocation. See Lev. xxiii. 35. And ye shall keep a feast unto the Lord seven days. viz. The feast of tabernacles (Lev. xxiii. 34), which was after the harvest and vintage (Deut. xvi. 13), and kept seven days with great joy and gladness of heart; but they were not bound to abstain from servile work all this time, but only on the first day and on the seventh.

Ver. 13. Ye shall offer a burnt offering. The same kind of sacrifice which was prescribed on the other festivals, to be offered up wholly in honour of God: but here is a far larger proportion than in any other solemnity. Thirteen young bullocks, &c.] On the other festivals two bullocks sufficed (ch. xxviii. 11. 19. 27.), and on the festival in the beginning of this month only one was appointed; but here are thirteen; and so they continued to be offered seven days successively, with
11 And their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,
15 And a several tenth deal to each lamb of the fourteen lambs:
16 And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
17 ¶ And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot:
18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:
19 And one kid of the goats for a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.
20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;
21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:
22 And one goat for a sin offering; besides the continual burnt offering, and his meat offering, and his drink offering.
23 ¶ And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish:
24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:
25 And one kid of the goats for a sin offering:

the decrease only of one bullock every day, till on the seventh day only seven bullocks were offered, which in all made seventy bullocks. The rams also and the lambs were in a double proportion to what was usual throughout the whole festival; which was a vast charge, but more easy at this time of the year than any other, because now their barns were full, and their winepresses overflowed; and their hearts might well be supposed to be more enlarged than at other times, in thankfulness to God for his great benefits. Yet this very gross, troublesome, and expensive way of serving God, made the best men among them groan, and long for the coming of Christ; in whose days, their own doctors say, “no sacrifices shall remain, but the new sacrifices of praise, and prayer.” With which they have been forced to be content for above sixteen hundred years; and, instead of these additional sacrifices unto the daily, have added peculiar prayers (which they also call musaphim) unto the common prayers they used every day (see Buxtorf concerning the feast of the new moon, in his Syr. Tract. Jud. cap. 29).

Ver. 17.] Here one bullock less, than on the day before, is ordered to be offered; and so on every succeeding day there is still a decrease of one bullock; which is all the difference between the offerings on the seven days of this feast, upon every one of which there was the same number of rams and lambs, without any diminution. Which Moses thought fit to set down distinctly from this verse to the thirty-fifth, that there might be no mistake. But little need be noted upon them.

Ver. 18.] Prescribed ver. 14, 15.

Ver. 35. A solemn assembly: ye shall do no servile work.] It was to be observed as the first day of the feast of tabernacles, both of them being called a sabbath, Lev. xxiii. 39.

Ver. 36. Ye shall offer a burnt offering.] Here is a peculiar sacrifice appointed upon this day, in the same terms as upon the first day of the feast of tabernacles (ver. 13).

One bullock, &c.] But though this was an extraordinary day, and a distinct festival (as I showed upon Lev. xxiii. 39), yet here are fewer sacrifices prescribed on this day, than upon any of the foregoing seven. For on every one of them two rams were offered and fourteen lambs; and here but half so many; and seven bullocks were the fewest that were offered upon any of those days (and on the first day
37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner:

38 And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

thirteen), but here only one. By which God consulted, perhaps, the weakness of mankind, who naturally grew weary both of the charge and of the labour of such services, when they were long continued; and therefore he made them every day less toilsome and expensive; and put them in mind, likewise, that the multitude of sacrifices did not procure their acceptance with God; and in length of time they would come to nothing, and be utterly abolished, to establish something better in their room.

Ver. 37. In such proportions as God had before ordained in the fifteenth chapter of this book, in the beginning of it; as I have often observed.

Ver. 38.] This is never omitted upon any festival (ch. xxviii. 15. 32. 30. xxix. 5. 11. 16. 19, &c.), to put them in mind, that, after all their services, they stood in need of forgiveness.

Ver. 39. These things ye shall do (or offer) unto the Lord in your set feasts. All these feasts were fixed and stated at certain times; on which God was to be worshipped after the manner here prescribed in these two chapters. For all these offerings (except one sin-offering, upon each set day) were wholly burnt-offerings (as I have already observed), which may properly be said to be done, that is, offered unto the Lord; neither people nor priests having any share in them.

39 These things ye shall do unto the Lord in your set feasts, beside your vows, and your free-will offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And Moses told the children of Israel according to all that the Lord commanded Moses.

CHAPTER XXX.

1 Vows are not to be broken. 3 The exception of a maid's vow. 6 Of a wife's. 9 Of a widow's, or her that is divorced.

1 And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded.

CHAP. XXX.

Ver. 1. Moses spake unto the heads of the tribes

There were wont to be extraordinary assemblies of these, or other great men, upon special occasions, as Mr. Selden observes (lib. ii. De Synedr. cap. 14. n. 4), who are sometimes called, as they are here, “the heads of all the tribes, and the elders” (Deut. v. 23), and, in other places, “the heads of the people” (Deut. xxx. 5), “the whole congregation of the children of Israel” (Josh. xviii. 1. xxi. 12), “the chief of all the people” (Judg. xx. 2), “all Israel” (1 Sam. vii. 5), “all the princes of Israel, the princes of the tribes” (1 Chron. xxviii. 1), “all the elders of Israel, and heads of the tribes, and chief of the fathers” (2 Chron. v. 9), “the counsel of the princes and elders” (Ezra x. 8). And it is commonly said by the Hebrew doctors, concerning such assemblies, that “wheresoever the children of Israel were met together, or the greater part of them, there the Shechinah” (that is, the Divine Majesty, or the Holy Ghost, as they sometimes speak) “was wont to rest.”

Concerning the children of Israel.] Acquainted them with a matter which concerned all the people; willing them to communicate it to them.

This is the thing which the Lord hath commanded.

2 If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

It is very probable there had been some case pronounced to him about vows: concerning which he here gives such rules, as might direct them in time to come.

Ver. 2. If a man.] It is reasonable to think that this includes the other sex also; provided they be in their own power, and not subject to another, and be in their right mind.

Vow a vow unto the Lord.] Promise solemnly unto God something that is for his honour and service; for that seems to be meant by “unto the Lord;” as, that he will offer some sacrifice at the feast above mentioned, more than is prescribed; or afflict his soul on some other day, besides the day of atonement (see ver. 13).

Or swear an oath to bind his soul? Whether it be a simple vow, or bound also with a solemn oath; which made a double obligation, by calling God to witness the sincerity of his intentions.

He shall not break his word.] In the Hebrew it is, “he shall not profane his word,” for it being solemnly passed to God, it made him vile and contemptible if he did not keep it. The Jewish doctors very prudently advise their scholars not to accustom themselves to make vows, but to content themselves with doing what the law commands, and abstaining
CHAPTER XXX

3 If a woman also vow a vow unto the Lord, and bind herself by a bond, being in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her.

6 And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

from what it forbids; but if they did make them, to lock upon it as a high affront to God not to perform them.

He shall do] If the thing be lawful, and possible. And if he appointed no time for the doing of it, he was to think himself obliged to do it presently, without delay (Deut. xxii. 21).

Ver. 3. [If a woman also vow a vow] As most interpreters think the word man, in the foregoing verse, comprehends women, who were in this perfect liberty at first men be speak of; so the word woman here comprehends all men, who are in the same circumstances with these women, whom he here directs in their vows: whom he considers in a threefold state: before they are married, and after marriage, and in their widowhood.

Bind herself by a bond.] By an oath, wherewith she covets her vow; as it seems to be interpreted, ver. 10. 13.

Being in her father's house in her youth.] That is, being a part of his family, and still under his government, and not married. For the father's power lasts no longer, as Grotius observes (lib. ii. De Jure Belli et Pacis, cap. 5. n. 7). In which condition likewise are all sons, who remain in their father's family, undisposed of in marriage: and all servants, who are manifestly in subjection to their masters; and therefore could no more resolve to do what they pleased, than the women here mentioned.

Ver. 4. [And her father hear her vow, and her bond] The first of these may relate to her simpler vow: and the next to an oath wherewith she bound it, to make it firmer: which her father is supposed to hear, either when she spake the words, or when she acquainted him with her vow, as in duty she was bound to do. Her father shall hold his peace at her.] If he did not declare that he disallowed what she had promised, it was supposed he consented to it: unless he said he would take time to consider, and neither allow nor disallow it: in which case, in all reason, she was to wait for his resolution.

Then all her vows shall stand, &c.] It was not in his power afterward to disannul any of them, if he did not contradict them when he was told of them, or after the time he had taken for deliberation.

Ver. 5. [If her father disallow her in the day that he hear her] As soon as he comes acquainted with it. Not any of her vows, or of her bonds—shall stand.] Though she had bound her vows with an oath, they were not to be performed, when her father had declared his will to the contrary.

The Lord shall forgive her.] The not performing her vow shall not be imputed to her as a sin. Because her father disallowed her.] Whose consent was supposed to be necessary, before the vow could

be binding: she being, while a part of his family, under his power, and not her own. Some have fancied, that when her father was dead the vow reviv'd, because then she was at her own disposal; but it is plain, her father wholly disannulled the vow, when he did not approve it; so that it could not recover a force it never had, being made without his consent. The same is to be said of a guardian, who was supposed to be in her stead, when he died and left his children to his care. And this power was fit to be reserved to parents (as a late learned man, Puffendorf, observes), not only lest women, in their imprudent years, should undo themselves, by vowing more than their fortunes could bear; but also lest the paternal estate should be burdened by such vows, and the necessity of their being hindered. So that this power did not flow from positive laws, but from natural reason; nobody that is subject to another having any right to dispose of those things which are under that power to which they are subject.

Ver. 6. [If she had at all an husband, when she vowed] Was a married woman, or espoused to a husband, though still in her father's house (as it appears from ver. 10. this must be interpreted), when she made this vow, then it was to be considered, not what her father, but her husband (under whose power she now was) should determine about it.

Or uttered ought—wherewith she bound her soul.] Said any thing, which she confirmed by an oath.

Ver. 7. And if her husband hear it.] The husband present when she spake it; or she told it him afterward. And hold his peace at her.] Said nothing to signify his disannulment of it (see ver. 4). Her vows shall stand, &c.] As before (ver. 4).

Ver. 8. See ver. 5. where there is the same case of a daughter under the power of her father, as here of a wife under the power of her husband.

Ver. 9.] The reason of this is so plain, that one would think it needed not to have been mentioned, because such women were wholly in their own power, being free from their husbands. Therefore it is very probable he speaks here of a widow, or divorced woman, returned to her father's house (as the manner frequently was, Lev. xxii. 12), who might be supposed to recover his ancient power over her, to disannul her vows, as he might before she was married: which is here absolutely condemned; for though she lived with him, she was her own woman (as we now speak), and might dispose of herself and her goods as she pleased, without his consent.

Ver. 10.] i.e. Engaged herself in a vow, and perhaps confirmed it with an oath, while she and her husband lived together, or before she was divorced from him.

Ver. 11.] She was bound, in this case, to make them
CHAPTER XXXI.

1 And the Lord spake unto Moses, saying,

2 Avenge the children of Israel of the Midianites: afterward shall thou be gathered unto thy people.

3 And Moses spake unto the people, saying, Arrm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.

4 Providing for the Levites there (ch. xxxvi.), God had warned him to prepare for his death before this (ch. xxvii. 19), but he first let him have the satisfaction of seeing the Midianites punished; and gave him some time to settle the public affairs, and to make also a long exhortation to the Israelites, to observe all that he had commanded them.

5 Ver. 3. He speedily put his command in execution; which might possibly be in the ninth month of the fortieth year.

6 Arrm some of yourselves] He doth not at first determine the number; but as many as pleased might offer themselves voluntarily, to be ready to obey him.

7 Let them go—and avenge the Lord of Midian.] The Lord bade him “avenge the children of Israel” (ver.
4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar, 2), but Moses bids them "avenge the Lord:" for they had the same interest, and were both injured at the same time, and by the same means. And as God was so gracious as to resent the evil done to Israel, so Moses, in duty and gratitude to God, thought himself bound rather to consider the dishonour that was done to him, whose war this was; not only because undertaken by his command, but in his quarrel (with those who had drawn the Israelites to idolatry), and for the sake of his people.

Ver. 4.) When a great many, perhaps all the people, appeared ready to go to war, he ordered that only a select number should be sent, of a thousand out of each of the twelve tribes.

Ver. 5. So there were delivered—a thousand of every tribe.] Their officers picked out this number from among the rest; or they were chosen by lot for this service; or they stepped out and offered themselves volunteers (as we speak), which the twenty-seventh verse may seem to countenance, where they are called "appointed to go with the army," (ch. xxv. 8.) In aftertimes also, in the days taken by his command, but in his quarrel (with those who had drawn the Israelites to idolatry), and for the sake of his people.

Twelve thousand armed] This was but a small number, compared with the whole nation of the Midianites (who had five kings, ver. 8). But God would have them rely more upon him than upon the multitude of a host; and let them see, by their success against this people, that they needed not fear the conquest of Cushan-Rishathaim.

Ver. 6. Moses sent them to the war.] He gave them their commission to fight the Midianites.

Them and Phinehas] Who was not their commander-in-chief (or their general, as we now speak), for it did not belong to the priestly office to conduct armies: and it is said expressly in the words following, he went "with the holy instruments," &c. to be ready for the form of commandment, which was required by the general, who, it is most likely, was Joshua. It is true, indeed, that Phinehas was a man of great courage, and had lately performed a singular piece of service, which had won him great reputation. This hath made some think, he was the fitter to go and to avenge the Lord on Midian, as he had begun to do (cp. ch. xxi. 2). In aftertimes also, in the days taken by this man, the officers and the foot-soldiers, the armies of Israel were led by them against their enemies. But then it must be considered, that they were also the supreme governors of the people, and there were no other.

With the holy instruments.] By which Jonathan undertook the ark and thummim; which some think Phinehas carried along with him, wherewith to consult the Divine Majesty, in case of any difficulty that might arise about the management of the war. And to make out this, they suppose Eleazar to be old and crazy, or labouring under some infirmity; which was the reason that Phinehas his son was substituted in his room to perform this office (see our very learned Dr. Spencer, Dissert. De Urin et Thummim, cap. 6. sect. 2). But this may be justly doubted, whether Phinehas being only the son of the high-priest, and not yet capable of that office, could be substituted to perform this great charge, which belonged to the high-priest alone. Nor do we find any warranty for confiding to him by means of thummim, but only before the most holy place (see ch. xxvii. 21). And therefore it seems to me far more likely that he means the ark, which was wont to be carried, in following times, into the field, when they went to fight with their enemies (1 Sam. iv. 4, 5. xiv. 18. 2 Sam. xi. 1). Yea, Joshua himself, not long after this time, ordered the ark to be carried, with priests blowing the trumpets before it, when he surrounded Jericho (Josh. vi. 4. 6. 7, &c.). And therefore the "holy instruments" being here joined with "the trumpets to blow in his hand," it makes it the more probable, that the ark may be here meant; there being also something in this very book to countenance this opinion (see ch. xiv. 41, but especially xxxii. 20, 21).

But it must be confessed that it is never thus expressed in any other place of Holy Scripture, but always called the ark of God, or of the covenant, or the testimony, or the like. And therefore, perhaps, they give the truest sense of these words, who take the following words to be an explication of them; that is, the trumpets were the holy instruments, which he carried in his hand.

The trumpets.] Which he delivered to the priests who followed him, to sound an alarm when they went to fight, according to the direction, ch. x. 8, 9; and as the practice was in future ages (2 Chron. xiii. 15).

They were sent against the Midianites.] It is not certain whether the Midianites came out of their country to give them battle; or they first broke into their country, and then fought their army.

As the Lord commanded Moses.] One would think this meant no more, but that they obeyed the commandment of God before mentioned (ver. 2). But the Jews think he hath respect to another particular commandment, which they say was given by Moses when they went out to this war; that they should not, when they besieged any city, begin it quite round, but only on three sides; leaving one naked, that the besieged might flee away, if they pleased; by which means effusion of human blood was prevented. So Guil. Shickard observes out of Siphri in his Mischpah, Hanelech, cap. 5. Theor. 187 and Mr. Selden, in his, lib. vi. De Jure Nat. et Gent. cap. 15, where he shows they understand this of all wars but those against the seven nations in Canaan and Amalek; towards whom this kindness was not shown, as appears by the siege of Jericho. But the laws about managing wars, which are mentioned in the book of Deuteronomy, there may, they say, have been never given; though the Jews fancy this law was now given about Midian, and observed ever after.

They slew all the males.] Who were in this fight, and did not save themselves by flight.

Ver. 8. They slew the kings of Midian.] Little kings, called princes, Josh. xiii. 21, where they are said to be dukes of Sihon, i.e. great men tributary to Sihon, while he continued king of the Amorites. But after the Israelites had conquered him, they took, perhaps, the title of kings.

Beside the rest of them that were slain.] They made not only a great slaughter of the people, but killed their chief commanders, who led them on.

Eli, and Rekem, and Zur, &c.] They are particularly named, that all their neighbours might be seen...
and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.  
9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.  
10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.
11 And they took all the spoil, and all the prey, both of men and of beasts.  
12 And they brought the captives, and the prey, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.  
14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.  
15 And Moses said unto them, Have ye saved all the women alive?  
16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.  
17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

(though sometimes it includes in it men and women); and the third their money and goods.

Unto Moses, and Eleazar the priest, and unto the congregation] Unto the seventy elders, and princes of the tribes, who were assembled with them (see ch. xxxix. 1), as it seems to be expounded in the next verse.

At the plains of Moab.] From whence they marched against Midian; and had been encamped there a great while (Deut. xxxi. 1, xxvi. 63).

Ver. 13. Hearing they were returned victorious, they went to congratulate them before they came into the camp; for which there was also another reason, mentioned ver. 19. This shows that Eleazar was not so infirm as some suppose; and affords an argument to strengthen their opinion, who think Joshua was now greater in age (Ex. xxxi. 11) than R. Johanan makes answer, ver. 13. He went to receive his reward for the death of the twenty-four thousand Israelites which he had procured (ch. xxv. 9). And thus, saith another, it happened unto him, according to the proverb, The camel went to desire horns, and they cut off his ears.

Ver. 9. Took all the women of Midian captives, and their little ones.] After they were masters of the field (as we speak) by the overthrow of their armies, they fell upon their cities; and, according to the ancient custom in the most bloody wars, they killed only the men, but no women nor children (Gen. xxxiv. 25, 1 Kings xi. 16). And so the law of God afterward required they should do, when they took any city that did not belong to the Canaanites (Deut. xx. 13, 14), who were utterly to be destroyed, ver. 16, 17, where he saith, Thou shalt save nothing alive that breatheth.

Took the spoil of all their cattle, &c.] As belonging to them, by the right of conquest, in a just war.

Ver. 10.] Made the country desolate, that they might never encourage to return again; nor be able, without great hazard, to settle themselves there, where they had not a fortress left to defend them. This was but a necessary care; notwithstanding which they had peopled the country again so well, in the space of about two hundred years, that they were able to oppress the Israelites; as we read Joshua iv. 1.

Ver. 11.] They had possessed themselves of them before (ver. 9), but now they carried them away.

Ver. 12.] They brought the captives, and the prey, and the spoil.] Here are three different words to express their booty, which they brought to the camp of Israel: the first of which signifies the women and children which were taken; the second, the cattle and the flocks

fied of the truth of this history. And he that is called Zur, is thought to have been the father of Cozbi, whom Pharaoh took as w.  

Balaam—they slew with the sword.] He had seen such good success of his wicked counsel (which he gave either as he went home, or returning again to them: see ch. xxiv. ult.) that, presuming the Israel-ites were forsaken of their God, he ventured to go along with the Midianites unto this battle; hoping he might curse the Israelites; so that iniquity (i.e. idolatry) was found among them; which he could not do while they were free from it. Thus he perished by his own wicked devices; and was so far from having his wish, that he might "die the death of the righte-ous" (that is, live long), that (as the Jews say) he was slain in the thirty-fourth year of his age. The deers in the Sciein of the Sun that iniquity (i.e. idolatry) was found among them; which he could not do while they were free from it. Thus he perished by his own wicked devices; and was so far from having his wish, that he might "die the death of the righte-ous" (that is, live long), that (as the Jews say) he was slain in the thirty-fourth year of his age. The deers in the Sciein of the Sun
been the chief seducers (ver. 6, 17, 18), and, perhaps, he feared might be so again.

Ver. 17. *Kill every man:* That the nation might be exiriputed, as far as lay in their power.

*Kill every woman that hath known men:* For these, it is to be supposed, had been the most instrumental in the crime before mentioned; either by prostituting themselves, or their daughters, to the lust of the Israelites; and thereby drawing them to idolatry: in which sin they were so settled, that there was no hope of reclaiming them; but they might rather (if they had attempted to do so) have exacted the Israelites to commit the same again.

Ver. 18. *All the women children, that have not known a man—keep alive:* Being young, there was some hope they might be brought off from idolatry, and become proselytes to the true religion.

*For yourselves:* To be sold as slaves to any other nation, or to be kept as squaws, or taken to be their wives, after such preparation as the law required (Deut. xxii. 16, 17, &c.). This was a peculiar case, wherein a middle course was held between those that were of the seven nations of Canaan, and those that were not. If they were not of those seven nations, the Israelites might take the women and little ones unto themselves (Deut. xx. 14, 15), if they were, every thing they breathed was to be destroyed (ver. 16, 17).

But here the Midianites, being guilty of a very great crime against the Lord, and against his people, are punished more heavily than other nations; though not so heavily as those of Canaan were to be: for they killed all the women that were not virgins, as well as all the males, both little and great; but spared the rest together with the cattle, &c. Such an exception was made, in all respects, upon one of the tribes of Israel, upon a high contempt of public authority, in a very great exigency (Judges xi. 11). There is a rule in Deut. xx. 10, that when they came to fight against any city, they should proclaim peace to it; and if they should accept it, they should only make the inhabitants tributaries to them. From whence a question arising, whether this extended to the seven nations of Canaan? It is resolved by Maimonides, that it did; which he proves from Josh. xi. 19, 20. But so great was the sin of this people, that they neither sent offers of peace to them now, nor were they to make any peace with them hereafter (Deut. xxiii. 6). And the reason is there given; because they had slain and cursed those who were true descendants of the Midianites as of the Midianites. Notwithstanding which, Maimonides determines, that though the Israelites did not send messengers of peace to them: yet if they, of their own accord, sent to desire peace of the Israelites, they were not to reject them (see Cunnes De Hebr. Repub. lib. ii. cap. 20).

Ver. 19. *Abide without the camp seven days:* As unclean persons. For though it was lawful to kill men, in a just war against them, yet *δια την ἀναβάσει* καὶ *κοιταίοις* (as Philo speaks), "because of the most ancient and common kindred between all mankind," it was fit men should use some purification to cleanse themselves from that which looked like a crime, though it was none.

Whosoever hath killed any person,] The whole army that went to the war, were to stay without the camp seven days; and such of them as had had their hands in blood, or had touched a dead body, though killed by another, were to use a special purification; which was made by the water of separation, mentioned ch. xix. 9, &c.

*Your captives:* Or the prey that they had taken; of garments, and other things, mentioned in the next verse: and so the word is translated ver. 26. For we cannot think that the persons they had taken, being gentiles, were to be purified with that water which was peculiar to the Jews.

On the third day, and on the seventh] So the law was, ch. xix. 11, 12. And such purifications were common among the Gentiles, especially the Greeks, upon the like occasions, as Mr. Selden observes (lib. iv. De Jure Nat. et Gent. cap. ult. Grotius, lib. ii. De Jure Belli et Pacis, cap. 21. n. 10). To whom add our late learned Dr. Spencer, lib. iii. dissert. 3. sect. 1, where he takes this to have been a custom, derived from ancient time, before the law of Moses (which may be questioned): and Bonfrienus, upon this place, hath alleged the very same proofs, and several more; particularly this out of the scholiast upon Sophocles, in his Ajax Mastigoph. ᾿εγο γὰρ τοὺς παῖδας ὑπὸ τῆς δύναμιν ζησόντας, &c. "it was the custom among the ancients, when they either killed a man," or made any other slaughter, to wash their hands in water, ἵππος ἀνέκτην μύλαμεν, "for the purification of the defilement."

Ver. 20. *Purify all your raiment, &c.:* With the same water of separation (or else by washing them in running water, as the manner was in other cases, (Lev. xi. 32, 33), for they might all be supposed to be defiled by dead bodies, and so come under the law (ch. xiv. 11). Ver. 21.] This law was to be observed hereafter by those who went to war; for though the law before was, as I observed, that he who touched a dead body should be purified with the water of separation, yet nothing is there said of him that killed a man in war, but did not, perhaps, touch his body; which now is brought under the same rule.

Ver. 22, 23. *Only the gold, and the silver, the brass, the iron, the tin, and the lead,]* And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the Lord commanded Moses.

Ver. 22. Only the gold, and the silver, the brass, the iron, the tin, and the lead.

Ver. 23. Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abide not the fire ye shall make go through the water.
24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 And the Lord spake unto Moses, saying,

26 Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the Lord of the men of war which went out to battle; one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take it of their half, and give it unto Eleazar the priest, for an heave offering of the Lord.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord.

31 And Moses and Eleazar the priest did as the Lord commanded Moses.

32 And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

Both of the persons.] i.e. Of the women and the children.

Of the beeves, and of the asses, and of the sheep.] The Hebrew word lekhon signifies goats as well as sheep; and both being here intended, the LXX. express them both. Here is no mention of camels, which it seems their country was not stocked withal at this time (see ver. 34, and what I have noted upon Gen. xxxvii. 25. This tribute to God was but a very small proportion, in comparison with what their kings challenged in following times, if we may believe the Talmudists; who say, they had all the gold and silver, and such rich things that were taken, and half of the rest of the prey, which was divided between them and the people (see Selden in the place above mentioned).

34 And immediately they had only the tenth part (see Gen. xiv. 20).

Ver. 29. Give it unto Eleazar] For the maintenance of the priests, among whom this part of the tribute was divided. And it was just a tenth part of what the Levites had, as they had a tenth part of their tithes, which was paid them for their constant support.

So the law was, ch. xviii. 21, 24, 26, &c. which was observed in this levy; which is called trunma, as the offering for the making of the sanctuary is called Exod. xxv. 2, where we translate it, as here, a heave-offering.

Ver. 30. Of the children of Israel's half, &c.] A larger share is demanded of the people (ten times as much as was paid by the soldiers) because they came more easily by it, without any pains or danger. And they pay it in a very just proportion to the number of those who went to the war, and of those who stayed at home, but were able to go to war, who were above six hundred thousand (ch. xxvi. 2, 51), of which twelve thousand, who were employed in this expedition, were the fifteenth part.

Give them unto the Levites.] Who were far more numerous than the soldiers, and therefore had a greater proportion of the tribute.

Which keep the charge.] See ch. i. 50. iii. 6–8.

Ver. 31.] This command is peculiarly to Moses, (ver. 25), but Eleazar was to assist him in the execution of it (ver. 30), and accordingly they took the sum of the prey both of man and beast, and divided it between the soldiers and people; and levied a tribute upon each for the Lord, who ordered it to his ministers.

Ver. 32. The booty.] i.e. Besides what was necessary spent for their subsistence during the war, and while they lay out of the camp (ver. 19).

Was six hundred thousand and seventy thousand and five thousand sheep.] A vast stock; far exceeding the number of men of war which were in Israel.
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34 And three score and one thousand assed,
35 And thirty and two thousand persons in all, of women that had not known man by lying with him.
36 And the half, which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:
37 And the Lord's tribute of the sheep was six hundred and three score and fifteen.
38 And the beaves were thirty and six thousand; of which the Lord's tribute was three score and twelve.
39 And the asses were thirty thousand and five hundred; of which the Lord's tribute was three score and one.
40 And the persons were sixteen thousand; of which the Lord's tribute was thirty and two persons.
41 And Moses gave the tribute, which was the Lord's heave offering, unto Eleazar the priest, as the Lord commanded Moses.
42 And of the children of Israel's half, which Moses divided from the men that warred,

Ver. 33. Three score and twelve thousand beaves.] It seems their country had good pasture in it, as well as sheep-walks: for, as Arabia Felix, it is certain, had agros latissimos et fertilissimos, (as Pliny speaks, lib. vi. cap. 25), "most spacious and fertile fields:" so Arabia Petraea, (in which Midian was) did not wholly want them.

Ver. 34. Three score and one thousand assed.] The countries about Judenta abounding with camels also, particularly Arabia, in which Job had a great number, it may seem strange that we read of none here; especially since they had vast numbers in following times (Judg. vi. 5; vii. 12), and the Ishmaelites (with whom they were associates in trade) had them long before this time (Gen. xxxvii. 36, 37). But it is likely they did not yet find it for their profit to feed camels (of which they learnt to make a traffic afterward), no more than mules, of which we read nothing here, nor indeed in Juden, till the times of David. It may be supposed, that, if they had camels, they were of that kind called dromedaries, which were famous in this country in afterages (Isa. lx. 6), and that the people, who escaped the slaughter, fled away upon them: and that there were other beasts in this country, besides beasses, and asses, and sheep, and goats, seems to be plain from ver. 30, where, after the mention of these, he adds of all manner of beasts, he should take a portion for the Levites; but if of camels or dromedaries, I suppose, none were found.

Ver. 35. Thirty and two thousand persons in all, &c.] It appears by this to have been a very populous country, in which were so many virgins.

Ver. 36.] There is no difficulty in this, or in the following verses; this being exactly the half of the whole number of sheep mentioned ver. 32.

Ver. 37.] Which is exactly one in five hundred, out of this half of the booty; as God ordered, ver. 28.

Ver. 38.] The very same proportions are observed here, as in the sheep, which appears by comparing this verse with ver. 33. And the two next verses (39, 40), give the same account of the asses and the persons, which were as exactly divided; and the Lord had the same portion of them, as ver. 34, 35, compared with these, demonstrate.

43 (Now the half that pertained unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,
44 And thirty and six thousand beaves,
45 And thirty thousand assed and five hundred,
46 And sixteen thousand persons;) 47 Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moses.
48 ¶ And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:
49 And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us.
50 We have therefore brought an obligation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and

Ver. 41.] This is recorded to show how faithful Moses was in performing obedience to God's commands (ver. 29), and far from desiring the smallest portion for himself out of so great a booty, which, if he had acted by his own private spirit, he would scarce have avoided.

Ver. 42.] There is nothing here, nor in the following verses, to ver. 48, but a repetition of what was said concerning the other half before mentioned; to show that the same exactness was observed both in the division of the prey among the people, and in taking out of it such a portion as God assigned to the Levites; which was one out of fifty; as out of the men of war's part, one out of five hundred (ver. 28, 30).

Ver. 48.] The first words of this verse seem to suppose, that there were other great officers, as well as the general, who were above the captains over thousands, and the captains over hundreds: which is very probable.

Ver. 49. Thy servants, &c.] The greatest men speak with the greatest reverence to Moses; who was in the place of God.

Have taken the sum of the men of war.] Made a muster of them (as we now speak) at our return from the war.

There lacketh not one man of us.] A wonderful victory; which shows the war was the Lord's (ver. 3), who struck such a terror into them, that one would think they turned their backs, and did not strike a stroke against the Israelites.

Ver. 50. We have therefore brought an obligation.] For the use of the sanctuary; either in purchasing sacrifices, or maintaining God's ministers, &c. For korban signifies every thing that is given to God, though not sacrificed upon the altar.

What every man hath gotten.] All of them offered something to the Lord out of the spoil he had gotten, according to the pietie of ancient times (Gen. xiv. 20). For we find no precept in the law for this; and yet it was constantly practised by David in after times (2 Sam. viii. 11, 12), and by the officers of his army (1 Chron. xxv. 26, 27), and by other men, Samuel, Saul, Abner, &c. (ver. 29, &c.).

Jewels of gold.] Vessels, as the Hebrew word
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51 And Moses and Eleazar the priest took the gold of them, even all wrought jewels.

52 And all the gold of the offering that they offered up to the Lord, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

signifies, or all manner of ornaments made of gold; the particulars of which follow, viz. chains, bracelets, &c. but the Jerusalem Targum takes these jewels (as we understand it) to have been the golden attire about the heads of their women.

Chains.] These are commonly thought to have been the ornaments of their arms. But they may as well be thought to have been used about their legs, or their necks.

Bracelets.] These, it is apparent, were ornaments about their wrists or hands (Gen. xxiv. 47. Ezek. xvi. 11).

Rings.] They were ornaments of the fingers (Gen. xli. 42. Esther iii. 10).

Earrings.] Nothing more common in those countries, especially among the Midianites and Ishmaelites; as we find, Judg. viii. 21—26, where there is a different word used to express the ornament; yet the word earring, here used, certainly signifying something round, and the ornaments encompassing the arms and other parts, being before mentioned, it cannot well be thought to denote any thing but rings in the ears. And so we translate it, Ezek. xvi. 12.

Talbots.] Some ornaments about the breasts (see Exod. xxxv. 29).

To make an atonement.] For the guilt of which Moses accused them, ver. 14, or any other, which they had contracted in the war.

Ver. 52.] It hath been observed before, that three thousand shekels made a talent: and therefore their offering amounted to above five talents and a half.

Ver. 53. The men of war had taken spoil.] Or rather, "had taken the spoil," mentioned ver. 13, of which part of the booty no division was made between the men of war and the people (ver. 28), but they kept it entirely to themselves, and now very gratefully made a present of a very considerate part of it to the Lord; see ver. 12, where the word spoil is used strictly for a part of the booty, distinct from the other two, the captives and the prey; and so it signifies here.

Ver. 54. Moses and Eleazar—took the gold] This was said before, (ver. 51), and therefore the sense here is, that having received it as an offering to the Lord, they brought it into the tabernacle of the congregation; as it here follows in the conclusion of this verse.

Of the captains of thousands and of hundreds.] It was not their oblation only, but the oblation of every one of the men of war (ver. 50, 51). But the commanders received it from the common soldiers, and presented it unto Moses and Eleazar, from the whole host.

For a memorial] That God might be mindful of them, i.e. propitious to them, who were so grateful to him for his benefits.

The Jerusalem Targum upon ver. 50, fancies those officers to have represented to Moses their great chasms and their victory, when this number was given away, "We broke into the chambers and closets of the kings of Midian; and there we saw their beautiful and charming daughters, from whom we took the golden ornaments upon their heads, and in their ears, and on their arms, their fingers, and breasts; but did not cast a warrant look upon one of them:" and therefore they hoped this oblation they made would rise up for them, in the day of the great judgment, as a reconciliation for their souls before the Lord.

CHAPTER XXXII.

1 The Reubenites and Gadites sue for their inheritance on that side Jordan. 6 Moses reproved them. 16 They offer him conditions to his content. 33 Moses assigneth them the land. 39 They conquer it.

1 Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; 2 The children of Gad and the children of

[| Gilead. | A noble country, so called from the mountain Gilead, which bounded it on the east, as Jordan did on the west, the river Jabbok on the south, and Mount Libanus on the north.

The place was a place for cattle.] Which in the fourth verse is called "a land of cattle;" מִשְׁפָּרֶת שְׁפָרֶת, as the LXX. translate it, "fit for feeding of cattle;" being famous for pasture and other grazing ground. For Bashan was in this country (Deut. iii. 12, 13), where every one knows the largest and fattest oxen were bred (Ps. xcvii. 12), and sheep also (Deut. xxxvii. 14), and therefore is joined with Gilead (Micah vii. 14), which, being woody and mountainous in some parts of it, was no less famous for breeding goats (see Cant. iv. 1), which delight to browse on such trees as Mount Gilead abounded withal (see Bochartus in his Hierozoic. par. i. lib. ii. cap. 51). |}
Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shubam, and Nebo, and Beon,

4 Even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

6 And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto the valley of Eschol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them.

10 And the Lord's anger was kindled against them, and he spake, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb the son of Jephunneh the Kenite, which went with the spy Ban. This man was in my secret, and I gave him for a husband of peace into the land which thou shalt give.

Ver. 4. Even the country which the Lord smote before the congregation] And gave it to them for a possession, as he intended to do the land of Canaan (see ch. xxiv. 24, 25).

Is a land for cattle.] Is very fit for us (ver. 2).

Ver. 5. If we have found grace in thy sight.] A phrase often used by humble petitioners; even by Moses himself, when he speaks to God, ch. xi. 15.

Let this land be given unto thy servants] The Israelites in common possessed it hitherto, as belonging to them all (ch. xxx. 13.), but they desire to have it assigned to them, as their particular portion.

Bring us not over Jordan.] We desire nothing in the land of Canaan.

Ver. 6.] Can you think it reasonable, that the rest of the tribes should fight still for what they are to possess?

Shall ye sit here?] And you take up your rest here, and settle in their conquests, which they have already made?

Ver. 7.] He seems to have suspected that mere cowardice, and a vile love of ease, made them desire to stay where they were, and go no further: which ill example might dishearten all the rest of their brethren, and make them have the same inclination to settle in the land they had conquered; and not engage in a war with the Canaanites.

Ver. 8.] Thus did your fathers] i. e. They disheartened all their brethren.

When I sent them from Kadesh-barnea] See ch. xiii. 3. 26.

Ver. 9. When they went up unto the valley of Eschol.] Men do not go up into a valley; therefore the meaning is, they went up to search the country (as it is said they did, ch. xiii. 21, 22), and went on in their search, till they came to the valley or brook of Eschol, ch. xiii. 23, where they cut down a branch with a cluster of grapes, to show what fruit the country afforded.

[Saw the land.] Had taken a full view of the country.

They discouraged the heart of the children of Israel] Represented the people and the cities to be so strong, that they should not be able to deal with them (ch. xiii. 28, 29).

That they should not go into the land] And, therefore, persuaded them not to attempt to possess themselves of it. For they said expressly, "We are not able to go against the people, for they are stronger than we" (ch. xiii. 31).

Ver. 10.] See ch. xiv. 21. 28.

Ver. 11. None of the men, &c.] See ch. xiv. 22. 29. 35.

Shall see the land] See ch. xiv. 23.

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nezite, and Joshua the son of Nun: for they have wholly followed the Lord.

13 And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed.

14 And, behold, ye are risen up to your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

Have not wholly followed me: See there, ver. 22.

Ver. 12. See Caleb] See ch. xiv. 24. The Kenites. A great deal has been said by many to prove that Caleb is called a Kenezite, because his father's name was Kenaz. And this they prove, because Othniel's father was Kenaz, and he was Caleb's brother (Josh. xv. 17), his younger brother (Judg. i. 13. iii. 9). So that their father must have two names, Kenaz and Jephunneh. But it is very strange, if this be true, that Caleb is nowhere called the son of Kenaz, but constantly that of Jephunneh (even there where Othniel is just before called the son of Kenaz, 1 Chron. iv. 13. 15), nor is Othniel anywhere called the son of Jephunneh, but always of Kenaz. And, indeed, there is a demonstration against this opinion; for Othniel married Caleb's daughter, which by the law of Moses was utterly unlawful, whatsoever the practice might have been before the law was given. Therefore, others think it more probable, that Othniel was one of his brother's younger sons (for uncles and nephews are often called brethren, as Abraham and Lot were), and that from this brother, whose name was Kenaz, Caleb is also called a Kenezite: but this is very absurd; for the name of Kenezzi in the Hebrew, denotes the descendants from one who gave the name of Kenez to one brother, and did not know to whom the other brother gave it. It is most probable, therefore, that Kenez was some common ancestor both of Othniel and Caleb, from whom Othniel's father took also his name. Accordingly we find Jephunneh called a Kenezite in Josh. xiv. 11, where it is said, that "Hebron became the inheritance of Caleb the son of Jephunneh the Kenezite." Wholly followed] Fully, ch. xiv. 24. 30. 38.

Ver. 13. The Lord's anger was kindled] He had said this before (ver. 10), but repeats it again, to make them the more sensible of a thing that was done thirty-eight years ago; and to deter them from giving him the like provocation.

He made them wander in the wilderness forty years,] See ch. xiv. 31—33. xxi. 34. 65.

Ver. 14. Behold] Mark what I say. Ye are risen up in your fathers' stead, &c.] Are multiplied to as great a number as your fathers, only to succeed them in their sins, and thereby bring down still more heavy punishments upon the nation.

Ver. 15. If ye turn away from after him,] As your fathers did, who refused to go and possess the good land which he had bestowed upon them.

He will yet again leave them in the wilderness; Lead them back again into the desert, where your fathers perished; and there forsake you. Ye shall destroy all this people.] Who, following your example, will refuse to go over Jordan (ver. 5), to take possession of the land of Canaan.

Ver. 16. They came near unto him.] As petitioners are wont to do when they are assured of their integrity, and hope to obtain their request (Gen. xli. 19). We will build sheepfolds] There are five words in the Hebrew language for folds for sheep and cattle; all signifying a place fenced in, that they might live safely and be defended from wild beasts. And so this word gedera plainly importeth (see Bochartus in his Hierozon. par. i. lib. i. cap. 45).

Cities for our little ones.] Which stood in need only of repairing and fortifying (ver. 17), for they already dwell in those cities of the Amorites (ch. xxii. 25).

Ver. 17. We ourselves will go ready armed] That is, a considerable number of them, as many as should be thought necessary (Deut. iii. 18), in all forty thousand (Josh. iv. 12).

Our little ones shall dwell in the fenced cities] Where it was necessary to leave some men to guard them from their bad neighbours, and to take care of their cattle.

Because of the inhabitants] That is, the Moabites, who were the ancient owners of this country (ch. xxi. 36), and the Amorites, who had shown no good-will to the Israelites, as they passed through the wilderness.

Ver. 18.] Be settled in the possession of the land of Canaan, as we desire to be in this country.

Ver. 19. We will not inherit with them on yonder side Jordan.] We will not desire any share in the country beyond Jordan, though it lie near to us; nor in that country which lies still further westward.

Because of our inheritance is fallen to us on this side.] We look upon this as our inheritance (with which we shall be fully satisfied), here in the land of Gilead: which lay eastward of Jordan, and of the land of Canaan.

Ver. 20. If ye will do this thing.] Be as good as your word.

If ye will go armed before the Lord to war.] To go "before the Lord," was to go before the ark; which was the symbol of God's presence, over which his glory resided. And it is to be observed, that these two tribes, Reuben and Gad (together with Simeon) always lay encamped before the sanctuary; as appears from the second chapter of this book, ver. 10. 14—17. And accordingly, when the camp removed, they marched immediately before it; as is particularly noted, ch. x. 18—21. So that here he requires them only to hold their usual place, when they went to the war against the Canaanites; and accordingly it is expressly said, they did (together with half the tribe of
before the Lord, until he hath driven out his enemies from before him,

22 And the land be subdued before the Lord: then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord.

23 But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out.

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith.

Manasseh, who were joined with them) "pass over before the Lord unto battle," Josh. iv. 12, 13.

Ver. 21. And will go all of you] As many as shall be required, and can be spared (ver. 17).

Until he hath driven out his enemies] Not only bring the war, but continue with us, till we have expelled the inhabitants of that country: which he encourages them to undertake, by representing the Canaanites as the enemies of the Lord, who would therefore fight for them.

Ver. 22. The land be subdued before the Lord:) By this expression, and that in the foregoing words, it appears that the army was to carry along with them to the war every where till it was ended; as it was when it began, at the taking of Jericho (Josh. vi. 6, 7, &c.).

Afterward ye shall return, and be guiltless, &c.] Not only be free from all blame in this desire, but have what you desire.

Before the Lord.] By his order and appointment.

Ver. 23. If ye will not do so;] If this be not your intention; or if you go back from your word.

Behold,] Observe what I say.

Ye have sinned, &c.] Your guilt is exceeding great, and shall be most certainly punished, as it deserves.

Ver. 24.] As for the rest of their proposals, about their children and cattle, he consented to them, without any exception.

Ver. 25. The children of Gad and—Reuben spake unto Moses.] The word for spoke, in the Hebrew, being jomer, in the singular number, instead of jonrus, in the plural, their doctors take it for an indication that some one principal person spake in the name of all the rest. But there is no need of this; for the singular number in this language is often used for the plural; and they never spake all of them together, but some one in the name of their brethren. And it had been better, if they had observed, that this signifies one and all (as we now speak) were of the same mind.

Thy servants will do as my lord commandeth.] And as they themselves had proposed (ver. 17).

Ver. 26.] Here they promise to leave all that was dear to them in this country, and go to serve their brethren.

Ver. 27.] We ourselves will go and fight for our brethren. It hath been often said (ver. 17, 21), that this doth not signify all the men of war among them should go, but as many as could be spared, and as

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the Lord, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possession among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, as the Lord hath said unto thy servants, so will we do.

32 We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan may be our's.

33 And Moses gave unto them, even to the children of Gad, and to the children of Reuben, were thought sufficient. For it is manifest, the far greater half of them were left in this country to defend their wives and children, and look after their flocks and herds; as will appear by computing all that were found in the tribes of Gad and of Reuben, which were above fourscore and four thousand (ch. xxvii. 18), to which, if we add half the tribe of Manasseh (who were, in all, above fifty-two thousand), there were much above a hundred thousand men able to bear arms; and not above forty thousand of them marched into Canaan, as was before observed.

Ver. 28.] He left this in charge with the principal persons, who had the government of affairs under him; particularly with Joshua, who was not unmindful of it, but remembered these tribes what Moses had said when he was about to attempt the conquest of Canaan (Josh. i. 13, 14, &c.).

Ver. 29. Moses said unto them.] He repeats to these great men, who were to see it executed, what he had said to the Gadites and Reubenites themselves (ver. 21, 22).

Then ye shall give them the land of Gilead for a possession:] They had not a right to it till they had performed the condition upon which it was granted, viz. till their brethren were in possession of their inheritance in the land of Canaan.

Ver. 30. If they will not pass over:] Perform their promise, ver. 17.

They shall have possessions among you in the land of Canaan.] Take what falls to their share there; and this country be disposed of, as God shall order.

Ver. 31.] They confirm what they had promised to Moses, ver. 25, and here take all that he had said, as spoken by the order of God, who bestowed this land upon them on the condition often mentioned.

Ver. 32. We will pass over armed:] This they offered at first of themselves (ver. 17), and solemnly promised, when Moses accepted their proposal (ver. 27), and again here ratify and confirm it before Eleazar, and Joshua, and all the princes (ver. 29).

That the possession of our inheritance:] Which we have desired to have for our inheritance.

On this side Jordan] They were now in the land of Gilead, and so might properly call it "on this side Jordan;" but when they were in the land of Canaan, it was said to be "on that side Jordan.

May be our's.] Settled upon us and our posterity.

Ver. 33. Moses gave unto them.] Not an absolute
and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the countries round about.  
34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer;  
35 And Atroth, Shophan, and Jaazer, and Jogbehah;  
36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep,  
37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,  
38 And Nebo, and Baal-meeon, (their names being changed,) and Shibmah: and gave other names unto the cities which they built.  
39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorites which was in it.  
40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

grant, but a conditional; if they did as they engaged (ver. 29—31, &c.).  
*Even to the children of Gad, and—Reuben, and unto half the tribe of Manasseh*] This half tribe is not mentioned before, because they did not put in any claim till they saw how the other tribes had succeeded in their petition; which being granted, it is likely that thereupon they represented also what store of cattle they had; and that the country would be more than enough for those who had desired it. This being found to be true, Moses thought fit to give them a portion of it, rather than any other; because the children of Machir, the son of Manasseh, had, by their valour, subdued part of this country (ver. 39. Josh. xvii. 1).  

**The kingdom of Sihon—and the kingdom of Og** See ch. xxi. 24. 29. Which were the first countries that the Israelites possessed; and were the first that were carried captive out of their land (2 Kings xvii. 19).  

**The land, with the cities thereof, &c.** The land with the cities, within such a compass or limits; and all the towns within that circuit.  

**Ver. 34. The children of Gad built Dibon and Ataroth.** Repaired and fortified these towns, which are mentioned before, ver. 3, for they were not destroyed, but only their inhabitants (Deut. ii. 34, 35), and if they had not time now of God and Reuben would succeed in their petition; which being granted, it is likely that thereupon they represented also what store of cattle they had; and that the country would be more than enough for those who had desired it. This being found to be true, Moses thought fit to give them a portion of it, rather than any other, because the children of Machir, the son of Manasseh, had, by their valour, subdued part of this country (ver. 39. Josh. xvii. 1). Thus Jeroboam is said to have built Shechem (1 Kings xii. 25), which was a city before, but gone to decay; and Azariah to have built Elath (2 Kings xiv. 22), which he restor'd to Judah as a city formerly belonging to them.  

**Aroer.** A city of the Amorites, upon the brink of the Arnon. Moses tells us, Deut. iii. 11, iv. 48. It formerly belonged to the Moabites, but was taken from them by Sihon.  

**Ver. 35.** We do not read of any of these towns elsewhere, but only of Jaazer, which seems to be that called Jazer, ver. 3.  

**Ver. 36. Beth-nimrah.** Called, ver. 3, Nimrah for shortness sake; as (it may be further observed) Jemini is put for Benjemiini, Esther ii. 5, Sheba for Beersheba, Josh. xix. 2, where we find these two mentioned; but they do not signify two several cities, but are two names for one and the same city; as if he had said Beersheba, which is also called Sheba. This is clear to a demonstration; for otherwise there would be more than thirteen cities in the tribe of Simeon, contrary to ver. 6, of that chapter.  

**Beth-haran.** A place, some say, between Dibon and Jordan.  

**Fenced cities; and folds for sheep.** All these cities the children of Gad fortified, and built folds for sheep in the pastures near to them.  

**Ver. 37. Reuben built.** Repaired and fortified; as I said ver. 34.  

**Heshbon and Elealeh.** Mentioned above, ver. 3.  

**Kirjathaim.** A place where a giant-like people formerly dwelt, called Emins, Gen. xiv. 5, who were expelled by the Moabites, as they were by the Amorites.  

**Ver. 38. Nebo.** This city is mentioned in Jer. xlvii. 9, when it was fallen again into the possession of the Moabites, as was also Kirjathaim. It seems to be the same with *Nebo,* which was given to the tribe of Manasseh, Gen. xlviii. 22: "a place where the temple of the Moabites was built." And St. Jerome suspects that there was an oracle at this place; the word *Nebo* importing prophecy, or divination, as he speaks.  

**Baal-meeon.** Another place, where, it is likely, Baal was worshipped; which made them change the names of these places, as it here follows.  

**Their names being changed.** For Nebo, as well as Baal, was the name of a god; as we learn from Isaiah xlii. 1. and seems to have been an Assyrian deity; there being footsteps of it in the names of several great men there; such as Nebuchadnezzar, Nebuzaran-dan, and many others. And it is not unlikely, that they therefore changed the names of these cities into those others, because they would abolish all remains of idolatry in this country, according to the precept, Exod. xxi. 13. that they should not take the name of their gods into their mouth; but, notwithstanding this, they still retained their ancient names; as appears from Josh. xiii. 17. Ezek. xxv. 9, so hard it is to alter any thing for the better!  

**Ver. 39.** Here Gilead is used in a strict sense, not so largely as before, ver. 1. 26. 29, where it is taken for all the country on that side Jordan where Gilead was; but here, for a part of it about Mount Gilead. This is plain from the next verse; and Gilead the son of Machir, one would think, was the person that took it (Josh. xvii. 1).  

**Ver. 40.** To the children of Machir (for he was dead long ago), who had a considerable portion of that half of the land of Gilead, which was given to the half tribe of Manasseh. For one half was given to the Reubenites and Gadites, and the other half to them, Deut. iii. 12. 13. where Gilead signifies all that country properly so called; neither so much as the whole territory, which these tribes demanded, ver. 1, nor so little as was given to Machir, ver. 15. where Moses says, "And I gave Gilead unto Machir," i.e. to that family of Manasseh, which were properly
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41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

called Machirites, Numb. xxvi. 29. and to that family descended from his son, which from him were called Gileadites. For as Manasseh had only this son Machir, so Machir had only Gilead; but he had many (ch. xxvi. 30—32), who all raised families. And as to the Machirites (and I suppose the Gileadites) was given a portion in this country (Josh. xiii. 29, 30, &c.), so Joshua gave to the rest an inheritance in the land of Canaan (ch. xvii. 2). And he gives a reason, in the foregoing verse, why he gave Gilead and Bashan to the posterity of Machir, because they were a warlike people, inheriting their father's valour, who was a man of war; and therefore fit to be placed in the frontiers of that country.

Ver. 41. Jair the son of Manasseh.] One of the posterity of Manasseh, by his mother's side; for he was the grandson of Gilead, the son of Machir, by his daughter (1 Chron. ii. 21, 22), but his father was of the tribe of Issachar. It seems he joined with the children of Machir in their expedition against Gilead (mentioned ver. 39), and was so successful, that he took several small towns in that country, and so had his inheritance among the children of Manasseh, on this side Jordan, where they now were. There were three score of them in the whole, which were afterward called cities (Josh. xiii. 12. I Kings iv. 29), but he had only twenty-three for his possession (1 Chron. ii. 22, 23).

Havoth-jair.] That is, the "habitation of Jair."

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

For havah is a dwelling, as Bochart observes in his Phalag. lib. iv. cap. 29. And among the Arabians the word Havoth properly signifies many tents orderly disposed in a ring or circle; which in those countries made that which we call a village. For havah in their language signifies to compass. The same he observes in his Hieroz. par. i. lib. ii. cap. 44. p. 466.

Ver. 42. Nobah] Who he was we find in no other place; but an eminent person, no doubt, in some of the families of the Manassites; either of the Machirites or the Gileadites. For they only, as I take it, inherited on this side Jordan.

Went and took Kenath.] At the same time, I suppose, that Jair took the towns above mentioned; of which this was one (1 Chron. ii. 23). But, though Jair was the chief conductor of that expedition, yet he kept, as I said, only twenty-three towns to himself: the rest were given to them who accompanied him. Of whom, it is probable, Nobah was one. Called it Nobah, after his own name.] But it retained its old name also: for St. Jerome says, in his time there was a city called Canatha, in the region of Trachonitis, not far from Bosra.

Thus this country being settled upon these two tribes and a half, the land of Canaan was divided, by God's command, for an inheritance to the remaining nine tribes, and the other half of the tribe of Manasseh (Josh. xiii. 7).
3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. 

4 For the Egyptians buried all their firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgments. 

5 And the children of Israel removed from Rameses, and pitched in Succoth. 

6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness. 

7 And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol. 

8 And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days’ journey in the wilderness of Etham, and pitched in Marah. 

9 And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there. 

10 And they removed from Elim, and encamped by the Red sea. 

11 And they removed from the Red sea, and encamped in the wilderness of Sin. 

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah. 

13 And they departed from Dophkah, and encamped in Alush. 

14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

Pitched before Migdol. This is explained in Exod. xiv. 2. 

Ver. 8. Passed through the midst of the sea] See Exod. xiv. 23. Where Pharaoh and his host were drowned; as they could not but call to mind when they read this brief history: which, it might be expected, would also call to remembrance their own distrust of God, notwithstanding which he most graciously delivered them (Exod. xiv. 11, 13, &c.). 

Wilderness of Etham.] Called in Exod. xv. 22, “the wilderness of Shur:” where they were very much distressed for want of water.

Pitched before Marah.] Where God obliged them by a new miracle, in making the bitter water sweet (Exod. xiv. 23, 25). 

Ver. 9. And came unto Elim.] See Exod. xv. ult. 

Ver. 10. And encamped by the Red sea.] Not by that part of it, where they lately came out of it; but by a more southerly part of it, where it bends towards Arabia. For the Red Sea, which Ptolemy calls the Arabian Gulf, runs a long way, like the Adriatic, now called the Gulf of Venice, or the Baltic Sea, as David Clavert accuses observers; who compares these three together as much of a length, and all in some places broader, and some narrower. This station is not mentioned in the book of Exodus.

Ver. 11.] Exod. xvi. 1, where manna first began to rain upon them, with which God fed them forty years.

Ver. 12.] This and the next station (Alush) are not mentioned in Exodus; because nothing remarkable (it is supposed) fell out in these two places, as there did in the next; and they made no long stay there. 

Ver. 13.] The Jewish doctors find something remarkable here, though Moses with nothing of it. For, as the sabbath was first commanded at Marah, which was their fifth station, so it was first observed here at Alush, as they fancied, which was their tenth. And more than that, this was the only sabbath, in their opinion, which they exactly kept; the very next being profaned (see Selden, lib. iii. De Jure Nat. et Gent. &c. cap. 11, and lib. ii. De Synod. cap. 1). The author of Sopher Coser smith, the ancient tradition is, "that at this place the manna first descended" (par. ii. sect. 90). 


Where was no water?] And thereby an occasion given to the Almighty Goodness to show his wonderful power, in bringing forth water out of the rock (Deut. v. 6). And here also "Amalek lay in wait for Israel, in the way when they came out of Egypt (1 Sam. xv. 2), and smote some that lagged behind (Deut. xxv.
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15 And they departed from Rephidim, and pitched in the wilderness of Sinai.
16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.
17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.
18 And they departed from Hazeroth, and pitched in Rithmah.
19 And they departed from Rithmah, and pitched at Rimmon-parez.
20 And they departed from Rimmon-parez, and pitched in Libnah.
21 And they removed from Libnah, and pitched at Rissah.
22 And they journeyed from Rissah, and pitched in Kehelathah.
23 And they went from Kehelathah, and pitched in mount Shapher.
24 And they removed from mount Shapher, and encamped in Haradah.

16], but were vanquished by Joshua in a pitched battle (Exod. xvi. 8, 9, &c.). And hence Jethro also came to see Moses, and gave him advice about the government of the people with more ease both to himself and them (Exod. xviii.).

Ver. 15.] Exod. xix. 1, 2. This was forty-seven days after they came from Rameses, on the first day of the third month: three days after which (viz. on the fiftieth day after they came out of Egypt) God gave them his law from Mount Sinai; where Moses was called up to stay with him twice forty days; and was instructed there how to make the tabernacle, and set it up when it was made, with all the furniture belonging to it. All sorts of sacrifices were ordered while they remained in this place; priests consecrated; laws given about clean and unclean things; and about marriages, and feasts, and the year of jubilee, with several other things, mentioned in the book of Leviticus. Here also the people were numbered: their encampment ordered; a second passover kept; laws given about the water of jealousy and the Nazarites, with several other matters; and then, after they had been there eleven months and twenty days, they are commanded to leave this famous station; the most remarkable of all other (Exod. x. 11, 12).

Ver. 16. Kibroth-hattaavah.] A place in the wilderness of Paran, three days' journey from Mount Sinai, Numb. x. 23, xi. 34, where there was a dreadful slaughter of the people, that wanting despaired many, and lusted after flesh. Yet here God was pleased to vouchsafe to send his Spirit upon the seventy elders, for the assistance of Moses.

Ver. 17. And they departed from Kibroth-hattaavah, and encamped at Hazeroth.] See ch. xi. 35, where Miriam was punished for her envy at Moses, ch. xii. 1. 10.

Ver. 18. Rithmah.] A place also in the wilderness of Paran, as appears from this book (ch. xii. 16), and was not far from, and Kadesh-barnea, from whence the spies were sent to search out the land of Canaan (see ch. xiii. 26). In which place they lay a long time (Deut. i. 46).

Ver. 19. Rimmon-parez.] This and the following stages are nowhere else mentioned: and seem to have all been in the wilderness of Paran before spoken of; which was a broad tract of ground, from Elusa, a port in the Arabian Gulf, to Kadesh-barnea; which, as David Chytraeus computes it, was thirty German miles.

25 And they removed from Haradah, and pitched in Makkeloth.
26 And they removed from Makkeloth, and encamped at Tahath.
27 And they departed from Tahath, and pitched at Tarah.
28 And they removed from Tarah, and pitched in Mithecah.
29 And they went from Mithecah, and pitched in Hashmonah.
30 And they departed from Hashmonah, and encamped at Moseroth.
31 And they departed from Moseroth, and pitched in Bene-jaakan.
32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.
33 And they went from Hor-hagidgad, and pitched in Jobathah.
34 And they removed from Jobathah, and encamped at Ebronah.

Ver. 20. Libnah.] This and the rest to ver. 31, are places of which, as I said, we nowhere else read, and so can give no account of them. They were all uninhabited, and out of the road of all travellers; and perhaps had no names till they were given by the Israelites: who encamped in so many various places (sometimes in mountains, as appears from ver. 25, and sometimes in the plain), that they might be taught, that God was alway present there to protect, defend, and provide for them; even there where no man dwelt. The Jews make this use of their travels, here recorded by Moses, through so many unknown places, by which he brought them at last to Canaan; to keep up their spirits under this long captivity (as they call it) wherein they now are, and have wandered uncertainly from mountain to mountain, from kingdom to kingdom, from banishment to banishment (as they themselves speak), till their Messiah come to redeem them: which he will do, when their eyes are opened to see what one of their ancient rabbins (Moses Hadarschan) hath told them, as he is quoted by Paulus Fagius, that “the Redeemer was born before him who reduced Israel into this last captivity.”

Ver. 21. In the desert.] In Deut. x. 6, Moses seems to say the quite contrary, that they “took their journey from Beeroth of the children of Jaakan to Mosera.” But there he may be thought to speak of a different place, as Drusius notes upon those words: or if he doth not, it is no wonder if, while they wandered in this tedious wilderness, they went backward and forward from Bene-jaakan to Moseroth, which he mentions in Deuteronomy; and from Moseroth back again to Bene-jaakan, which he mentions here.

Ver. 32. Hor-hagidgad.] This place was also called Gudgodah, Deut. x. 7, if Moses speaks there of the same places he doth here.

Ver. 33. Jobathah.] Called Deut. x. 7, Jobath.

Ver. 34. Ebronah.] All their removals mentioned from ver. 16, this and the next place, are an account of their wanderings in the wilderness, from the second year after their coming out of Egypt till the fortytenth year; in which time all the congregation, above twenty years of age, were consumed, and buried in some part or other of this great desert.

Ver. 35. Ezion-gaber.] A place on the Red Sea, upon which they were brought before they ended their travels (1 Kings ix. 26, xxi. 18). It had its name from the snagged rocks, like to the backbone, which stretched out a great way on that shore, as Bochart observes: which rocks made this part so dangerous,
35 And they departed from Ebronah, and encamped at Ezion-gaber.
36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.
37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.
38 And Aaron the priest went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.
39 And Aaron was an hundred and twenty and three years old when he died in mount Hor.
40 And King Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.
41 And they departed from mount Hor, and pitched in Zalmonah.

that it was forsaken in aftertimes, and Elah frequented as a safer harbour (see lib. i. Canaan, cap. 41). It is not recorded how long they remained in any of these places; but it is likely a considerable time in some of them; for they spent thirty-eight years in these removals.

Ver. 36. The wilderness of Zin, which is Kadesh.] See ch. xx. 1. He doth not mean Kadesh-burnea, which was on the borders of Canaan; but another Kadesh, of this description, towards the south, not far from the port I now mentioned (which the Greeks call Elana), on the border of Edom: where Miriam died, and where water was brought out of a rock (see ch. xx. 8. 14. 16).

Ver. 37. Mount Hor.] See ch. xx. 28.
Ver. 38. At the commandment of the Lord.] See ch. xx. 23. 24. 37. Deut. xxxii. 50. The Hebrew doctors are too conceited in their observation, that, because it is said of him, and of Moses, that they died at pi (at the mouth) of the Lord, the Lord took their souls out of their bodies with a kiss. But Maimonides endeavours to make a sober sense of this, by making their meaning to be, that they "expired with the transcendent pleasure of Divine love" (More Neb. vol. iv. cap. 41).

Died there.] A few months before his brother Moses.

Ver. 39. He was just eighty and three years old, when he and Moses first went with a message to Pharaoh (Exod. vii. 7). By which it appears, that they were not long in working all the miracles in Egypt, before they brought the people forth; for now, forty years after, he was but a hundred and twenty-three years old.

Ver. 40. And king Arad] See ch. xxi. 1.

Heard of the coming.] Had news brought him, that the Israelites were coming towards his country; wherupon he went out to oppose them; and God gave them time (as we read there) a glorious victory over him. This shows that Moses intended, in the recital of all these places where they had been, to bring to remembrance the most remarkable passages of God’s providence over them; some of which he expressly sets down.

Ver. 41. Zalmonah.] We read in the twenty-first chapter of this book, ver. 4, that they journeyed from Kadesh, compassed the land of Edom, but are not told there where they pitched; which is here supplied, the name of the place being Zalmonah; which carries in it the signification of an image; and therefore, here, perhaps, the brazen serpent was erected (see ch. xxi. 9.)

Ver. 42. Punon.] Where Boetharthus rather thinks the brazen serpent was set up; because after Moses hath given us the history of that, he saith, they set forward and pitched in Oboth (ch. xvi. 10), which was the place of their abode next to Punon, as it here follows, Hieroziac. par. i. lib. iii. cap. 12, in the latter end of it.

Ver. 43. Oboth.] See ch. xxi. 10.
Ver. 44. Jee-abarim.] See ch. xxi. 11. This name is translated in the margin, “heaps of Abarim;” which may possibly signify many heaps of stone, which lay not far from the mountains of Abarim (ver. 47).

Ver. 45. Dibon-gad.] Here half the name of the first place is omitted; as is usual when the names are long. This may seem not to agree with ch. xxi. 12, where it is said they removed from thence, and pitched in the valley of Zered; near unto which, in all probability, was this Dibon-gad. See what I have noted there.

Ver. 47. The mountains of Abarim, before Nebo.] We read of them when they came to this transition; but it is plain they were not far from thence, when God bade Moses to go into one of these mountains, and take a view of Canaan (see ch. xxvii. 12). But this followed their last mansion; and therefore it is most likely this is the place mentioned, (ch. xxi. 20.) See there; where I have observed other places mentioned, ver. 18, 19, of which there is no notice taken in this catalogue. But they seem to have been places where they only touched, and made no encampment in them; which is the thing of which Moses here gives an account.

Ver. 49. Beth-jesimoth.] A place where there was a temple, in all likelihood, to some deity; for so Beth means in many compositions; as Beth-Peor (the house or temple of Baal on the top of Peor), Beth-Astaroth, and Beth-Baal-berith (Judges iv. 4), and Beth-Shemesh is often mentioned; where the sun was worshipped. And possibly Jesimoth may be the same with Jeshimon (ch. xxi. 20).

Beth-shittim.] Called simply Shittim, ch. xxv. 1. Which some fancy had the name of Abel added to it, (which signifies mourning), because of that lamentation which was made there, by some, for the grievous sin there committed; and by others, for the heavy punishment inflicted in that place. But it seems to
plains of Moab by Jordan near Jericho, saying, 51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; 52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their cities, and destroy all their molten images, and quite pluck down all their high places: 53 And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. 54 And ye shall divide the land by lot for an inheritance among your families: and to the have been anciently called Abel-Shittim, before this time (see there).  

Ver 50.] After he had prepared them for their entrance into Canaan, he ordered the first and principal work they should there undertake.  

Ver 51. Accordingly Moses did deliver this command unto them (Deut. vii. 1, 2).  

Ver 52. Drive out all the inhabitants] Not suffer them to dwell in the land any longer; but either destroy, or expel them; because they were abominable idolaters, devoted to extermination (Exod. xxiii. 33, Deut. xx. 16-18), by whom the Israelites would have been in danger to be corrupted, if they were not rooted out. [Destroy all their pictures,] Or their temples, or houses of worship, as Onkelos interprets it. But others (particularly the Jerusalem Targum), understand it of the idols or statues set up in those temples; or some representations of their gods (see concerning the Hebrew word masculine, Lev. xxv. 1).  

[Their molten images.] Exod. xxiii. 31, xxxiv. 13. for if they suffered them to remain, they might be enticed to worship them. These were idols, perhaps, in public places, or private houses, out of their temples.  

Quite pluck down all their high places:] They could not throw down the mountains, upon which the people of Canaan worshipped; but the meaning is, that they should cut down the groves which were there planted, and demolish all the altars that stood in them. For there were no other temples, at first, but these groves upon mountains; where the ancient heathen worshipped the sun, moon, and stars; unto which they thought the mountains approached nearer than the rest of the earth; and therefore their sacrifices there would be most prevalent. But of this I have said enough elsewhere.  

Ver 53.] Yet he did not intend they should dispossess the old inhabitants all at once, but by degrees; as he himself saith in Exod. xxiii. 29, 30.  

Deut. vii. 22.  

Ver 54. Divided the land by lot:] Follow the directions I have already given for the dividing of the land, after the old inhabitants are expelled (ch. xxvi. 53, 55).  

more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.  

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.  

56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.  

To the more, &c.] See ch. xxvi. 54, 56.  

Ver 55. If ye will not drive out the inhabitants] At the first they could not drive them all out; nor was it God's design, as I before observed. Therefore Joshua could not expel all while he lived; but left several nations, or part of them, unsubdued (Judges ii. 21-23), of which he himself takes notice a little before he died, Josh. xxi. 4, 7, where he warns them to have nothing to do with them; promising them that God would in time expel them quite (ver. 5). But when the Israelites grew slothful and cowardly, and negligently suffered the people of Canaan to dwell among them, and made friendship with them (as they did after Joshua and all that generation were dead), then followed what is here threatened in the next words.  

Those which ye let remain] Voluntarily permit to live among you, without endeavouring to dispossess them.  

Shall be pricks in your eyes, and thorns in your sides:] Bring very sore calamities upon you: as grievous and as mischievous as a wound made in the eye, which is a most tender part; or in the side, when a thorn sticks and festereth in it. Some are so curious, as, by the first part of these words (pricks in your eyes), to understand their being stimulated to idolatry, by beholding the abominable rites of religion and manner of worship: and the next they take to signify the effect of it in sharp punishments, which should befall them for their forsaking God. Joshua threatened the same before he died, ch. xxi. 13. Of which an angel, or messenger of the Lord, minded them, Judges iii. 3. And so it came to pass, as we read there, ver. 11, and throughout that whole book.  

Shall vex you:] Make you very uneasy, nay, sigh and groan, in the good land which God gives you, by reason of their oppression (Judges ii. 18, iv. 3, vi. 6, &c.).  

Ver 56. I shall do unto you, as I thought to do unto them:] As I purposed to do unto them; i. e. make you their slaves; as they were to several people whom they served many years, Judges iii. 8, 11, vi. 2, and many other places. Or make you die before them; and at last expel you from the land I give you.

CHAPTER XXXIV.

1 The borders of the land. 16 The names of the men which shall divide the land.

1 And the Lord spake unto Moses, saying, 2 Command the children of Israel, and say unto them, When ye come into the land of Ca-
3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the utmost coast of the salt sea eastward:

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin; and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the going out of it shall be at the sea.

6 And as for the western border, ye shall even have the great sea for a border; this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:

8 From mount Hor ye shall point out your border unto the entrance of Hamath; and the going forth of the border shall be to Zedad:

viding their land among their tribes; it was fit to describe the bounds of their country, that they might know whom they were to destroy, and into whose possessions they were to enter.

Canaan, with the coasts thereof.] The land beyond Jordan; and the limits or bounds thereof.

Ver. 3. Your south quarter shall be from the wilderness of Zin.] Mentioned in the foregoing chapter, ver. 36.

Along by the coast of Edom.] Which bordered upon this wilderness (ch. xx. 1, 14).

Your south border shall be the utmost coast of the salt sea.] From the very tongue of it, as it is expressed, Josh. xv. 2, where it appears this was the portion of the tribe of Judah. The Salt Sea is that which is called sometimes the Dead Sea, and in other authors, Lacus Asphaltites (see Gen. xiv. 3). The Hebrews call all great lakes by the name of seas; and this is called the Salt Sea, because the water of it is very salt, or, as some express it, bitter; and the Dead Sea, proper aqua immobiliatem, as Justin speaks, lib. xxxi. "because of the immovableness of the water," which is never stirred by the greatest winds (see Vossius De Orig. et Progr. Idolol. lib. ii. cap. 65).

Eastward.] Where the eastern and southern borders meet.

Ver. 4. Your border] That is, this south border.

Ver. 5. Your border go on in a straight line; but bending towards the west.

From the south to the ascent of Akrabbim.] Or, to Maale-Akrabbim, a mountain on the south end of the Dead Sea (Josh. xv. 3. Judges i. 30), so called, as Bochartus conjectures, from the vast multitude of scorpions found here; from which mountain also, it is probable, the region called Acrabaten, near toIdumea, was called (see Acc. v. 3). See Hierozoicon, par. ii. lib. iv. cap. 29.

Pass on to Zin.] Either to a place called Zin, or part of the wilderness of Zin; which lay on the south of the land of Canaan (ch. xiii. 21).

From the south] That is, still on towards the south; as appears from what goes before and follows after.

To Kadesh-barnea.] From whence the spies were sent from Kadesh-barnea, and from the south end of the land; this was said to have gone up by the south, ch. xiii. 22, 26.

And shall go on to Hazar-addar.] Or, to the village of Addar, as the Vulgar Latin renders it; which seems to be justified by Josh. xv. 3, where it is simply called Addar. There is indeed a place called Hazron joined with it, which may be thought to be the same with Hazar; but so is another place also called Karka; both which may as well be thought to be here omitted, for brevity’s sake.

And pass on to Azmon.] A place lying on the west end of the mount of Edom.

Ver. 5. And the border shall fetch a compass] There shall be a greater turn than that mentioned ver. 4, bending still more towards.

From Azmon unto the river of Egypt.] By the river of Egypt is properly understood Nile; and so Jo-
CHAPTER XXXIV.

And the border shall go on to Ziphoron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

And ye shall point out your east border from Hazar-enan to Shepham:

And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:

And the border shall go down to Jordan, and the goings out of it shall be at the salt sea:

two Hamaths; one called by the Greeks Antiochia, the other Epiphania. The former called Hamath the Great, Amos vi. 2, to distinguish it from the latter, which is the city that is always meant, when we read the bounds of Juden were to the entrance of Hamath northward; as here and ch. xiii. 21. For it is certain, as Bochartus observes, they did not reach to Antiochia, but came near to Epiphania (lib. iv. Phaleg. cap. 30). And this makes it probable, that Hor, as I said before, more properly, -is Hor; of Libanus: because in Josh. xiii. 5, Hermon is joined with the entrance of Hamath, as Hor is here. Now Hermon was certainly a part of Libanus: by some called Sirion; by others Senir (Deut. iii. 9), and by others Sion (Deut. iv. 48).

Z'dad.] Which in Ezekiel's time was reckoned the northern border (together with Hamath from the Great Sea) just as it is here (Ezek. xxvi. 15, 16). Ver. 9. Ziphoron.] Another town in those parts; of which I find no mention anywhere else.

Hazar-enan.] Here it ended; which was a place that retained its name till Ezekiel's time (eh. xlvi. 17). David Chytraeus seems to have given a full account of this northern border in a few words. It extended, south he, from the Mediterranean, by the mountains of Libanus, to the fountain of Jordan; in which tract are the towns of Hamath, Zedad (in the tribe of Naphtali), Ziphoron, in the same tribe at the foot of Libanus), and Hazar-enan, which he takes to signify a village at the fountain, viz. of Jordan.

Ver. 10. Hazar-enan.] From the fountain of Jordan, and said before, to Shepham.

To Shepham.] A place not far from thence; for the river Jordan was certainly the eastern limits.

Ver. 11. And the coast.] The limits or bounds.

From Shepham to Riblah.] A place, no doubt, near to Jordan; with which river the eastern limits go along. St. Jerome takes Riblah to be Antiochia; but that was in Syria, to which the promised land did not reach.

The east side of Ain.] The Vulgar reads it the fountain of Daphne." And, indeed, Ain signifies a fountain; and both Jonathan and the Jerusalem Targum takes Riblah for Daphne; as they do Shepham before mentioned for Apanam. But this is only a vain conceit of the Jews, who would extend their bounds beyond the Canaan the Canaan.

And therefore Daphne (which was in the suburbs of Antiochia) cannot be here meant, unless we understand another place, mentioned by Josephus (lib. iv. De Bello Judaice, cap. 1), which lay near the lake of Semechonites, through the middle of which Jordan ran; and then Ain must signify another fountain of Jordan, for it had more than one. And thus David Chytraeus explains this part of the verse, and the foregoing; The eastern bounds were the river Jordan, near to which were these places; Enan, which had its name from the fountain of the river; and Shepham, not far from thence; Riblah, which was also near to Jordan, lying between the lake of Semechonites and Gennesaret.

Reach unto the side of the sea of Chinnereth eastward.] To the east side of this sea, or lake, which had its name from a city so called, Josh. xix. 35, and a country, 1 Kings xv. 20, or else it gave them their names: for David Chytraeus will have it called Chinnereth, eastward, and walk through the lake signifies hort, or late, the lake being of that shape and figure, about four German miles long, and two and a half broad. It is called the sea of Galilee, or Tiberias, in the gospel.

Ver. 12. The border.] i. e. This eastern border. Shall go down to Jordan.] That is, to the river which was espensively so called (and was on the east part of Canaan, Gen. xiii. 11), for it was very small till it came to the lake of Gennesaret before mentioned. From whence, being augmented by several torrents and rivulets, it ran in a wider stream, till it fell into the Salt or Dead Sea (see Bonfierus out of Josephus, lib. iv. De Bello Judiceo, cap. 1).

Salt sea.] There was the end of this border; where it met with the southern, as was observed above (ver. 3).

This shall be your land.] As was said before (ver. 2), therefore they were not to extend their right any further; this being the country he promised Abraham, when he bade him lift up his eyes, and look from the place where he was, "northward, and southward, and eastward, and westward, and see if there be any place fair and pleasant to the habitation of this land, and breadth of it," which he assures to his posterity, Gen. xiii. 14-17, which now he lays out for them, with the exact limits of it, in all those four quarters.

Ver. 13. This is the land which ye shall inherit by lot.] He repeats it so often, that they might know what people they were to possess, and with whom they might make friendship; and not to extend their desires beyond the bounds of God's gracious grant to them. By which they were placed in a very fertile and pleasant country, bounded, as appears by the foregoing description, on the south (ver. 4, 5), by great mountains, which sheltered them from the burning air of the deserts of Arabia; on the west, by the Midland Sea; on the north to the diminishing breed; and on the north, by Mount Libanus, which kept off the colder blasts from that quarter; and on the east, the delightful plains of Jordan, abounding with pomegranates, especially about Jericho, which yielded them a great revenue.

Unto the nine tribes and to the half tribe.] This he had not said plainly before, though it was necessarily inferred, from his granting to two tribes and a half their inheritance beyond Jordan.

Ver. 11.] Upon condition they performed their promise, to help the rest of their tribes to win their inheritance in Canaan. So those words are to be
15 The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising.
16 And the Lord spake unto Moses, saying,
17 These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.
18 And ye shall take one prince of every tribe, to divide the land by inheritance.
19 And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh.
20 And of the tribe of the children of Simeon, Shemuel the son of Ammiuhd.
21 Of the tribe of Benjamin, Elidad the son of Chislon.
22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

understood, I observed xxxii. 33, "Moses gave unto them the kingdom of Sihon," &c.

Vers. 15.] By the gift of God, as they themselves understood it, xxxii. 31. The bounds of which the Jerusalem Targum here undertakes to set down, and makes them extend eastward as far as the great river Euphrates; having respect, I suppose, to Gen. xv. 18, and Exod. xxiii. 30, where he sets down the utmost bounds of the countries he intended to bestow upon them in future times (see there), but here only describes the limits of that land, which they were to enjoy in present possession; and was all that God granted to Abraham, when he brought him out of Chaldéa, and made his first promise unto him (Gen. xii. 1, 7. xiii. 14, 15, 17. xv. 7).

Vers. 16.] Having told them what they should divide, it was proper to appoint some persons to take care to see the division made.

Vers. 17.] These are the names] Though the land was to be divided by lot, yet it was fit there should be some persons to oversee the business, and take care there should be no fraud in the drawing of them; and when they were drawn, to prevent all quarrels, by determining what portion those who had too much should give to those who had too little (xxvi. 54, 55).

Eleazar—and Joshua] These were the principal persons concerned in this great affair; who were so conscientious therein, that they did it in the presence of God, at the door of the tabernacle (Josh. xviii. 6. 8. 10. xix. 51).

Vers. 18. Prince of every tribe.] They are called in the place last named, "the heads of the fathers of the tribes of the children of Israel."

Vers. 19. Of the tribe of Judah, Caleb] I have nothing to observe upon this and the following verses, to the end of the chapter, but that the tribes are not mentioned in such order as they were at their first numbering (i. 5, 6, &c.), or at their second (xxvi. 5, &c.), yet great exactness and a particular direction of God may be noted in their placing here; for they are set down according to their situation which they had afterward in the land of Canaan; as if Moses foresaw who should be next neighbours one to another. For Judah having his inheritance given him first (Josh. xv.), Simeon, who is here next mentioned, was so near him in the land of Canaan, that he had a portion given him out of the lot of Judah, which proved too large for that tribe (Josh. xix. 9. Judg. i. 3, 17). Then Benjamin, who here follows, in the third place, was so near to Judah, that they never separated when the ten tribes were rent from them. Dan was not far from Judah; and the children of Joseph also were their neighbours. And the rest of the tribes, Zebulun, Issachar, Asher, Naphtali, are set down here just in the order wherein their lots fell to them in Canaan (Josh. xix. 10, 17, 24, 32). An evidence that Moses was guided by a Divine Spirit in all his writings.

CHAPTER XXXV.

1 Eight and forty cities for the Levites with their suburbs and measure thereof. 6 Six of them are to be cities of refuge. 9 The law of murder. 31 No satisfaction for murder.

And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

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Ver. 1.] See xxii. i. Hitherto nothing had been said of the Levites; but that they should have no lot in the land of Canaan. But now God provides that they should have habitations assigned them to dwell in, though they had no fields, nor olive yards, &c. as the rest of their brethren had. They might, indeed, have been able to purchase houses for themselves out of the tithes, and other things, which God had long ago bestowed upon them for their portion: but it was not fit that God's ministers should be left without any certain dwelling. And besides, God would have them live comfortably, and not only have houses, but a little ground about them, for their more commodious subsistence.

Ver. 2. Give unto the Levites of the inheritance.] Out of their share that shall fall to them in the land of Canaan, and on this side Jordan.

Cities to dwell in.] That they might not be in danger to wander up and down to seek a habitation.

Suburbs for the cities round about them.] Some ground lying round about their cities, the reason of which is given in the next verse.
possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.

3 And the cities shall have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites shall be forty and eight cities: they shall ye give with their suburbs.

8 And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but

comprehends the fields also. And Maimonides saith, that, by the constitution of the elders, they set forth also a burying-place for every city beyond these limits: for they might not bury their dead within the suburbs or fields; which they ground upon the foregoing verse, which appoints them for other uses (Schemitha ve Jobel, cap. 13).

Ver. 6. Six cities for refuge.] Three in the land of Canaan, and three on the other side Jordan (ver. 14), the names of which are set down, Josh. xx. 7, 8, and those on the other side Jordan were set apart by Moses himself before he died (Deut. iv. 43). The reason of their being called cities of refuge is given in the next words.

For the manslayer,] Such a manslayer as is afterward described; who killed another against his will. That he may flee thither.] And there be preserved and kept in safety, if he was not found guilty of wilful murder. The cities of the Levites were appointed for this purpose, rather than any other, because they were a kind of sacred places, inhabited by sacred persons. And here men might spend their time better than in other cities, being among God's ministers; who might make them sensible of the negligence which men were commonly guilty of in such cases, and of such sins as they might have otherwise committed.

To them ye shall add forty-two cities.] Which had all the same privilege, if we may believe the Hebrew doctors; but not equally with the six. For in the six a manslayer was to have a house to dwell in, and some place of fortification, as well as a refuge; but in the other two, he was to pass for it. And the Levites could not refuse him sanctuary into the six; but as for the rest it was in their choice whether they would receive him or not. Thus Maimonides, out of their ancient authors. See Selden, lib. iv. De Jure Nat. et Gent. juxta Discipl. Hebr. cap. 2, where he observes, that the altar also was a place of refuge, according to Exod. xxi. 14, but with many exceptions; both with relation to the parts of the altar, and to the persons who fled thither, and to the quality of the offence, and their stay there; which very much lessened the privilege of this refuge.

Ver. 7.] Accordingly we read Joshua gave them so many, Josh. xxi. 41. Thirteen of which the priests had; and the rest the Levites. And in the days of the Messiah (whom they vainly still expect), other cities shall be added given to them (said Maimonides), which shall belong to the Levites.

Ver. 8. The cities—shall be of the possession.] And so it is said, Josh. xxi. 3, that "the children of Israel gave unto the Levites, out of their inheritance, these cities and their suburbs." Where we read also, they were given them by lot, as the children of Israel had their inheritance given to them. From them that have many ye shall give many, &c.] According to the rule in distributing their inheritances to the Israelites, xxxiii. 54. According to his inheritance which he inheriteth.] 3a2
from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

9 ¶ And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

Thus they gave nine cities out of the two tribes of Judah and Simeon (Josh. xxi. 16), and but four out of Benjamin, which was a small tribe (ver. 18), out of the tribes of Issachar and Asher, four apiece (ver. 28, 31), and out of Naphtali, no more than three (ver. 35).

Ver. 9.] This being a matter of great importance, that guiltless men should not suffer, nor the guilty escape punishment, the Lord gives Moses further direction about it, as he promised he would in Exod. xxi. 13.

Ver. 10. Speak unto the children of Israel.] Repeat this command to them; which God himself repeated to Joshua, xx. 1, 2.

When ye be come—into the land of Canaan.] When they had possession of it, and divided it, and were settled in it: so it is explained Deut. xix. 1, 2.

Ver. 11. Then ye shall appoint—cities of refuge.] This seems to signify, that all the cities of the Levites were in some sort a protection to the manslayer, as I said upon ver. 6. Such places the temples were among the Athenians, as Sam. Petit. Petrus observes in Leges Atticas, p. 12, 13, yet not all of them; for he can find only six; that of Mercy, and that of Eume-nides and Minerva, and those dedicated to Theseus (one of them within the city, the other without the walls), and that in Mycenis.

Which killeth any person at unawares.] Or, as it is Josh. xx. 3, unwittingly, Deut. xix. 4, ignorantly; that is, besides his intention, having no such design, nor hatred to him, as is there expressly said, and here below (ver. 29). This is repeated ver. 15. And the instances of it are such as these, mentioned by Georg. Ritterhusius De Jure Asylorum, cap. 4. If a man cutting wood, the hatchet flying from the helve, should hit a man, and kill him; or a huntsman shooting his arrows, a thicket should kill a man, whom he did not see lying there: an example of which we have in Adrastus, mentioned by Herodotus, lib. 1.

Ver. 12. Cities for refuge from the avenger.] From him who had a right to call a murderer to account for the blood he had shed, and is therefore called "the avenger of blood," ver. 19, who, being stimulated with anger and grief for the death of a near relation, might, in a heat of rage, hastily kill him who was not guilty of murder. And therefore this provision is made for the preservation of an innocent person against the violent prosecution of the avenger. In the Hebrew, the word for avenger is goel, which signifying a redener, plainly denotes that the next of kin to him that was slain is here meant. For to that person belonged the right of redemption of estates (Lev. xxv. 25), and of marrying the wife of a kinsman deceased without issue (Ruth iii. 12, 13). And consequently such a person, that is the nearest of kin, is here intended to be the revenger of blood: and therefore no man might undertake this office, but he alone who was the next heir to him that was slain; as Mr. Selden observes, lib. iv. De Jure Nat. et Gent. cap. 1. p. 469. Grotius observes the like custom among the ancient Greeks, of private men taking revenge for the death of their relations or friends (lib. ii. De Jure Belli et Pacis, cap. 20. sect. 8. n. 6).

That the manslayer die not, until he stand before the congregation in judgment.] And they shall be unto you cities for refuge; that the manslayer die not, until he stand before the congregation in judgment.

And of these cities which ye shall give six cities shall ye have for refuge.

Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

These six cities shall be a refuge, both for
the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unwares may flee thereby.

16 And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall be put to death.

17 And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall be put to death.

that the country beyond Jordan was as long as the land of Canaan, though not so broad: and they also beyond Jordan might flee to any of the cities in Canaan, if they were nearer to them. And besides, God commanded those in Canaan, if he enlarged their coast, to add three cities more, besides these (Deut. xix. 8, 9).

Why six cities are appointed for this purpose, and no more; and why three on one side of Jordan, and three on the other, Philo alleges some mystical reasons: but so far-fetched, that I do not think fit to mention them.

Ver. 15. Those six cities shall be a refuge.] They all began to be so at the same time, according to the Talmudists. For till those three in Canaan were set out, the whole space between Jordan and Canaan (though set out by Moses before they went into Canaan, Deut. iv. 43.) did not receive any manslayer. Which they prove in the fornamed title, Maccot, cap. 2, sect. 1. from these very words, "these six shall be cities of refuge;" that is, when the other three were appointed, then they all received those that fled to them.

And for the stranger, and for the sojourner] Both strangers and sojourners had renounced idolatry, but had not equally embraced the Jewish religion; yet both of them had the same share in this benefit, with the native Israelites; it being a natural right, that every man who was innocent should be protected.

The difference between a stranger and a sojourner has been often observed, particularly upon Lev. xix. 33, 34. Numb. xv. 15, 16.

That every one that killeth any person unwares may flee thereby.] That is, every one before mentioned, whether Israelites, strangers, or sojourners. But as for such as were mere gentiles, and not so much as proselytes of the gate, if they killed another, though a gentile, they had not the benefit of this law; because they were not suffered to dwell among them, though they trafficked in the country. And if a proselyte at the gate killed an Israelite, or one that was circumcised, he also, if we may believe the Jewish doctors, was denied protection in these cities. But if he killed one like himself (i.e. a proselyte of the gate,) then he had the same privilege with the Israelites, as they explain it (see Selden, lib. iv. De Jure Nat. et Gent. cap. 2, p. 477.).

Ver. 16. And if he smite him] Or rather, "but if he smite him."

With an instrument of iron,—he is a murderer.] For it was to be presumed, that he who ran at a man with a sword, or any such weapon, intended to do him a mischief; though perhaps he had no malice to him, beforehand, but did it in a passion.

So that he dies.] He never going abroad after he was wounded (Exod. xxi. 19, 20).

The murderer shall surely be put to death.] Be taken away by the judges, though he were in a city of refuge; and, the fact being proved, condemned to die for it.

Ver. 17. If he smite him with throwing a stone.] In

18 Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand,

the Hebrew it is, "with a stone of the hand." That is, say the Jews, with a great stone that fills the hand; not with a small stone, with which he could not be presumed to intend to kill him; though he chanced to do it, by hitting him in the eye, or some other very tender part.

Wherewith he may die,] With a stone big enough to kill him.

And he dies.] So that it appears he died of that blow.

He is a murderer.] He is as guilty as the forenamed person, who smote with an instrument of iron; and his fleeing to the city of refuge shall not protect him from death.

Ver. 18. If he smite him with an hand weapon of wood.] Such as a baton (as we now speak), or a club, or any such kind of instrument, as is likely to kill him.

Wherewith he may die, &c.] It made no difference with what kind of weapon or instrument he was killed, whether it were of iron, wood, or stone; if he were killed with an instrument of iron, and knowingly, it was murder; and the guilty person was to suffer for it. Aul. Gellius hath collected the names of the several weapons, which were mentioned in ancient history; of which there are near thirty (lib. x. Attic, cap. 25), one of which, called ligula, he is pleased to explain, being then not common; and saith, it was a little sword, in the form of a tongue, like our poniard, I suppose, or dagger, or long knife; which was a dangerous weapon; because men might hide it under their clothes, and kill others while they were in familiar discourse with them.


shall slay the murderer.] This is thought by many to be a mere permission, not a precept; but the Jews think otherwise: that the next kin (i.e. the heir of him that was slain) stood bound to do his endeavour to avenge his blood. If he would not (saith Maimonides), or if he was not able; or if no such avenger was to be found (i.e. the murderer himself was the next heir, or the man slain was a proselyte of justice without issue), he was to be prosecuted, and put to death, by the court of judgment, and that by the sword (see Selden, lib. iv. De Jure Nat. et Gent. cap. 1).

When he meeteth him he shall slay him.] He was not bound to stay to the sentence of the court, but might kill him wheresoever he found him (see ver. 31).

Ver. 20. But if he thrust him of hatred, &c.] Or rather, "for if he thrust him," &c., that is, if by any other means, besides those mentioned, ver. 16—18. he killed a man witlingly, either by pushing him down violently from a high or steep place; or throwing him into the water; or hurling a stone at him; or letting anything fall down upon his head, though never so slowly; if death followed, and it appeared he bore a hatred to him, he was to suffer death, as in the former cases (see Deut. xix. 11). Now this was a sufficient proof of hatred to him; if being a neigh-
that he die; he that smote him shall surely be put to death; for he is a murderer: the avenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that bourn, and they having some difference, he had not spoken to him for three whole days together.

Ver. 21. Or in enmity smite him with his hand, that he die.) If he gave him only a blow with his fist, of which he died, and it was proved he had enmity to him, it was sufficient to make him a murderer; and it warranted the avenger of blood to kill him, or obliged him to prosecute him, so that the city of refuge should not save him.

The avenger of blood shall slay the murderer.) The civil law declared him to be unworthy to enjoy the inheritance of one that was murdered, if he neglected to prosecute the person that killed him in some court of justice: but the Jewish law allowed, or rather required, a great deal more; that the next of kin should kill the murderer with his own hands, if he met him. And thus the Abyssines, at this day (as Ritterhusius observes out of Alvarez), deliver the murderer into the hands of the next kinsman, to torture him. The reason of which law, among the Jews, was (as the same Ritterhusius observes, De Jure Asyl. cap. 4), because they being all descended from one and the same stock, and equally taking of the same right, they were all concerned in the shedding of the blood of any one of them, especially they who were nearest to him in blood, who seemed to be all struck at and injured in him. So that the law, with great reason, allowed them to avenge the blood of him that was slain. With which these verses of Ovid, he thinks, agree:

"Cum tibi sint fratres, fratres uliiscre lassos. Cunque pater tibi sit, jura tuere patris."

Ver. 22. If he thrust him suddenly without enmity.) Kildare has (in the manner before mentioned, ver. 21b) in a prudent possession, having no such intention, and being perhaps highly provoked by him, or by chance, as we speak, and unawares, it being proved that there was no enmity between them, no signs of hatred before this fact.

Or have cast upon him any thing?] Happen to hit him with any thing, without design to hurt him (see Exod. xxi. 13, Deut. xix. 5).

Ver. 23. Or with any stone.) See ver. 17.

Seeing him not.) Throwing it at something else, or playing with it; and having no thought of him, because he did not see him.

Was not his enemy.) Not having any quarrel with him, not threatening, or any other way discovering that he sought to do him mischief.

Ver. 24. Then the congregation.) That is, the judgment to whom the trial of such causes belonged: see ver. 12, where I observed, that the elders of the city of refuge judged whether the manslayer, who fled thither, should be received or not, upon a summary hearing of the cause, and such examination as they could make at present. But the full examination of it was reserved to the judges of the place where the fact was committed.

Shall judge between the slayer and the avenger of blood) They sent for him out of the city of refuge, to be brought before them; who heard what could be alleged against him, and what he could say for himself.

According to these judgments.) Upon trial they proceeded to give judgment according to the foregoing rules; which, in brief, are these: if a man had no intention to kill another, but it was purely involuntary, he was to be acquitted. If there appeared any design upon his life, or such hatred and enmity as might move them to conclude he had an intention to kill him, he was to be put to death. But here the Hebrew doctors (as Mr. Selden observes) distinguish the killing of a man into three kinds: the first was, if the slayer, though it was from pure ignorance and error, yet there was some negligence in it, which a prudent man might have avoided. The second, when a man kills another ignorantly, and cannot be blamed for any negligence, because such a thing seldom happens. An example of the first they make to be, when a man, coming down a ladder, falls upon another and kills him. An example of the second, when going up a ladder, a man happens to do the same. The former is more frequent, and therefore they say hath some kind of blame in it; the other seldomer, and therefore hath none. A third kind, when a man kills another out of ignorance and error also; but it approaches nearer to voluntary murder: as when a man, intending to kill one man, happens to kill another with a stone, or otherwise. In none of these cases, they say, the court of judgment could put any man to death. And the cities of refuge were not provided for the second or third sorts, but only for the first; and that when the man died presently, and did not lie and languish of the wound; for if he did, it might be supposed he died by his own negligence, or otherwise, as well as by the wound. In which case, there was no need that the manslayer should repair to the city of refuge; nor could the avenger of blood meddle with him, no more than he could with a father, when he gave his son, or a master, when he gave his scholar, correction, and happened to kill him. The same was the case of him, whose office it was to arrest men, by public authority, and bring them before the judges, if he struck a man that refused to go along with him, and killed him (see Selden, lib. iv. De Jure Nat. et Gent. justa Disciplin. Heb. cap. 2).

Ver. 25. The congregation shall deliver the slayer.) If the court found the man was killed casually, as the person accused pretended (Josh. xx. 4), then they charged the avenger of blood not to prosecute any farther.

Both here and in the foregoing verse, and in the next words to these, by congregation is meant the judges of the city (as I observed, ver. 12), who were to determine in the presence, and in the behalf of the people, whether the manslayer were capable of the privilege of the city of refuge or not; as we read, Josh. xx. 46. Now these things (as a very learned person of our own age) which were done by the elders (or judges), being said to be done by the congregation, or assembly of the people, in whose behalf
abide in it unto the death of the high priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come they were done; it is no wrong to the Holy Scriptures, when we say, that which they report to have been done by the church was acted by the chief power of the apostles and elders, with the consent of the people. For it is manifest from the New Testament that in the apostles' time all the public acts of the church were passed at the public assemblies of the same. As ordinances (Acts l. 23, v. 36), excommunications (Matt. xviii. 18—20, 1 Cor. v. 4, 2 Cor. ii. 10), councils (Acts xv. 4, 22), and other acts (2 Cor. vii. 19).

And there is no agreement the primitive custom of the church for divers ages; whereby they gave satisfaction to the people of the integrity of their proceedings, and by the same means obliged superiors to that integrity, by making the proceedings so manifest, and so to preserve the unity of the church. And from this interest of the people in such acts is, at this day, that the people of the church of England are demanded, what they have to say against ordinances and marriages to be made (see Mr. Thorndike, in his Rites of the Church in a Christian State, ch. iii. p. 153, &c.).

The congregation shall restore him to the city of his refuge. They were to send him back again, from the place where he was tried, to the city where he had taken refuge, there to remain till the time prescribed in the next words.

And if he was moreComic Condemnament by the Attic laws (which plainly show they were borrowed, in great part, from Moses), for he who slew a man involuntarily was forced to fly his country. So the scholiast upon the last of Homer's Iliads, ἲδος ἐν παρά ταῖς παλαιοῖς, τῶν ἀκούοντων φωνῶν ἑταίρους ἐν τῆς παρ- τίδος, &c. "It was the manner, in ancient times, for a man that had killed another involuntarily, to flee his country; and, betaking himself to some neighbouring place, to sit with his face covered, begging to be expiated." But this was only for a certain time, as Demosthenes tells us (in his oration in Aristocratam): οὐ μόνος κελευν, τῷ ἀληθείᾳ ἵνα καταθύμω νρώ ὡς ἦν τοὺς ἔοιμον κρατοὺς ἐπάνω εἰς τὴν ἐλικα- τομένον φοίνικι, &c. The law of killing a man involuntarily, for some limited time to go away, and keep at an appointed distance, till he can make his peace with the kindred of him that was slain: after which he may return again, &c.

He shall abide in it? Not stir out of the limits of the city, that is, beyond the suburbs, and the two thousand cubits which encompassed them (ver. 4, 5), within which bounds he was to keep.

Unto the death of the high priest. This looks like a punishment to the manslaughter; whereby others were taught to be very watchful over themselves, lest by negligence they chance to kill any body, and so be forced to leave their own home. But Maimonides takes it for a prudent charity to the manslaughter, and to the relation of him that was slain: for by this means the manslayer was kept out of the sight of the avenger of blood, who might have been tempted, some time or other, to fall upon him, if he had come in his way: but by long absence his anger might be mitigated, at least by the death of the high-priest, the most excellent of all other persons, and most dear to every one in the nation. Which made the public grief so great when he died, that men forgot their private resentments: for nothing could fall out more grievous to all people (saith he) than the death of the high-priest, which swallowed up all other grief" (More Neveoh. par. iii. cap. 40). And in the mean time the Jews say, that the citizens of the place were bound to teach him some trade, whereby he might provide himself with necessaries; during his absence from his own family, that the mother of the high-priest sent him many gifts, that he might remain there more contentedly, and not pray for the death of the high-priest. So they tell us, in the place forementioned, Maccoth, cap. 2, sect. 6, where they also observe, that if a man killed the high-priest, or the high-priest himself happened to kill a man involuntarily, they were to stay in the city of refuge as long as they lived: yet they found this temperance, that if one who had been high-priest, but removed from his office, was alive when the slaughter was committed; after his death, both he that killed the high-priest himself, and any other unwares, and the high-priest himself, might do them as in three cities of refuge from the city of refuge (see Selden, lib. ii. De Synod. cap. 9, sect. 6, and lib. iii. cap. 8, sect. 3).

There may seem to be some inequality in this law, because, as some high-priests lived long, and others but a short time, so some manslayers fled to the city at the beginning of their priesthood, and others just before their death. But it must be considered, that the man that could not have better ordered than to make the manslayer’s liberty depend upon the death of the high-priest, whenever it fell out, that a higher value might be set upon him; and that it might represent our deliverance only by the death of the Son of God: of which many great men looked upon this as a type or shadow; though it must be confessed, there is not that satisfaction: but the expiation, which the great expiation, which the high-priest made every year on the day of atonement, did not procure such men their liberty, I cannot look upon it as the effect of the high-priest’s death, but only as that which followed upon it, by virtue of this law. For the high-priest having a great power everywhere, and particularly the high-priests and other officers over whom he was the chief, it is possible the manslayer might be confined here by some peculiar act of his authority; which expiring together with himself, he was released.

Ver. 26. But if the slayer shall at any time] During the life of the high-priest.

Come without the border of the city of his refuge. If he went beyond the bounds of the fields, in which he had liberty to walk, and might not be touched. For if a tree was planted (as the Mischna resolves in Maccoth) within the borders of the fields of the city, though the boughs stretched themselves beyond the borders, yet the manslayer was safe under the tree. In like manner, when churches became places of refuge, the civil law allowed the privilege to extend to the church gate: and the council of Toledo to thirty paces from the church; which pope Nicholas enlarged to forty. Thus, among the heathen, the bounds of the refuge at the temple of Diana at Ephesus were sometimes more, and sometimes less, as Ritterhusius observes in his book before named, where he shows how far it was himself with necessaries: And Tacitus, lib. iii. Annalium, mentions a temple of hers, to which was granted, by several emperors, duobus millibus passuum candonem sanctitatem, "the same sanctity for two miles round about it."

Ver. 27. And the revenger of blood find him without
out the borders of the city of his refuge, and the
revenger of blood kill the slayer; he shall not be
guilty of blood:
28. Because he should have remained in
the city of his refuge until the death of the high
priest: but after the death of the high priest
the slayer shall return into the land of his posses-
sion.
29. So these things shall, for a statute of
judgment unto you throughout your genera-
tions in all your dwellings.
30. Whoso killeth any person, the murderer
shall be put to death by the mouth of witnesses.
but one witness shall not testify against any per-
son to cause him to die.
31. Moreover ye shall take no satisfaction
for the life of a murderer, which is guilty of death:
but he shall be surely put to death.
32. And ye shall take no satisfaction for him
that is fled to the city of his refuge, that he
should come again to dwell in the land, until
the death of the priest.
33. So ye shall not pollute the land wherein
ye are: for blood it defileth the land: and the

One witness shall not testify—to cause him to die.] This
was such an established rule in the civil law, that it
ruled, that unless two witnesses gave sufficient
doe; “where the number of witnesses is
not mentioned, two suffices.” Pluralis enim locutioni,
duorum numero contenta est: “for where witnesses
in the plural number are spoken of, two are enough
to answer the intention of the law.” Which number,
therefore, is frequently mentioned expressly in Scrip-
ture, as necessary in all cases (Deut. 17. 6); but
particularly in this case of murder (xix. 15). Yet, where
there was but one witness, or not two who both together
saw the man killed, so that he who was accused of
the murder could not be put to death, he was thrown
into a very strait prison, and there fed with bread
and water of affliction, till his bowels were sorely
pinched, &c. if we may believe the Jewish doctors,
cap. 1.

Ver. 31.] If a murderer would have given all his
estate to save his life, or the avenger of blood
would have accepted a compensation, or freely let him go,
the judges (when they had found him guilty) could
not restore him to the city of refuge, but he was to
suffer death. For the life of him that was slain, was
not (as Maimonides speaks) part of the goods of
the avenger of blood, but belonged to Almighty God;
who set such a value on a man’s life, that he would
not suffer any price to be taken for it (see Selden
in the same chapter, p. 470).

Ver. 32.] No money was to purchase his liberty
to save his life. More else but, till the time
appointed by the law: but this punishment for
manslaughter was as indispensable as death for murder.
And therefore, if any man happened to kill another
in the city of refuge, to which he was confined, he
was forced to flee to another city of refuge, and
there abide till the death of the high-priest.

Ver. 33.] So ye shall not pollute the land.] By this
it appears, that the next of kin was bound to prose-
crate the murderer unto death, for the good of his
country, which otherwise would have had a guilt
upon it, and that very grievous. For they are
the greatest crimes, as Maimonides observes, which
are said to pollute the land, or them, or God’s sanctuary,
viz. idolatry (Lev. xx. 9), all the filthiness that is
in the blood, and murder, here mentioned
(More Nevech, par. iii. cap. 47).
The land cannot be cleansed—but by the blood of
him that shed it.] The same Maimonides observes,
in the forty-first chapter of that book, “That it
is a piece of universal justice, to make a man suffer
what he hath made another suffer. If he hath hurt
his body, he must suffer for it in his own body; if in
his money, his own purse must pay for it; if he has
taken away his life, he must die for it himself.
And the punishment can neither be mitigated, nor any
compensation accepted for it. For which he quotes
these words; and upon this account resolves, that if

the borders, &c.] The court of judgment were not
to put him to death; though perhaps he was ob-
noxions to the judgment of God, because he had
killed an innocent person; but he was free from
the punishment of the law, that manslayers might be the
more careful to keep within their bounds; which
was a profitable restraint upon them, for the public
good. All men seeing how much God hated mur-
der, by the condemnation of him who had slain a man
unlawfully, to a kind of imprisonment. But
they may be said, on the other side, that he who
killed a manslayer in this case was perfectly guilti-
less; because he did not herein act as a private
person, but executed a sentence against him, who was
condemned by public authority. Which gave no
protection to the manslayer, but within the borders
of his city of refuge; leaving him to the avenger of
blood, and he himself, if he chose, till the death
of the high-priest. After which, if the avenger
of blood killed him, no doubt he was to be punished
as a murderer.

Ver. 28. He should have remained in the city of his
refuge.] These words give the reason, why the
avenger of blood was not to be punished in this case;
because the manslayer was guilty of breaking another
law, and so in some sort accessory to his own death;
for he might have been safe, if he had pleased.

After the death of the high priest, the slayer shall
return Where he was not only to remain safe,
but to be restored to all his honours, if he had any
before he fled to the city of refuge.

Ver. 29.] A statute of judgment.] A rule whereby
the courts of manslayers are punished.

Throughout your generations] The like clauses
are usual in the ancient civil law: “Hoc perpetu-
num lege sanctissim.” Hoc generali et in perpetuum valuitu
lege decrenissim,” &c.

In all your dwellings.] This the Jews interpret as
an obligation upon them to have courts of judgment
wheresoever they dwell. Thus R. Solomon, upon
these very words: “They teach us (saith he) the
use of courts of judgment, which ought to be even
out of the land, all the time that they were used in
the land.” So the ancient book Siprihi, and many
others mentioned by our most learned Selden, lib. ii.
De Synod. cap. 5. n. 1.

Ver. 30. The murderer shall be put to death by
the judgment of witnesses.] This direction for their
proceedings in this case, was to be the rule in all
others of like nature, by examining witnesses, who
were to be competent. Upon which account ten
sorts of persons were incapable to be witnesses, ac-
cording to the Hebrew doctors: viz. women, servants,
minors, fools, the deaf and dumb, the blind, impious,
and ungodly people, dear relations, and those that
had been convicted of bearing false witness: and
they endeavour, after their manner, to find reasons
against all these in the law itself (see Selden, lib. ii.
De Synod. cap. 13. n. 11).
CHAPTER XXXVI.

1 The inconvenience of the inheritance of daughters 5 is remedied by marrying in their own tribes; 7 lest the inheritance should be removed from the tribe. 10 The daughters of Zelophehad marry their father's brothers' sons.

1 And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, The Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe wherewith they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe wherewith they are received: so shall their inheritance be taken away from the inheritance of the tribe of the out fathers.

5 And Moses commanded the children of Israel according to the word of the Lord, saying, present to Moses the inconveniences which from thence would follow.

Then shall their inheritance be taken from the inheritance of our fathers; i.e. go out of our tribe, to which it originally belonged.

And shall be put to the inheritance of the tribe whereunto they are received: become a part of the inheritance of that tribe unto which they married.

So shall it be taken from the lot of our inheritance.

For it must have descended unto their children, who were of another tribe by the father's side; which alone was considered, and not the mother's, in this case.

Ver. 4. When the jubilee—shall be. Which was ordained for the preserving estates in the tribes and families to which they originally appertained (Lev. xxv. 10, 13).

Then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: the jubilee will not help us in this case, by making their inheritances return as other lands do; because they are become the inheritance of another tribe by the right of marriage.

So shall their inheritance be taken away. So will their estate go out of our tribe, without remedy, because the jubilee itself will give us no relief.

Ver. 5. And Moses commanded—according to the word of the Lord. Whom, I suppose, he consulted about this matter (as he did when the first doubt was
The tribe of the sons of Joseph hath said well.

6 This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from one tribe to another tribe; but every one of the

moved about the inheritance of these women, xxvii. 5), and received the answer by which he here commanded the Israelites to govern themselves.

The tribe—of—Joseph] In whose name the chief fathers of their several families made this representation to Moses; as became men who took care of the concerns of the whole tribe.

(That said well] In desiring the inheritance of these women might not go out of their tribe, which was prevented by the following law.

Ver. 6. Let them marry to whom they think best] They were not confined to any particular persons; but might have their choice among those who were descended from the same stock as it immediately fell.

Only to the family of the tribe of their father they shall marry] Only with these two limitations, that they might not marry a man of another tribe, nor a man of another family in their own tribe. For it is very manifest, that they are tied to marry into the family of their father; and accordingly they did actually marry their cousins—germans, as we now speak (ver. 11). For this law was made for the preservation of families (as well as of tribes), as the law for the redemption of lands was. And therefore these words, "the family of the tribe of their father," are well translated by Grotius (upon Matt. i. 16), familia stirpis paternae, "the family of the stock of their father," which was that they desired might not perish (Gen. vi. 18), and was the ground of the law, which commanded a man to marry the wife of his brother, who left no issue (Dent. xxv. 16). Therefore, there being several families in the tribe of Manasseh (xxvi. 29—32), these women could marry only into the family of the Heberites.

Ver. 7. So shall not the inheritance—remove from tribe to tribe] For preserving it in the family to which it was given, it was necessarily preserved in the tribe.

Every one—shall keep himself to the inheritance of the tribe of his fathers.] And not endeavour to get any part of the inheritance of another tribe, by marrying an heiress in it. Plato himself took care of this, that when a man left only a daughter, his estate should not be carried by her to a stranger, but she should be bound to marry βαρη γυναικα, "one that was nearest of kin to her." And if there was a want of near kindred, μηδον μηδεν δευτερον γυναικη, &c. "it should descend to the children of her father's brother, or the children of the grandfather, some of which he ordains should marry her" (Lib. xi. De Legibus, p. 394, 404, 411. So Spen.

Ver. 8. Every daughter that possesseth an inheritance in any tribe.] Here this law is made general, that all women who were heiresses, as the daughters of Zelophehad were, should do as they are here commanded. And this was one of the Attic laws, which, as Grotius observes, were plainly borrowed from the law of Moses, Matt. xxii. 29., 30.; 1 Cor. xiv. 26; Heb. xi. 23. "That an heiress should not marry out of her kindred," but dispose of herself and estate, τη γυναικα την εσω, "to one nearest of kin to her," which was one of the laws of Solon, as Sam. Petitus observes out of Isaeus, Pollux, and others, in his Comment. in Leges Atticas, lib. vi. tit. 1. p. 441.

Shall be wife to one of the family of the tribe of her father.] Here she is confined to her family, and not merely to her tribe. But this concerned only such as were possessed; all other women might marry into what tribe they pleased; as appears by those very books, wherein we read that Aaron himself married the sister of the prince of Judah (Exod. vi. 22). And if any object, that this was before the giving of the law, it is evident that Jehoada, a priest, and consequently of the tribe of Levi, married king Jehoram's sister, who was of the tribe of Judah (2 Chron. xxii. 11). And long before this, all the tribes of Israel, being in great sollicitude how to find wives for their brethren of Benjamin, did not scruple their having them out of any tribe, if it had not been for their oath (Judg. xxi. 18). And, to add more, David himself, of the tribe of Judah, married Michal, the daughter of Saul, who was of the tribe of Benjamin.

The Talmudists add, that even these heiresses might marry into what tribe they pleased, after the first division of the land by Joshua; to which they imagine this law was restrained; it being a common saying among them, "that it did not belong to any age, but that in which it was made." In the following ages they pretend a man might purchase land in any tribe possessed; or, by reason of the relations of marriage, though he were of another tribe, as Selden shows their opinion to be (lib. De Successionibus ad Leges Hebr. cap. 18, and lib. ii. De Synedr. cap. 4. p. 1, and Buxtorf. De Sponsal. et Divortiis, sect. 44). But this is well confuted by Grotius in his Annotations upon Matt. i. 16.

(Ver. 10. And her—shall the inheritance remain from one tribe to another tribe.) This establishes in general what he had said before (ver. 7), with particular respect to the daughters of Zelophehad. But Moses ben Nachman, upon these very words, asserts the Talmudic opinion before mentioned, that this concerns only the present time, not future ages. And puts this ease (which is the strongest that can be thought of), if a woman were married into another tribe, after which marriage, her father and all her brethren dying without children, the inheritance fell to her, and consequently, saith he, the possession must devolve from one tribe to another, into which she had married. But, according to the letter of these words, the inheritance was rather to descend to the next of her kindred, if there were, than for her be carried out of the tribe to which it belonged.

But every one of the tribes—shall keep himself to his own inheritance.] Shall clave or stick close to his own inheritance, as the Hebrew word signifies; and as the Greek and Latin express it. The reason of the command was, as Procopius Gazaurus observes, to prevent the confusion of tribes, to keep them distinct, and to deserve so much from the Hebrew text, and from the intention of this law (as it hath done in this and the two preceding verses), I shall not here examine.
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tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the Lord commanded Moses, so did the daughters of Zelophehad:

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father’s brothers’ sons:

12 And they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These are the commandments and the judgments, which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho.

It is sufficient to note, that Onkelos hath expressed the Hebrew text word for word; and the LXX. do not depart from the sense of it.

Ver. 10. So did the daughters of Zelophehad:] Accordingly they followed this direction when they came into the land of Canaan, and had received their portion there. Now there being no such words added here, as there are in other cases, “this shall be unto the children of Israel a statute of judgment” (xxvii. 11), much less “a statute of judgment throughout your generations” (xxxv. 29), it led, I conjecture, the Talmudic doctors into the forementioned opinion, that this law concerned only the present generation.

Ver. 11. For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah,] Thus they are called both in xxvi. 33, and xxvii. 1, though they are not there mentioned in the same order; for Tirzah is there named last, who is here named in the second place. Perhaps they are set down here in the order wherein they were disposed in marriage; and Tirzah, who was the younger, was married in the second place.

Were married unto their father’s brothers’ sons:] For Hepher, no doubt, had other sons besides Zelophehad, who had issue male, though Zelophehad had not. What their names were, or how many of them, we do not know; but some suppose them to have been six; one of which died in the wilderness without issue. See Selden, De Successionibus, cap. 23, where he discourses at large of the portion which fell to them in the land of Canaan.

Ver. 12. They were married into the families, &c.] In the margin, more exactly out of the Hebrew, to “some that were of the families;” i.e. to one of the families of Manasseh, from whom several families descended (xxvi. 29, &c.)

Their inheritance remained in the tribe.] The word for tribe signifies sometimes merely a family in a tribe. And so the LXX. (as Grothus observes in the place before named) in this very business, uses sometimes the word ἀδελφών, and sometimes ἀδελφών; the former of which signifies a part of a whole tribe. And thus Josephus also uses the word καταφύγα, to signify a family. Mr. Selden hath the same observation in his book De Successionibus, cap. 18. that παρεδόθεν is sometimes translated καταφύγα; and then it signifies not a tribe, but παρίκαιόν, νομότατον, &c. familiar, cognationem, seu genus sanguine proximum: “a family, a kindred, or those that are next in blood.” But there is no need of these observations, if the words be translated, as they may rightly; “And their inheritance remained in the tribe and the family of their fathers” (see ver. 6.)

Ver. 13.] He began to deliver the precepts here intended at chapter xxvi. (see ver. 3), and continues them to this place. By commandments, seem to be meant the precepts about the worship of God (ch. xxviii. xxix. xxx.), and by judgments, the civil laws about dividing their inheritances, and regulating their descent to their posterity, and establishing cities of refuge for manslayers, which are expressly called a statute of judgment (xxvii. 11. xxxv. 29). Some other things are interspersed, as God’s commandment to number the people (which was in order to the assigning them their inheritances proportionable to their families), to execute judgment on the Midianites, and to set down in writing their travels in the wilderness; of which I have given an account in their proper places.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

This book had the name of Deuteronomy given it by the Greeks, from the principal scope and design of it; which was to repeat unto the Israelites, before Moses left them, the chief laws of God, which had been given them; that they who were not then born when they were first delivered, or were incapable to understand them, or had not sufficiently regarded them, might be instructed in them, and awakened to attend them, (see ver. 1, 5.) In order to this, he premises a short narrative of what had befallen them since they came from Mount Sinai unto this time, in the first three chapters; and then in the fourth urges them, by a most pathetical exhortation, to the observance of those laws which he had taught them, especially the ten commandments, with which he begins the fifth chapter; where he makes a solemn rehearsal of the covenant God made with Vol. L—54
them in Horeb; and what immediately followed upon the delivery of the law by God himself from Mount Sinai. And then, having earnestly pressed the observation of the first commandment, in the former part of the sixth chapter, and in the latter part of it, and in the several chapters that follow (to the end of the eleventh), reminded them of a great many things which God had done for them, and given them several cautions, lest they let them slip out of their minds, and used many arguments, from several topics (as we call them), to move them to be obedient to all the other commandments; he proceeds in the twelfth chapter, and so forward to the twenty-eighth, to remember them of a great many other laws besides the ten commandments, which he had delivered to them. Some of which he explains; others he enforces with further reasons; and in several places adds new laws for the greater security of the whole (particularly, he orders the writing of God's law upon stones, when they came into the land of Canaan, ch. xxvii.), and then pronounces those promises which God had made to the obedient, and his threatenings to the disobedient, more largely, and with greater force, than he had done in the twenty-sixth of Leviticus. After which he again remembers them of several wonderful works of God for them (ch. xxxix.) and renews the covenant between God and them; using several arguments to persuade them to a dutiful observance of God's law: which he commands (ch. xxxi.) to be read to all the people in the conclusion of every seventh year, that none might pretend ignorance of it. And then concludes all with a most admirable song, which he orders every one to learn; and with a blessing upon the twelve tribes.

All this was done in the last two months of the last year of Moses' life. But not all at once, as plainly appears by several parts of the book; in which he writes what he delivered to them at several times. Which is the reason of the repetition of the very same thing over and over again: that he might make it sink into their minds by being often inculcated. Some have been so foolish as to make this an objection against this book being composed by Moses. But it shows their great ignorance; all wise men having ever judged it necessary to say, τα αυτά παρέτεινας αυτόν, "the very same things concerning the same subjects;" that they might be thoroughly understood, and fixed in the memory of their auditors, and settled in their hearts and affections. Particularly Epictetus (as David Chytræus long ago observed) delivered this as a profitable rule in all studies: "Εἰ διδαχῇς ζητήςιν ἐκείνον ἑγγόνυμον τέκνον, ἵνα μην ἀπελαύνονταί τὰ αὐτά καὶ λίγα τις καὶ άλλα καὶ άλλα λόγως τοίς τοῦ διδάσκειν. This must be known (as a certain truth), that it is not easy for a man to attain the solid knowledge of any thing, unless he both read and hear the same things every day, and also set himself to the practice of them." This course Moses took with the children of Israel: spending every day, it is likely, of the latter end of his life in calling to their mind, again and again, what he had taught them, and the reason they had to do accordingly.

**CHAPTER I.**

1 Moses' speech in the end of the fortieth year, briefly rehearsing the story 6 of God's promise, 13 of giving them officers, 19 of sending the spies to search the land, 34 of God's anger for their incredulity, 41 and disobedience.

1 These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

**Ver. 1 These be the words:** This book contains the words, Which Moses spake unto all Israel]. All the people could not hear what he said, but he ordered the elders and heads of the several tribes to communicate to the whole congregation what he delivered to them, in the audience of many of the people who were assembled with them. Thus these words are commonly understood. But, considering the great weight of what is here said, I rather think that Moses himself, at several times, spake what here follows in the ears of the people (see v. 1.)

On this side Jordan. The Vulgar Latins having translated the Hebrew words [βεβελε] "on the other side Jordan," it hath furnished some ill-disposed minds with an argument, that Moses was not the author of this book: for he that wrote plainly shows that he was in Canaan when he wrote it. But a very little consideration would have prevented this false objection; there being nothing more certain, than that the Hebrew words signify indifferently, either one side or the other; and may be literally translated, "in the passage over Jordan," or as they were about to pass over it; as Huetius observes and proves, by plain examples, that the Hebrews have no other word to express their mind, when they would say either on this side or beyond (see Demonstr. Evang. propos. iv. cap. 14). To which another learned writer, since him (Hermannus Witsius, lib. i. Miscel. Sacr. cap. 14), hath added several other places which evidently show, that βεβελε is a word that indifferently belongs to either side of any place (see 1 Sam. xiv. 40, and must be determined by the matter in hand, to which it is to be applied. And here, undoubtedly, it is to be rendered "on this side Jordan" (see iii. 8).

In the plain. In the plain of Moab, where they had remained many long years; as appears from the foregoing book (Num. xxxii. 1, xxxvi. 3. 6. xxxi. 12. xxxiii. 48. 59. xxxv. 1. xxxvi. 13).
reb by the way of mount Seir unto Kadesh-barnea.)

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them;

Over against the Red sea,] There is no word in the Hebrew text for sea; and therefore the marginal translation is to be preferred, which is, “over against suph,” which was a place in the country of Moab (Hazoroth, xxxii. 14), on the very eastward of the sea, and so far distant from the Red Sea, that there can be no respect to it here.

Between Paran.] He doth not mean the wilderness of Paran frequently mentioned in the foregoing book (for that was as remote from hence as the Red Sea), but some place in the country of Moab, as Suph was, and the rest of the places which here follow.

When Moses spake here mentioned, to have been frontier-towns in the country of Moab, which lay upon the borders of this plain. The last of which, Dizahab, is translated by the LXX. and the Vulgar, as it if signified a place where there were mines of gold.

Oukelis and the Jerusalem Targum, who take Suph to signify the Red sea, and Paran for the wilderness which here mentioned, “It which cannot be understood of the whole time they spent between these two places, but only of the time they spent in travelling: for they stayed a month at Kibrolh-battaavah, and a week more at Hazeroth (Numb. xi. 21. xii. 15, 16), before they came to Kadesh-barnea. This he represents to them, to make them sensible they had been kept in the wilderness so many years as had passed since they came out of Egypt; not because it was a long way to Canaan, but for the reason mentioned in the fourteenth of Numbers. For from Horeb (whither he ordered them to go when they came out of Egypt) they came in eleven days, and took no long journeys, to the borders of the land of Canaan, where Kadesh-barnea lay. So Maimonides: The way was plain and known between Horeb (whither God brought them on purpose to serve him) and Kadesh: which was the beginning of a habitable country; according to what he saith, Numb. xx. 16. (see More Nevochim, par. iii. cap. I. see Numb. xii. 26). By the way of Mount Seir] The country of the Edomites (ch. ii. ver. 12).

Unto Kadesh-barnea.] How they were ordered to come hither, and what they did here, he relates, ver.

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Ashtaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The Lord our God spake unto us in Horeb,
DEUTERONOMY.

saying, Ye have dwelt long enough in this mount:
7 Turn you, and take your journey, and go to
the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.
8 Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

thing seem dubious, let him come that I may explain it. And so they say in Siphri, "If any one has forgotten any constitution, let him come and hear it the second time; if he need to have any thing unfolded, let him come and hear the explanation of it." For which he quotes this verse; and says that Moses spent all his time in this, from the beginning of the month Shebat to the seventh day of Adar. And what he now said was likely to be more regarded, because these were, in a manner, his dying words; for he lived the next month day of the month of Sh Baveth; and seems to have composed this book as a compendium of his whole law, for the familiar use of the children of Israel; from whence it is called Deuteronomy, i.e. a second law (see Huetius in his Demonstr. Evang. propos. iv. cap. 1).

Ye have dwelt long enough in this mount:] From the third month of the first year (Exod. x. 1), to the twentieth day of the second year after they came out of Egypt (Numb. x. 11), they stayed at Mount Sinai, which is the same with Horeb, they being only two tops of the same mountain, one of them something higher than the other, as they are described by those who have taken a view of them. For Moses was twined up with God, for the space of forty days, in this mount; and here the tabernacle and all things belonging to it were made, according to the orders he there received; and then was erected and consecrated; and the people all numbered and disposed under several standards, to march in such order as God appointed (Numb. ii. 3. 10. 17. &c. x. 14, 15, 16.

Ver. 7. Turn ye.] From this mountain.
Take your journey.] Resume your journey, which you have so long intermitted.

Go to the mount of the Amorites,] A mount on the south part of Canaan, inhabited by the Amorites, together with some Canaanites and Amalekites (Numb. xiv. 23. 43. 49. But the principal possessors of it were Amorites, as is expressed more than once in this chapter, ver. 19. 20. 41. This is the mountain to which Moses bade the spies go up, Numb. xiii. 17, and so they did, ver. 22.

Unto all the places nigh thereunto,] And so pass into all the neighbouring country which lies near it.
In the plain, in the hills, and in the vale,] This is a description of the country round about the mountain: some of which was champaign (as we speak) and other parts of it consisted of bills and dales.
In the south, &c. unto the great river, the river Euphrates.] And so go into all the rest of the land of Canaan: the several quarters of which he here sets forth. The southern part lying towards this mountain; the western upon the sea (where the people properly called Canaanites dwelt); the northern towards Lebanon; and the eastern towards the river Euphrates. Which by other authors, as well as Moses, is called the great river. So Callimachus, in his hymn to Apollo, v. 103.

9 If And I spake unto you at that time, saying, I am not able to bear you myself alone:
10 The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.
11 (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!) 12 How can I myself alone bear your cumbrence and your burden, and your strife? 13 Take you wise men, and understanding,

"Aσσηρων ποταμω μιγας γος—
"The great flood of the Assyrian river;" which the scholiast observes is meant of Euphrates. And Luecan, "Cum Tigride marinus Euphrates"—Lib. iii. ver. 232.

Ver. 8. I have set the land] In the Hebrew, "given the land," i.e. bestowed it upon you, and am ready to bring you into possession of it. Before you?] That every one of you may have his share of it. Or, that you may go with him, ye please, and settle yourselves in it (Gen. xiii. 9. xxxiv. 10). Go in and possess] Therefore make no longer stay here in the wilderness; but go and take possession of my gift. Which the Lord sware unto your fathers,] Gen. xv. 18. xvii. 7. 8. xxvi. 1. xxviii. 13.

Ver. 9. I spake unto you at that time:] About the time of the departure of the people from Horeb, or Mount Sinai. For the story of Jethro, unto which this relates, preceded that immediately (Exod. xviii. 18). Many great men place it after the giving of the law: of which see Selden, lib. ii. Do Synedr. cap. 2. n. 4.
I am not able to bear you myself alone:] We do not read, before now, that Moses spake thus to the people, But Jethro spake in this manner to him, Exod. xviii. 18, and gave him advice to take some others to his assistance (ver. 21), which advice he followed (ver. 24). And then spake to the people what Jethro had said to him; and enlarged upon it, in the words we read here, in the following verses: where he gives them the reason why he could not perform the office of judge alone.

Ver. 10. Hath multiplied you.] Increased unto a greater number than can easily be told.

Ver. 11. Make you a thousand times so many more as you are,] As if he had said, I am not troubled at your vast increase, but bless God for it; and beseech him to make you a thousand times more numerous than at present you are.
Bless you, as he has promised you!] In the promise often repeated to their fathers (Gen. xii. 2. xv. 5. xvi. 5. 6. xviii. 18. xxii. 17. xxvi. 4. xxviii. 14).

Ver. 12. How can I myself alone bear your cumbrence, and your burden, and your strife?] But how is it possible for one man alone to undergo the labour of hearing all the complaints of such a multitude; share of it; and all their grievances, and determining all their controversies? So the last word signifies, suits at law (as we speak), as the two former signify other differences, which arose between one man and another, about such things as are mentioned in the twenty-first, twenty-second, and twenty-third chapters of Exodus. The first word, which we translate cumbrence, signifies tedescom litigium sermon (as Hottinger interprets it; in his Njomma Orientalis, lib. i. cap. 6); the tedious pleadings of those that manage causes before a judge, by bills and answers (suppose) and rejoinders, &c.

Ver. 13. Take you] In the Hebrew it is give ye, i.e.
and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken is good for us to do.

15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

present unto me such persons as you think fit, according to the following characters.

Wisemen, and understanding.] Men of known wisdom, prudence, and integrity; skilful in Divine and human laws (see Exod. xvii. 21). Some take wise men to signify such as knew much; and understanding, such as had prudence to make use of their knowledge, being men of experience, and they were to be noted for both these; otherwise the people would not have reverence them.

Ver. 14.] This consent of the people is not recorded before; but sufficiently implied in their submission to this regulation, mentioned Exod. xviii. 20.

Ver. 15. So I took the chief of your tribes, wise men, and known.] From among those men that they presented to him, he took, I suppose, such persons among the chief of their tribes, as were endowed with the qualities here named, and were known by all so to be. For obscure persons, either for birth, or experience in affairs, would have been contemned; and therefore he chose the noblest of those that were presented to him (called after the chief of your tribes), if they were no less worthy than others. For some such, no doubt, there were among their great men, as might be thought fit for this high employment. And they were the fitter, because, being men of quality (as we speak), they were less liable to be corrupted by bribery. From which Moses took care all judges should be so free, that the expressly requires, they should be men having consciousness (Exod. xviii. 21). And Solon did not forget to make this a part of the oath, which every judge in Athens took (which is mentioned at large by Demosthenes: in his oration against Timocrates). ult. &c. I will receive no gift upon the account of my sentence; neither do I myself, nor any body else for me, buy up my knowledge, by any artifice or device whatsoever.

"Made them heads over you." Set them to govern and rule the people (as it is expressed ver. 13), by deciding all causes which were brought before them; as far as they were able to understand them.

Officerstover thousands, &c.] it is a question whether they were commanders over so many families, or persons; as I observed upon Exod. xviii. 25. Hermannus Conringius thinks they were rulers (as the word signifies) over so many fathers of families, understanding by a family that which we now call a household (De Republic. Hebræorum, sect. 18).

Officers among your tribes.] The same great men, in the twenty books of the same book, takes shothrim to have been judges, as well as the rest. His great reason is, because the seventy elders were ordered to be chosen out of them, among others (Numb. xi. 16). Now it is altogether improbable, he thinks, that such a prophetical college as that was, should be chosen out of such mean officers, as the Hebrew doctors make these shothrim to have been. But I hear them, Exod. v. 14; and Numb. xi. 16. And let me here add, that if they were judges (and not attendants upon them), they were very mean ones, being put below the rulers of ten.

16 And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

17 Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

But howsoever this be, it is certain some of these judges had greater authority than others, being entrusted with a larger jurisdiction; and, it is likely, greater abilities were required in those over thousands than in those over tens. As in the great Sanhedrin afterward, the Jews make more things necessary to qualify men for a place in it, than were requisite for those in lower courts; where no man could sit (much less in the highest) unless these seven things were remarkable in him, as Maimonides saith (Halachah Sanhedrin, cap. 4. sect. 7), "wisdom, humility, the fear of God, contempt of riches, love of truth, a good fame; and he was beloved also of others."

Ver. 16. I charged your judges at that time.] As the quality of their persons, and their endowments made them considerable, so they were dignified with the honourable name of shofetim, and were also called elders, which had been a long time a title of honour among the Jews, and in other nations.

Hear the causes between your brethren.] This was a necessary quality in a good cause, to give audience to every one that brought a cause before him; and not to delay any matter, nor to let these words, that it was not lawful to hear any man when his adversary was absent; but both parties were to be there present. And they were also to be heard speak for themselves, if they pleased: which was part of the forenamed oath which Solon ordered all the Athenian judges to take, διακονομάς τοι ἐκτός ἡμῶν καὶ τοῦ ἑαυτοῦ δικαίου, τιμήσωσόν τε καὶ ἐνίκησόν τε. "We will hear the accuser and the defender, both alike."

Judge righteously.] The next thing required of a judge was to be upright and impartial, not considering what a man was, but his cause. This is implied in the following words.

Between every man and his brother.] i. e. Between one Israelite and another.

And the stranger that is with him.] i. e. Between an Israelite and a proselyte: whether he were received into the covenant by circumcision, or no. For of this latter sort there were, no doubt, a great number, amongst that mixed multitude, who came with them out of Egypt (Exod. xii. 38). And while they were in the wilderness, there was not a distinct court for Israelites and proselytes: but their causes were tried in one and the same, as Mr. Selden observes, lib. ii. De Synedriis, cap. 3. n. 1.

Ver. 17. Ye shall not respect persons in judgment;] Not be swayed by particular affection or interest; but judge sincerely, without respect to relation, or any benefit or injury received.

"Ye shall hear the small as well as the great;] Be equally disposed patiently to attend to the cause of a poor man, as of a great; and to do him as speedily and impartial justice (see Lev. xix. 15). And here the Hebrew doctors tell us of some singular practices in their courts, to preserve the dispensation of exact justice: for if one of the contending parties came into them richly clothed, and the other poorly, they would not suffer the one to sit till both were clothed and made as they would suffer one of them to sit, and the other stand; but both of them either sat, or stood. And if they sat, one of them was not permitted to sit higher
18 And I commanded you at that time all the things which ye should do.
19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, wherein ye travelled by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea.
20 And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.
21 Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged.

than the other; but they sat by each other's side, &c. (see Selden, lib. ii. De Synedr. cap. 13. n. 19).
Ye shall not be afraid of the face of man.] Courage and undaunted resolution is another necessary qualification in a judge; who must not be overawed by what any man can do unto him; but remember (as it here follows) that he is in God's place.
For the judgment is God's.] God gave them their commission by Moses so that they were his ministers, and acted by his authority: and therefore might be confident he would defend them in the discharge of their office. This shows, that though Moses alone acted by immediate authority from God, yet these always being constituted by him, were to be looked upon as pronouncing sentence in his name; who, after a peculiar manner, was the King and supreme judge of all the people of Israel.
The cause that is too hard for you, bring it unto me.] Another quality is humility, in not undertaking to judge of things above their reach. Some think there were certain causes reserved to the cognizance of Moses (as I observed upon Exod. xviii. 12), but the contrary appears by these words, that all manner of causes were brought before these judges; and they, not the people, brought such causes before Moses, as they found too hard for them to determine. So that they, not the person whose cause it was, judged of the difficulty of the cause (see Selden, lib. i. De Synedr. cap. 16).

Ver. 18.] As he rightly informed their judges, so he instructed the people also in their duty, before they went from Horeb. &c. There are the judgments which God commanded him to set before them. Exod. xxii. 1, contained in that and in the two following chapters; whereby both they and their judges were to govern themselves.
Ver. 19. When we departed] See Numb. x. 2.
That great and terrible wilderness.] It may well be called great because it extended a great way. For after three days' journey (Numb. x. 19), they settled at Kibroth-hattaavah; which was in this wilderness of Paran. From whence they went to Hazeroth, which is still said to be in this wilderness (Numb. xi. 35). And when they went from thence, they were in the same wilderness (xii. 16), where Kadesh was (xiii. 26, and see xxxii. 18). And this wilderness was very terrible, or dreadful; because there were no inhabitants in it but wild beasts.
By the way of the mountain of the Amorites.] All the way you went towards that mountain (see ver. 7.)
As the Lord our God commanded us: According to the direction which God gave them, by the motion of the cloud that went before them. (see xxiii. 21.) Where they rested at the foot of that mountain, in the wilderness of Paran (Numb. xxii. 2, 25).

Ver. 20.] For this was part of the country which God bestowed upon them for their possession; as appears from Numb. xxxiv. 4, where Kadesh-barnea is mentioned as a frontier place in their south border. And indeed the Amorites, whosoever they found them, were to be expelled; as they had already dispossessed them of the whole kingdom of Sihon, who was king of the Amorites (Numb. xxii. 21, 25, 26).

Ver. 21. Hath set the land before thee:] All the country beyond this mountain (ver. 8).
Go up:] For there was a great ascent to it (Numb. xiii. 17).
And possess it:] Enter upon the possession of it.
As the Lord God of thy fathers hath said unto thee:] According to the promise made by God long ago, to Abraham, Isaac, and Jacob (see ver. 8), which is now renewed in a more certain form.
Pear not, neither be discouraged.] Do not dread either their number or their strength; but trust in the Lord (whose name he repeats four times in these three verses), that he will make good his word.
Ver. 22. Ye came near unto me every one of you:] The heads of every tribe, in the name of the whole congregation, whose desire this was.
We will send men:] Some select persons.
They shall search us out the land:] Give us an account how it lies, and what kind of country it is.
Bring us word again:] Inform us which way to direct our march into it.
Into what cities we shall come:] What cities we shall first attack, to make our way the clearer into the land, which God has charged the men that went to search the land with many other inquiries (Numb. xiii. 18—20), that the people might receive the fullest satisfaction.
Ver. 23. The saying pleased me well:] He thought this a reasonable motion, proceeding only from a prudent caution; whereas, in truth, they were timorous and distrustful of God's promise.
I took twelve men of you:] That every body might be satisfied when they heard the report of their brethren, Numb. xiii. 2—1, &c. and God directed him so to do, as we read there.
Went up into the mountain:] Numb. xiii. 17, 21.
 Came into the valley of Eshcol:] It appears by the relation (Numb. xiii. 21—23), that this was the last place unto which they came when they had ended their search.
Searched it out:] After they had gone through all the quarters of the country.
Ver. 25. They took of the fruit of the land:] Both grapes, pomegranates, and figs (Numb. xiii. 23). It is a conclusion that they did unanimously, and brought along with them a demonstration of it (Numb. xiii. 27), only they added, that they were not able to deal with the inhabitants of it.
CHAPTER I.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God:
27 And ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.
28 Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.
29 Then I said unto you, Dread not, neither be afraid of them.
30 The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;
31 And in the wilderness, where thou wast long a time, and sawest not any seed, or fruitful ground, or any water;
32 But which the Lord thy God brought thee out of the land of Egypt, to give it thee, a land flow with milk and honey, as the Lord thy God spake.
33 Then said I unto you, Fear not, stand ye still, and see the salvation of the Lord your God, which he will shew the Egyptians before your eyes.
34 And he brought you forth out of the land of Egypt, drove out before you the nations, and gave you their land.
35 And the Lord said unto me, Thou art not able to carry them alone: go to the people, and take men of understanding, and such as fear God, and are mighty, and set over them commanders.

Ver. 26.] Who bade you go up and not be afraid (ver. 8. 21). Which was the greater sin, because he had not only brought them to the borders of the land, but convinced them that he had not delivered them with fair promises of a better country than really it was: for they all saw the goodly fruit which it produced; and ought therefore to have believed he would fulfill his word, and give them the possession of it.

Ver. 27. Ye murmured in your tents.] After great lamentations for a whole night together (Numb. xiv. 1).

He hath brought us forth out of the land of Egypt.] Unto which therefore they desired and conspired to return (Numb. xiv. 4).

To deliver us into the hand of the Amorites.] Nothing can be more pernicious (as Grotius here observes) than such a resolution that God doth not love us, but hath a design upon us to destroy us.

Ver. 28. Whither shall we go up?] Moses, I suppose, still pressed them to go up, and take possession of the land; to which they gave him this suppliant answer.

Our brethren have discouraged our heart.] The men that you shall send to the land, discontented by the report they have brought us. Which would not have had that effect upon them, if they had minded one part of it as much as the other, and calmly considered what Caleb and Joshua said, who made no doubt of success.

The people is greater and taller than we.] More numerous, and of far greater stature and strength (Numb. xiii. 28, 33).

The cities are great and walled up to heaven.] The spies only told them, that their "cities were walled, and very great" (Numb. xiii. 28), but their fear and confusion of thoughts augmented the danger of attempting the conquest of them: yet Moses himself thinks good afterward to use the same hyperbole (ix. 1), which is common in the ancient authors. For thus Homer, in Odyss. E. ver. 239, speaks of a fir-tree as high as heaven, i. e. exceeding tall:

—ιδαγέ τι τε οὐρανομισάς.

Many other instances may be seen in Bochartus's Phalag. lib. i. cap. 13.

We have seen the sons of the Anakims there.] See Numb. xiii. 32, 33. Const. L'Empereur will rather have it translated "the sons of the giants," as the LXX. and Onkelos take it. Yet he acknowledges that Anak seems to have been the first parent and propagator of the race of giants after the flood: and, therefore, it may be properly translated as we do (see Annot. in Rimer. Benjamini Tudelensis, p. 136).

Ver. 29. Then I said unto you.] Moses here at large relates what he said unto their fathers upon this occasion; which he doth not mention in the book of Numbers (where we read only of his falling down before God), that he might awaken this generation to a greater confidence in God, and a dread of his judgment.

Dread not, neither be afraid of them.] Do not consider so much how strong they are, as how powerful the Lord your God is, who hath promised you this good land.

Ver. 30. The Lord your God which goeth before you.] In a glorious pillar of cloud and fire. He shall fight for you.] As he had done hitherto (Exod. xiv. 14. xvii. 8. &c.).

According to all that he did for you in Egypt?] Why should you think he is less able to bring you into Canaan, than he was to redeem you from Egypt, where you were oppressed by very powerful enemies?—Ver. 31. And in the wilderness.] Ever since they came from thence through the wilderness of the Red Sea (Exod. xiii. 18), and in the wilderness of Sin (Exod. xvi. 1), and the wilderness of Sinai (Exod. xix. 1, 2), and then through that terrible wilderness of Paran (see above, ver. 19).

Wherefore then wast thou that thou saidst unto me how that the Lord thy God bare thee? The long experience they had of his tender care he had over them (which was as indulgent as that of a kind father towards his only son, when he is a child, whom he carries in his arms), should have made them confident of his gracious providence for the future.

In all the way that ye went.] He made provision for them in the most desolate places; bringing them water out of a rock; sending bread down to them from heaven; defending them from wild beasts, and from their fiercer enemies, &c.

Ver. 32.] He could not prevail with them to trust God; and go up, as he commanded, in his power and might to possess the land. Nor could all that Caleb and Joshua said at all move them (Numb. xiv. 9—20).

Ver. 33.] Who went in the way before you.] Never failed constantly to direct and guide you in your journeys (Exod. xiii. 22).

To see you out a place to pitch your tents in.] But always marked your encampments where they should be (Numb. x. 17).

In fire by night,—and in a cloud by day.] That they might be able to travel by night, as well as by day; which was most convenient in summer-time, when the sun was very scorching in a wilderness where there was no shelter (Exod. xiii. 21. Numb. x. 16. 21).

Ver. 34. The Lord heard the voice of your words.] They not only distrusted God (ver. 32), but murmured against their leaders, and against God, in a mutinous manner; consulting to return into Egypt.
this evil generation see that good land, which I swear to give unto your fathers,

36 So Caleb the son of Jephunneh: he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord.

37 Also the Lord was angry with me for your sakes, saying, Thon also shalt not go in thither.

38 But Joshua the son of Nun which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

(Numb. xiv. 1—4). And moreover spake of storving Caleb and Joshua for their good advice (ver. 10).

Wits wrath and aweard.] Which so provoked the Divine Majesty, as to have pronounced what follows; confirming it with an oath (Numb. xiv. 21).

Ver. 35. See Numb. xiv. 21, 28, 29.

Ver. 36. Save Caleb] And Joshua the son of Nun (see xiv. 24, 30, and see below, ver. 35).

He shall see it, and to him will I give the land, &c.] This was as exactly fulfilled as their disbelieving was, Josh. xiv. 9, 12, where the particular portion of land is mentioned which God promised to him, and which Joshua gave him in the mountain where the Anakims dwelt. For such was the wonderful faith and courage of Caleb, that he doubted not to dispossession those whom the rest of the Israelites dreaded as invincible.

Ver. 37. Also the Lord was angry with me.] Not at that time, but afterward; when they came into the wilderness of Zin, to another Kadesh (Numb. xx. 1, 19).

For your sakes.] By occasion of their fresh discontent and mutinous uprising of him (Numb. xx. 2—4), which provoked him so, that he spake unadvisedly with his lips, as the Psalmist observes, Ps. cxvi. 31, 32. This was a high aggravation of their guilt; that they not only undid themselves, but brought upon their own head the honor of their captain and governor, whom they wearied with their tumults and rebellions. Or the meaning may be (which doth not much differ from the account now given), that they murmuring in a tumultuous manner, when they saw the water did not flow out of the rock at the first stroke, he himself also was put into such a commotion, that he began to doubt, and say God would do nothing for such a rebellious people, though he had declared he would. If this be true, he soon recovered himself, and smote the rock again, in confidence God would be as good as his word. But God was so angry at the words he had spoken, that he so far punished him for them, as to deny him entrance into Canaan.

He shall not go in thither.] Which threatening is renewed a little before his death (Numb. xxviii. 13, 14), and he could not get repealed by any entreaties, as we read in this book, iii. 26.

Ver. 38. But Joshua—which standeth before thee, i.e. Waits upon thee.

He shall go in thither.] So God promised, when he, as well as Caleb, endeavoured to put courage into the people to go and possess the land (Numb. xiv. 6, 7, &c. 30).

Encourage him: for he shall cause Israel to inherit it. Not only go thither, and have his portion there, but be the captain of Israel, and conquer the land for them, and divide it among them. This intimation as if Joshua was afraid he might be excluded as well as his master; being extremely troubled, it is likely, that he thought it was a great fruit of his long labours. Therefore God bids Moses encourage his hope and command him to take heart (as we speak), for undoubtedly he should do more than go into Canaan, Which may be the reason why his name is not put into the exception (ver. 35, 36), together with Caleb's; but they are mentioned separately, because there was something peculiar to each of them.


Had no knowledge between good and evil.] And consequently, did not provoke God by their disobedience.

They shall go in thither, &c.] Their innocence moved pity towards them: though children, in some cases, were cut off for their fathers' sins.

Ver. 40. But as for you, turn ye,] From the land of Canaan; to which they were not permitted to go.

Take your journey into the wilderness,] And get you back again into the wilderness, out of which I have brought you (Numb. xiv. 25).

By the way of the Red Sea.] Thus they had their desire, in some part, of returning into Egypt (Numb. xiv. 4), which was not granted (as the Red Sea commanded).

Ver. 41. We have sinned.] They repented that then was too late to do them any good (see Numb. xiv. 40.

We will go up and fight.] Now they resolve to encounter those enemies of whom they were before so afraid, as to speak of storing those who exhibited them not fear them (Numb. xiv. 9, 10).

When ye had girded on every man his weapons of war, &c.] They not only made a stout resolution, but actually prepared themselves for the onset: as if there were no difficulty in that, which a little before they dreaded to think of. So De Dieu translates the last words, "Ye thought it an easy matter to ascend the hill," or, ye despaired going up the mountain; in our language, I made nothing of it.

Ver. 42. Go not up.] See Numb. xiv. 41, 42.

Neither go up in thither.] Much less think of fighting.

For I am not among you.] By my powerful presence to subdue your enemies, or to defend you from them (so the phrase is often used): for the ark of the covenant, the token of God's presence, did not go with them (Numb. xiv. 44).

Lest ye be smitten.] Which would be a far greater disgrace than marching away from them.

Ver. 43. So I spoke.] See Numb. xiv. 42, 43.

Ye would not hear.] No more than before; when he bade them go up.
44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.

45 And ye returned and wept before the LORD;

But rebelled against the commandment of the LORD:] For now it was against his will, as before it was his will, that they should go up. Who rebelled against the commandment of the Lord, and was corrected by the commandment of the Lord. They would venture against the express command of God, which was the highest presumption.

Ver. 44. The Amorites—came out against you.] As soon as they saw the Israelites ascend to assault them they came down upon them (Numb. xiv. 45).

Chased you, as bees do.] Which pursue those that disturb their hives in great swarms, and with great fury (Ps. cxviii. 12). For though bees have very small bodies, yet they have great spirits, and a vast force, as Bochart observes in many instances, to make out the aptness of this comparison, in his Hierozoic, par. ii. lib. iv. cap. 10.

Destroyed you in Seir.] It seems they fled towards the part of Idumea where Mount Seir was; which they afterward compassed many days (li. 1), when they removed from Kadesh-barnae. And there some of them fell by the sword of the Amorites, who were the fiercest of all the people of Canaan, and might set on that account, be well compared to bees, who cease not their pursuit till they have fixed their stings.

Even unto Hormah.] See Numb. xiv. 45.

Ver. 45. Ye returned.] After the Amorites retreated. Wept before the Lord.] Beseeching him to go along with you, and assist you to conquer the land. But the Lord would not hearken to your voice.] To consent that they should now go and possess the promised land, or stay near to it; but remained fixed in his resolution, that they should go back again, but the Lord would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode there.

CHAP. II.

1 The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites, 24 but Sihon the Amorite was subdued by them.

1 Then we turned, and took our journey into the wilderness by the way of the Red sea, as the Lord spake unto me: and we compassed mount Seir many days.

2 And the Lord spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you northward.

4 And command thou the people, saying, Ye till they came over the brook Zered (ver. 14). For when they were at Ezion-Gaber (which was farthest from Canaan), they were, as I said, upon the borders of Edom; and so they were when they came back again, seven-and-thirty years after at Mount Hor (Numb. xx. 23. xxxi. 4). But this must not be understood, as if all the stations mentioned Numb. xxxii. after they left Kadesh-barnae till they came hither again, were near to the country of Edom; some of them might be remote, though they all lay in that wilderness, which reached from one end of Idumea to the other.

Ver. 2. The Lord spake unto me.] This was in the end of the thirty-ninth year after their coming out of Egypt; when they had spent thirty-seven years going to and fro since their departure from Kadesh-barnae. In all which time he gives us no account what passed either in the foregoing book, or in this: but only sets down the places of their abode, as I observed in the thirty-third of Numbers.

Ver. 3. Ye have compassed this mountain] i.e. The mountainous country of Edom, mentioned ver. 1.

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are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: 
5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esan for a possession. 
6 Ye shall buy meat 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 works of thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing.

Turn you northward.] From Ezion-Gaber, which was in the south, towards the north, that is, directly towards the land of Canaan.

Ver. 4. Ye are to pass through the coast of your brethren] For they went from Ezion-Gaber to Kadesh (Num. xx. 1), and from thence to Mount Hor (ver. 22, which was in the edge of the land of Edom, Num. xxxiii. 47), and from thence they travelled to compass the land of Edom (xxi. 4), i.e. the eastern quarter of it. So that though they did not pass through the coast of Edom, as we translate it, yet they passed by it, and very near unto it: as the particle both frequently signifies (Gen. xxxvii. 13. Josh. v. 13. I Sam. xxix. 1). Though they may be truly said to "pass through their coast," if thereby we understand their border, or the confines of their country.

They shall be afraid of you.] Last, wanting a settlement, the Israelites should seize upon their country. Accordingly we find, they raised all the force they could make to oppose them, Num. xx. 20.

Take ye good heed unto yourselves.] Let not that encourage you to assault them.

Ver. 5. Meddle not with them.] Make not the least attempt upon them.

Not so much as a foot breadth; i.e. Not the smallest portion.

Because I have given mount Seir unto Esau] So Joshua saith expressly, Josh. xxiv. 4, wherein he made good the blessing of Isaac (Gen. xxvii. 39).

Ver. 6.] If you have a mind to any provision that their country affords, you shall not take it, but pass by it; as they did their very water (ver. 29), which was a scarce thing in those dry countries. And so the Israelites offered to do, when they treated with them about a passage through their country (Num. xx. 19).

Ver. 7. For the Lord thy God hath blessed thee.] Or though the Lord hath blessed thee, &c. that is, though there was no need of it, God having abundantly provided you with all things necessary. But if we follow our translation, the sense is plain: "You have wherewith to buy of them what you want or desire; therefore do not take it away by force."

He knoweth thy walking.] Had directed and prospered thee (as the word knoweth signifies in many places, Ps. i. 6. xxxi. 7), in thy travels through a dangerous wilderness.

Thou hast lacked nothing.] He had mercifully provided for them so constantly, that he let them want nothing necessary for their support. This was the sum of the argument why they should not molest the Edomites, nor take any thing by stealth from them, because they were in no need; and God had given that country to the children of Esau, as he intended to give Canaan to the Israelites.

8 And when we passed by from our brethren the children of Esau, which dwell in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the Lord said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.

10 The Emims dwell therein in times past, a people great, and many, and tall, as the Anakims; 
11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims. 
12 The Horims also dwelt in Seir beforetime;

Their being in the wilderness forty years is mentioned also viii. 2, xxix. 5, besides other places of Scripture. For, from the fifteenth day of the first month, in which their fathers came out of Egypt (Num. xxxiii. 5) to the tenth day of the same month in which they went over Jordan into Canaan (Josh. iv. 19), there were but five days wanting of complete forty years. I cannot but here note also, that this is one of those places where Onkelos makes Menmra, i.e. Word of Jehovah, which can signify nothing but a Divine person: for thus he translates these words, "The Word of the Lord thy God hath been thy helper; thou hast not wanted any thing any thing."

Ver. 8. Of the plain.] i.e. Through the wilderness of Zin.

From Elath, and from Ezion-gaber.] Two places upon the Red Sea; the last of which [Ezion-Gaber] signifies as much as the spine, or backbone of a man. So called, because there were great ragged rocks in that port (as Bochart observes), like those at Dyrachium in Macedonia; which had its name also from thence (lib. 1. Canaan, cap. 44).

We turned.] After they were denied passage through their country, and had gone through those stations mentioned, Num. xxxiii. 41, 42, &c.

Passed—the wilderness of Moab.] See Num. xxi. 11. Going by the east side of their country (Judges xii. 18).

Ver. 9. Distress not the Moabites.] He would not have them force their way through his country; because they were not taken, but passed by them, as the king of Edom had done (Judges xii. 17). For their country now was but small, since Sihon king of the Amorites had taken from them all the best of it, which lay between Arnon and Jabbok; of which the Israelites had possessed themselves by the conquest of Sihon. So that they had only that portion remaining which lay upon the Dead Sea; which David, in advertizing his triumph, says,

I will not give thee of their land.] No more than of Edom (ver. 5).

Because I have given Ar.] It is likely the capital city gave name to the whole country about it. At least Ar (which was the chief city of Moab, Num. xxi. 13, 28;) is put here for all the land of Moab; as Mount Seir for all the land of Edom (ver. 1).

Unto the children of Lot.] Though the Moabites were now a wicked people; yet for their pious ancestor’s sake, from whom they were descended, God would not have them dispossessed.

Ver. 10. The Emims dwell there.] A terrible people, as the very name imports, both for their number, and for the dread they had of being of a large size, like Anakims (see Gen. xiv. 5).

Ver. 11. Which also were accounted giants, as the
but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the Lord gave unto them.

13 Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we came over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord spake unto them.

15 For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of

Amalekins, &c. Which seems to have been their name; or else Rephaim: but to distinguish them from others of that name in Canaan, the Moabites called them Emims.

Ver. 12. The Horims also dwelt in Seir.] They were the ancient inhabitants of Mount Seir; as the Emims were of the country of Moab (Gen. xiv. 6, xxxvi. 20). But the children of Esau succeeded them.] Planed themselves in that mountain.

When they had destroyed them.] When the children of Esau expelled the Horites, or the children of Lot the Emims, is nowhere recorded; nor who were their leaders in these expeditions. But they seem to be here remembered, as an encouragement to the Israelites to hope that they might drive out the inhabitants of Canaan (who were not stronger than these), as they had already driven the Amorites out of the country of Sihon, as it here follows.

As Israel did unto the land of his possession.] Some have argued from hence, that this book was not written by Moses, but by somebody else, after they had got possession of the land of Canaan. But it is manifest, this may relate to what they had done already in dispersing Sihon king of the Amorites, and Og king of Bashan of their country: which, it is expressly said, Moses had given for a possession to the tribe of Reuben and Gad, and the half tribe of Manasseh, and that by God’s direction, Numb. xxxii. 33, xxxiv. 14, 15, and in this book, xxxiv. 8. This hath been observed by many; particularly by Huetius, in his Demonstratio Evangelica, proposit. iv. cap. 11. n. 15.

Ver. 13. The brook Zered.] Which elsewhere we translate “the valley of Zered” (see Num. xxi. 19).

Ver. 14. The space was—thirty and eight years:.] For it is evident, by the story in Numbers, that they came to Kadesh-barnea about the fourth month of the second year after they came out of Egypt (see upon Numb. xii. 16). And if we suppose that they removed from hence in the seventh or eighth month of that year, it is certain that they could not come out of this brook till the seventh or eighth month of the fourth year. For Aaron died at Mount Hor on the first day of the fifth month of this year; and we must allow two or three months’ time, for all that followed both then and this, viz. the conquest of king Arad. and of Sihon, and Og, &c.

The generation of the men of war] So they were called, who were above twenty years old (Numb. i. 3).

Were wasted] Utterly consumed, so that not one of them was left (Numb. xxxvi. 64, 65).
22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 Let me pass through thy land: I will go along by the highway, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the Lord our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

31 And the Lord said unto me, Behold, I have begun to give Sihon and his land before Unto Sihon—words of peace.] A friendly message, desiring there might be no quarrel between him and the Israelites, who desired nothing but the common offices of humanity.

32 Ver. 27. Let me pass through thy land.] Which was the direct way from the lands of Jordan.

33 I will go along by the highroads.] Not turning into the fields or vineyards, as it is expressed, Numb. xxii. 32. In the Hebrew the word is doubled, bederek, bederek, by the way, by the way; which seems to be a vehement affirmation, to assure them they would not stir out of the highway.

34 If will neither turn unto the right hand, nor to the left.] A common word of the Lord—side out of the way, (called the king's highway), which was free for all people.

35 Ver. 28. Thou shalt sell me meat for money, &c.] They offered to pay for whatsoever they wanted; which is included in meat and drink.

36 Only I will pass through on my feet.] Barely have a passage through his country.

37 Ver. 29. As the children of Esau] He doth not mean that they granted Israel a passage through their country; but that they did not deny to sell them meat and drink for their money, as they passed by their coasts.

38 Until I shall pass over Jordan.] This was said to move Sihon to consent to their desire, by letting him understand they intended nothing against his country; being secure of a settlement in the land of Canaan, unto which they prayed him to let them pass quietly.

39 Ver. 30. But Sihon—would not let us pass by him.] Refused to agree to this reasonable demand.

40 For the Lord thy God hardened his spirit, and made his heart obstinate, &c.] Gave him over to his own inflexibility and obstinacy upon violent courses; from which God did not divert him (because he intended to destroy him), but rather ordered things so, that his mind should be enraged and disturbed, and so unable to consider things prudently, and discern what belonged to his peace; which is the utmost that can be meant by hardening his spirit, and making his heart obstinate. Which, as it is a sin, cannot be ascribed unto God: but, as it is a punishment, might justly be inflicted by him upon Sihon, for his former sins.

41 Ver. 31. I have begun to give Sihon and his land.] This was said when Moses saw him coming out to battle against them (as it here follows in the next verse), at which time he is said to begin to give them his country, because he had absolutely resolved it;
CHAPTER III.

1 Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the Lord said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, three score cities, all the region of Argo, the kingdom of Og in Bashan.

5 All these cities were fenced with high walls, gates, and bars: beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroy-

Ver. 4. [Three score cities.] See Numb. xxxii. 41. All the region of Argo.] A small province lying between Jordan and the mountains of Gilead, a little above the sea of Tiberias; which region was afterward called Trachonitis, from the asperity of the mountains.

The kingdom of Og in Bashan.] Belonging to his kingdom in Bashan (ver. 13, and 1 Kings iv. 13).

Ver. 5. [So they are described] 1 Kings iv. 13.

Ver. 6. [For they were Amorites, and therefore un-

CHAPTER III.

1 The story of the conquest of Og king of Bashan. 11 The bigness of his bed. 23 Moses' prayer to enter into the land. 26 He is permitted to see it.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the Lord our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain: 35 Only the cattle we took for a prey unto

and, it is probable, so confounded his forces, that they were as good as already conquered.

Begin to possess.] In the same sense he bids Moses "begin to possess;" i.e. prepare to take possession of it (see iii. 9).

Ver. 32.] See Numb. xxi. 23.

Ver. 33.] They won the field, and killed him, his sons, and all that came out to fight with them. And R. Solomon saith his sons were like himself, very great men.

Ver. 34. [We took all his cities at that time.] After this victory they took his whole country, as is related Numb. xii. 24, 25, and the cities belonging to it are mentioned xxxii. 34, 35, &c.

And utterly destroyed the men, &c.] They being part of those wicked people the Amorites; whom God had condemned to utter destruction: for the Amorites came out of Canaan, and took this country from the Moabites and the children of Ammon.

Ver. 35.] They had the Divine warrant for this, no doubt, as they had for the extermination of the people.

Ver. 36. [From Aror, which is by the brink of the river of Arnon.] This river divided Moab from the kingdom of Sihon (Numb. xxi. 13. 24), upon which the city of Aror stood; which was now in the possession of Sihon, though belonging formerly to the Moabites.
...ing the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto Mount Hermon;

9 (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

The curse of God; being part of the seven nations of Canaan, devoted to destruction (see ii. 34).

Ver. 7. As they had done before, when they destroyed Sihon and his people (ii. 35).

Ver. 8. We took—the land that was on this side Jordan.] Which was given to the two tribes of Reuben and Gad, and half the tribe of Manasseh (ver. 12, 13). If men were not blinded with prejudice, they could not but see from hence, that the word beuche, in the first verse of this book, is rightly translated on this side: for beyond Jordan (as they would have it signify) in the land of Canaan, these two kings had no possessions; nor did Moses make any conquest there.

From the river of Arnon unto Mount Hermon.] This was the bounds of their country on the south, and Hermon, which was one of the mountains of Gilead (where it joins to Libanus), was their bound on the north.

Ver. 9. Which Hermon the Sidonians call Sirion.] And so it is called in Ps. xxix. 6, and joined with Lebanon: for it was as much a part of Lebanon as of Gilead, these two mountains there meeting together. Whence Jeremias calls Gilead the head of Lebanon (xxviii. 6). Lebanon begins where Gilead ends. The Amorites call it Shenir.] And so it is called Ezek. xxvii. 5, and had this name, as Bochart conjectures, from the multitude of wild cats which were in this mountain: for the Arabsians called that creature sinaur or sinar (see Hierozoicon, par. i. lib. iii. cap. 14).

Ver. 10. All the cities of the plain.] All the flat country which the LXX. thought was called Mesor; for they retain here that Hebrew word.

All Gilead,] i. e. All that part of it which belonged to him; which was but half as I observed before, ii. 36.

All Bashan,] That part of his country which was properly and peculiarly called Bashan; which being the most rich and fertile (as the word signifies), gave denomination to his whole kingdom.

Unto Salchah and Edrei.] The former of these is mentioned Josh. xiii. 11 (just as it is here), as the bounds of Bashan towards Mount Hermon, or Lebanon: so Chytrzeus, “A town in Bashan in the mountains of Libanus near to Machtatt.” And Edrei was the place where they fought with Og, and overthrew him (Num. xxxi. 23).

Ver. 11. For only Og—remained of the remnant of giants.] Or of the Rehovim, a very ancient people in that country (Gen. xiv. 5), who were either descended from the Amorites, or mingled with them; and Og was the very last of them; so that he and his kingdom was destroyed, none of them remained.

His bedstead was—of iron.] Which was no unusual thing in ancient days, though far later than this. For Thucydides says, that when the Thobans took Plateae, they made beds of the brass and iron they found there; which they dedicated to Juno. And beds of silver and gold are mentioned by divers authors, as Huetius observes in his Demonstr. Evangel. propos. iv. cap. 11. n. 7.

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land, which we possessed at that...
time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

24 Jair the son of Manasseh took all the country of Argob unto the coast of Geshuri and Maachath; and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon;

17 The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdoth-pisgah eastward.

18 ¶ And I commanded you at that time, saying, The Lord your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all that are meet for the war.

Ver. 15. I gave Gilead] All that was not possessed by the Gadites.

Unto Machir.] To the posterity of Machir (Numb. xxxii. 40).

Ver. 16. Unto the Reubenites, and unto the Gadites] Here is a more exact description of that part of the country, which was given to the other two tribes.

I gave from Gilead] Half of which, as I observed, was given to the Gadites (ver. 12).

Even unto the river Arnon] Which was the bounds of the country towards Moab (see ii. 36).

Half the valley.] The same word in the Hebrew language, signifies both a valley and a brook or river; and being translated in the foregoing words, the river, it should, be so here likewise, half the river; that is, to the middle of the river Arnon; by which the bounds of their country are most exactly set. And thus not only the LXX. and the Vulgar, but Onkelos also translates it, "the middle of the torrent;" yea, we ourselves also in the twelfth of Josh. ii. where there are the same words, which in the Hebrew run thus, "unto the river Arnon, the midst of the river;" where the city of Aroer stood, encompassed by the river, as I observed in the foregoing chapter, ver. 36.

And the border] Something is understood, viz. west (as the phrase is Josh. xv. 6, 7, &c.) or reached, or some such word. Or the meaning must be, the country bordering on the river.

Unto the river Jabbok] This river was the other boundary of the country.

Ver. 17. The plain also, and Jordan.] The flat country towards the river Jordan: which was the western bounds of this country of Sihon; as the river Arnon was the southern, and the river Jabbok the northern; the country of the children of Ammon being on the east.

The coast thereof, from Chinnereth] The word thereof is not in the Hebrew: therefore these words may be better rendered "the coast of Chinnereth." Called the Sea of Chinnereth," Josh. xii. 33. 27.

It lying upon a country and a city called by that name (Josh. xi. 2. xix. 55), which gave the name to this sea, called in a New Testament, "the Sea of Galilee," and "the Sea of Genesareth," and at last "the Sea of Tiberias;" in honour of the emperor Tiberius (see upon Numb. xxxiv. 11).

Even unto the salt sea.] The Dead Sea, as it is called in other places; which, before the burning of Sodom and Gomorrah, had been a most pleasant plain.

Under Ashdoth-pisgah.] The name of a city in this country (Josh. xiii. 20).

Eastward.] Which lay east of the Salt Sea and Jordan; which was the western bounds, as I said, of this country.

Ver. 18. I commanded you at that time.] That is he gave this charge to the two tribes of Reuben and

lib. ii. cap. 12. n. 3), of which no man can doubt who is now resolved to disbelieve all the world. In his Demonstratio Evangelica also he observes, that Homer makes Tityon, when he was dead, to have lain stretched out upon (not nine cubits, but) nine acres of ground:

\[\text{\textit{τρία και εξάρη το πέλαγος.}}\]

Which hyperbole may excuse the Jewish rabbins, when they say that Og was nine cubits long when he lay in his cradle (see propos. iv. cap. 8. n. 4).

Ver. 12. By the river Arnon.] See ii. 36.

Half mount Gilead—gave I unto the Reubenites and to the Gadites.] See Numb. xxxii. 34, 35, &c., but especially Josh. xii. 15, &c., where he distinctly relates what portion of this country was given to the Reubenites; and ver. 23, 24, &c., what was given to the Gadites. And it appears, that none of Gilead belonged to the Reubenites: but the Gadites had one half of it, as the Manassites had the other.

Ver. 13. The rest of Gilead.] Which was not given to the Gadites.

All Bashan, being the kingdom of Og.] That is, all that was taken from Og, of which he was king.

All the region of Argo.] It is repeated again, lest any one should think that Argo, which was a distinct province in that kingdom, was not given to them by this grant (see ver. 4).

Called the land of giants.] Where the Replains formerly inhabited; of whom Og was the last (see Gen. xiv. 5, exx. 12, Josh. xii. 12.).

Jair the son of Manasseh took all the country of Argo] This is one reason why he gave this country to them (see Numb. xxxii. 41).

Geshuri and Maachath.] We had no mention of these places before; which were in the northern part of this country, as appears from Josh. xii. 4, 5, xiii. 11. But the people of these places they could not expel (Josh. xiii. 12).

Called them after his own name.] Numb. xxxii. 4.

Unto this day.] From whence, likewise, cavils are raised against Moses being the author of this book: when the most that can be concluded from hence is, that, upon the revising of these books by Ezra, he put in these words to certify the reader, that still they retained this name; as somebody, no doubt, added this history of Moses' death at the end of this book.

This the greatest defenders of the authority of these books, as written by Moses himself, make no scruple to allow; particularly Huetius, and since him Hermannus Witzius, in his Miscellanea Sacra, lib. 1. cap. 14. sect. 47. But there is no necessity to yield so much; for Moses might say this himself, though it was not long before he wrote this book. For so the holy writers do sometimes mention places, which had their name but newly given them, from a particular fact, that posterity might know the original of it (see Acts i. 19).
19 But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the Lord hath given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan: and then shall ye return every man unto his possession, which I have given you.

21 ¶ And I commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings; so shall the Lord do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the Lord your God he shall fight for you.

23 And I besought the Lord at that time, saying,

24 O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for God is there in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

26 But the Lord was wroth with me for your sakes, and would not hear me; and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

Ver. 36. The Lord was wroth: See i. 37. And would not hear me: Refused to grant my petition.

Speak no more unto me of this matter: This suggests that Moses renewed his petition, after the first denial; and more earnestly begged this favour of God: which he could not obtain; but was enjoined silence. This argues great displeasure; and is mentioned by him as an admonition to the Israelites, to be fearful to offend the Divine Majesty.

Ver. 27. Get thee up into the top of Pisgah, See what I have noted upon Numb. xxvii. 13. Lift up thine eyes westward, &c.: Take a full view of the country in all the quarters of it; which might be seen from the top of this mountain, which was called Nebo (see xxiv. 1-3).

28 But charge Joshua, &c.: Bid him not doubt that I will bring my people thither under his conduct, though I deny thee entrance into it.

29 It is likely that there was a temple built to Baal-Peor, which fronted this valley; for so Beth signifies, a house or temple of Peer. Which gave the name to a city wherein it stood; which was part of the inheritance of the Reubenites (Josh. xiii. 20).

In this valley Moses was buried, xxxiv. 6, where he made this most excellent exhortation to all the people.
CHAPTER IV.

1 An exhortation to obedience. 41 Moses appelleth the three cities of refuge on that side Jordan.

1 Now therefore hearken, 0 Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

3 Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.

4 But ye that did cleave unto the Lord your God are alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do them; for this is the sum of the thing, that ye may be thrifty, and that it may well with you in the land which ye go to possess.

CHAP. IV.

Ver. 1. Hearken.] Having commemorated several benefits which God had bestowed upon them, since their coming out of Egypt, and the giving of the law at Mount Sinai, with several severe punishments which he had inflicted on them for their disobedience to it, Moses proceeds now to exhort them earnestly to the observance of it.

Unto the statutes.] These seem to be such laws as concerned the worship of God; the books of the law.

And unto the judgments.] And then these were such as concerned their dealings one with another, Which two words comprehend all that is signified by testimonies and precepts also, in other places.

Which I teach you.] Which he was about to set before them; and press upon their practice.

Ver. 2. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it.] This is thought by some to signify, that they should not make the least alteration in the laws he had given them, about the rites of Divine worship, and abstinence from several meats, and such like things; which were distinctive marks, whereby they were separated from other nations to be a peculiar people to him. Thus Chasikuni interprets these words, "Thou shalt not add fear, upon the fear of the blessed God." That is, any other worship to the Divine worship prescribed by these laws, nor diminish that worship: which interpretation seems to be warranted, by what follows: "Thy eyes have seen what the Lord thy God did, because of Baal-peor." But in the words before going (which introduce these), judgments being mentioned as well as statutes, there must be a larger sense of this injunction, which relates to all the laws of God: and the meaning seems to be, Ye shall not transgress any of these precepts, either by doing any thing contrary to them, which was to add; or omitting any thing which they required, which was to diminish. Thus Grotius interprets it, upon 2 Cor. xi. 24. Addere ad legem est facere quod lex vetat, diminuere est omittere quod lex jubet. But which way ever we take it, nothing is more certain than that this prohibition preserved these books from any alteration, since the time they were written: for the whole body of the people acknowledging their Divine authority, none of them dared to change any thing, either by addition or diminution. Of which there is a wonderful instance in the people that came out of Assyria (in the room of the Israelites, who were transported thither), to inhabit the country of Samaria; who receiving this law, their posterity have kept it all along to this day, as uncorrupted as the Jews themselves have done; although they were their mortal enemies, and have been exposed to all the changes and revolutions that can befall a nation during the interval of two thousand and four hundred years. Thus the most learned Dr. Alix observes, in his Reflections upon the last Four Books of Moses, p. 141. And I do not see, why the perfection of the Scripture, without the oral law of the Jews, should not be thought to be established by these words, as another learned person (J. Wagenseil) understands them, in his Confut. Carminis Lipmanni, p. 555. Yet, as the forenamed Chasikuni notes, it does not seem reasonable to conclude from hence, that they were prohibited to add any constitutions as a hedge and fence to the law; or as an explication of it, when the sense was doubtful (see Dr. Thorndike, in his Rites of the Church in a Christian State, p. 150, &c).

That ye may keep the commandments of the Lord your God.] This justifies the explication I gave of the foregoing words, as respecting all God's laws; and xii. 33, makes it more plain. And, indeed, God being their lawgiver, it was the highest presumption to make any alteration in any of his laws.

Ver. 3. Your eyes have seen what the Lord did because of Baal-Peor, &c.] How he cut off twenty-four thousand by a plague, and by the hand of justice, who had been guilty of idolatry by the enticements of the Midianitish women (Numb. xxvi. 5, 9). Which seems to be a reason, why they should take a special care about the worship of God; that nothing was done contrary to the laws he had ordained concerning it.

The Lord thy God hath destroyed them.] The judges put to death all those that they knew to be guilty; and the hand of God found out all the rest: so that there was not a man of them left, who was not swept away by the pestilence.

Ver. 4. But ye that did cleave unto the Lord!] Did not depart from this worship, but bewailed the apostasy of some of their brethren (Numb. xxxv. 6).

Are afore.] A singular providence watched over them, to preserve them in such good health, that not one in so many thousands was dead since that time. Nor in the war with the Midianites, wherein they slew all the males, did they lose so much as one man (Numb. xxxi. 7, 49).

Ver. 5. I have taught you statutes.] See ver. 1. Even as the Lord my God commanded me.] Sincerely and uprightly, without adding any thing of myself, or diminishing any thing that he said.

That ye should do so in the land.] To be the rule of your life, when ye come into the land of Canaan.
your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

8 And what nation is there so great, that hath statutes and judgments so righteous as this law, which I set before you this day?

Ver. 6. Keep therefore and do them:] It is your interest to observe them, as you will soon find by experience; which will teach you, that it is not only the wisest course in itself, but will get you the reputation of being a wise people among all your neighbours.

Which shall hear all these statutes:] There being mention before (ver. 1. 5) of judgments as well as statutes, and here only of the latter, Abarbinel thence infers, That even those laws which depended wholly upon the will and pleasure of God, and for which they could give no reason (for such they understood by chukkim), would procure them very good honour, if they were carefully observed. For the nations there knew how wonderfully they prospered, would be apt to impute to these extraordinary prescriptions which they followed. Just, saith he, as a physician, who cures desperate diseases, by some small triling remedies (as they seem to others), is highly applauded for the profoundness of his knowledge and wisdom. But Maimonides takes this word statutes to comprehend all the laws of God; and undertakes to show that all the six hundred and thirteen precepts have a wise end in them, for the profit and benefit of those that observe them; either to beget some wholesome opinion in their mind, or to pull out some perverse one; either to institute some good order, or to take away iniquity, &c. (see More Nevochim, par. ii. cap. 31).

Surely this great nation is a wise and understanding people:] Who continued in safety, liberty, and prosperity, abounding with all manner of blessings, while they continued all to go up to worship one God sincerely at one place, at certain set times, as if the whole nation was but one family. All the rest of their laws, also, were addressed to the people, both as to the public and private use, being, as it were, the prudent advice of a father to his children, to keep their persons, and for the security of their families, and their posterity.

Moses, the Elders of the nation, and the Prophets, in the Targum, lib. i. cap. 10, thus extols this nation:

Moses, the Elders, the Prophets, all, in essence, call thee his son, and may our Lord, who filleth all with wisdom, and giveth thee the way of understanding, bestow upon thee a long life, and a prosperous acquaintance with all things.

"The Chaldeans and the Hebrews (who came from Chaldea) are the only wise people, who worship God, the Eternal King, in a pure manner." And the oracle of Apollo Charius, recorded by Macrobius, lib. i. Sat. cap. 18, is no less remarkable:

θεου· των πάντων έκαστον θεόν ιθειν γελών.

"Acknowledge Jao (so they pronounced the name Jehovah) to be the highest God of all." For though many manuscripts have the word being called έλαθον (nobody can tell why); yet Diodorus Siculus acknowledges ιθειν to be the God, from whom Moses pretended to have his laws, i. e. Jehovah.

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

10 Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall
live upon the earth, and that they may teach their children.

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments: and he wrote them upon two tables of stone.

CHAPTER IV.

14 ¶ And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire:

16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.

17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieht in the air,

but he let them hear his voice, that they might not go and worship any other's gods, which the heathens pretended spake to them.

Ver. 13. He declared unto you his covenant.] These were the principal laws which they covenanted with him to observe; and afterward he added others. "After the tenor of which he made a covenant with them" (Exod. xxxiv. 27).

He wrote them.] See Exod. xxiv. 12, xxxiv. 28.

Ver. 14. To teach you statutes and judgments.] This doth not signify, that they themselves did not hear the ten words from Mount Sinai, but were taught them by Moses; (as Maimonides fancies in the foregoing place,) for it plainly relates to the rest of the laws, which God immediately after gave him (Exod. xxii. xxiii.) It being their own desire, that God would speak to them no more by himself, but communicate the rest of his will by Moses (Exod. xx. 19).

And accordingly he told the people "all the words of the Lord, and all the judgments," which he delivered to him (Exod. xxiv. 2).

All this will appear more plainly from the next chapter of this book, ver. 22, &c.

It is a mere imagination of those Jews, who take the statutes and judgments here mentioned for their oral law, as Aben Ezra, R. Solomon, R. Bechah, and others do, upon this place; who say, that when God gave Moses the greatest of his laws, he exprest it to him, which exposition he delivered to Joshua, and he to the seventy elders, &c. so that it came down to them in a successive tradition.

Ver. 15.] He gives them a special caution about this, because the nations of the world were so prone to make images of their gods; which he expressly forbids in the second commandment. Upon this text the present Jews ground the third article of their faith, which is, that God is incorporeal.

Ver. 16. Lest ye corrupt yourselves.] By worshiping any thing but God himself alone. Unto whom they being espoused, the giving Divine worship unto any thing else was such a corruption, as adultery is in a married woman.

And make ye not a graven image.] See the second commandment, Exod. xx. 3, 4.

The likeness of male or female.] The representation of God in human shape is first forbidden, because it was most common among the heathens. Therefore I cannot think this relates to the Egyptian worship, who honoured oxen as sacred to Osiris, and cows as sacred to Isis. Unto which Mr. Selden thinks the LXX. had respect, when they translated these words, "Ομοια δορικου και σφιχτου" (De Diis Syris, Synag. cap. 4).

Ver. 17.] The word or is to be here supplied, and in all that follows, in this manner: "Or the likeness of any beast that is on the earth; or the likeness of any winged fowl that flieht in the air? where col-
The likeness of any thing that creepeth on
the ground, the likeness of any fish that is in
the waters beneath the earth:

And lest thou lift up thine eyes unto
heaven, and when thou seest the sun, and the

zipper canoph, which we translate, “any winged
dowl,” signifies, all birds and insects that fly in
the air: for in the shape of such creatures else the heathen represented, or deified, the sun, and moon, and
together some other heavenly things. Thus, not only oxen were sacred to Apis, and rams to Jupi-
ter Ammon, but hawks and eagles, and even beetles,
to other deities.

Ver. 18. The likeness of any thing that creepeth
Nothing was more common among the heathen than
the worship of serpents.

The likeness of any fish: The famous Dagon, whom
the Philistines worshipped, was a fish with a human
face, hands, and feet. Certain it is, the Syrians wor-
shipped a fish, as Cicero tells us, in his third book of
the Nature of the Gods, Syri piscem veneranur: which
Mr. Selden thinks relates to the famous goddess
Atargatis; which is a word made out of the Hebrew,
addinad, i.e. “magnificent, or potent fish,” (see De
Dios, cap. 9.) The Egyptians were famous in aftertimes for worshipping all sorts of ani-
mal; and if one could find they were so in the days
of Moses, it might be assigned as the most probable
reason of his cautioning the Israelites against these
things so particularly, they being lately come out of
Egypt.

Ver. 19. Lest thou lift up thine eyes unto heaven.
From hence, I believe, that common speech among
the Arabians was derived, “Take heed how thou gazest
on the splendour of the stars:” which is, in the first
century of Arabic proverbs, set forth by Erpenius
(Prov. xxviii.), who saith he knew not what to make
of it: but I take it to be a caveat against idolatry, to
which the ancient Arabians were addicted.

When thou seest the sun, &c.] The most ancient
idolatry of all other seems to have been the worship
of the sun, and the rest of the heavenly bodies, which
began among the Chaldeans: for there is not any god,
or goddess, among the ancient gentleites, but hath a
respect to the sun, or the moon, as Gijsbertus Cuperus
hath very plainly demonstrated, in his Harpoocrates,
p. 4. And a very learned man of our
own lately said a great deal on the same subject
(Appendix to the Antiquity of Palmira, cap. 4.
by Mr. A. Seller; and Maimon. More Nevou. par.
iii. cap. 30).

Shouldst be driven to worship them,] Drawn in, en-
ticed, and deceived (as Onokeo, and the LXX.
translate it), either by the instigation of some evil
genius, or admiration of their splendour, or imitation
of other nations, or a vain opinion that some divinity
inhabits such illustrous bodies, or out of a sense of
the benefits mankind receive by them: for the chief
philosophers themselves were led by their weak
reasonings into this error, as appears even from Plato,
who saith, it is most just that the heaven should be
worshipped with all the gods and demons, and that
we should της αυτή της προστάσιας (προστάσιας, &c.
as he speaks in his Epinomis. See Eusebios, in
his Prepar. Evang. lib. xiii. cap. 18. where he shows
how much the Hebrews speak in this matter; and
quoten some words of Plato, out of a work of his, not
now extant, for the explication of these words of
Moses. And, to make this idea seem more reason-
able, all the philosophers asserted the sun to be
endeared with understanding; and, therefore, is called
by Proclus, παρονοστος διασκεδαστις, “the intellectual
fire,” to distinguish it from other fires which are
moon, and the stars, even all the host of heaven,
shouldst be driven to worship them, and serve
them, which the Lord thy God hath divided
unto all nations under the whole heaven.

20 But the Lord hath taken you, and brought
without understanding: and from hence, in one of
the coins of Caracalla, there is over the sun, sur-
rounded with rays, the word Providentia. In short,
the worship of the sun was distinguished in his
written at a time that it was no easy matter, when the Son of God
came, to root it out: for the Essenes (the best sect
among the Jews) seem to have had a tangle of this
superstition, as Josephus represents them, lib. ii. De
Bello Judaico, cap. 7. Some, indeed, excuse them,
as if they only admired the sun as the most excellent
work of God, which they expressed by some kind of
adoration: but Josephus expressly tells us, that,
early in the morning, they directed to him πατριος
τοις ἄγγελοις, as if they besought him to rise. And
this stuck still in the minds of some who professed
Christianity, particularly the followers of Basildes,
and the Manichees, who called the sun and moon by
the name of gods, and sometimes called the sun
Christ, as Theodoret tells us, lib. i. cap. 26. And
Epiphanius and St. Austin say the same in more
places than one. No wonder, therefore, that Julian
the apostate should say, that God produced, ἡμῶν
θεὸς μητρότος πατρότος ομοίως ἐγγονίζεται, “Out
of himself the sun, the greatest god, in all things like
unto himself;” for which he quotes Plato, in his
book of the Sun. This most famous section of the
Praise of the Sun, which he saith
The same sun hath filled the heaven with immensa-
ble other gods, p. 116. οὐκ ἐπαγαίνει θεὸν ἐκ οὐρανοῦ,
σήμαινε, “The whole heaven is full of gods from
the sun.”

Which the Lord thy God hath divided unto all na-
tions] The sense is very plain, that all nations under
heaven have the benefit of the sun, moon, and stars,
as well as the Jews; who were therefore to worship
him alone, who is the Lord of them all, and hath made
them to be ministers unto us.

This K. Solomon saw, and yet he could not stick
to it, but fell into the vain fancy of the generality
of the Jews, that God hath distributed the nations
of the world under the government of several stars,
and so much of the ancient writers: and even the
Jews under the government of God alone, and not
subject to any planet. Which hath no foundation at
all; much less can we think that God appointed
the nations of the world to worship the heavenly host.
lest they should be atheists, as Clemens Alexandrinus
and Justin Martyr fancy from this place; unless they
mean that God for their sins delivered them up to
this impiety; which several great men since have thought
to be the true meaning of these words: for there are
no such words found in the LXX. as they allege,
και ἰδος κατ' ἄνθρωπον ἰδος θεὸς. Πατρίς: Οὐκ οἰκεῖον
καὶ οἰκεῖον.

There is one who takes the word chaluk, which
we translate divide, to signify the blendish, and makes
this the sense, that God hath not divided the heavens, to
invite and allure all nations to admire and adore him, the creator of them. And, indeed, in the conjunction which the Hebrews call
hiphil, this word doth signify to soften and smooth,
and consequently to allure; but it never signifies so
in that they call kal.

Maimonides makes the sense of Moses’ argument
to be thus: God hath made the sun and moon to be
ministers; not to be worshipped; according to that,
Gen. i. 18. Which made the Psalmist so particularly
call upon all the heavenly bodies to praise the Lord,
Ps. cxlviii. (More Nevou. par. ii. cap. 5).
you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

21 Furthermore the Lord was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee.

Ver. 20. Brought you forth out of the iron furnace.] This is a phrase used also by Solomon, 1 Kings vii. 51. and by Jeremiah, xi. 4. to express the most cruel servitude; wherein God suffered them to be tried, as means to try and confirm their obedience.

Ver. 21. Furthermore.] Or rather, but.

The Lord was angry with me, or, he remembered this again. (though he had mentioned it twice before, i. 37, 38.) 25, 36.), that they might be deeply sensible of the danger of offending God, since such a man as he was excluded from the good land for one single fault. Or hereby he would magnify the goodness of God to them, who, though great offenders, had a privilege granted to them which was denied him.

24 For the Lord thy God is a consuming fire, even a jealous God.

25 "When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

27 And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.

And swear that I should not go over Jordan, &c.] He only told him so at the first (Numb. xx. 12), but upon Moses' importunate entreaty, that he would re-voke the sentence (of which we read in the foregoing chapter), because it was not delivered by Moses, but by God in a vision, when he had commanded him; by confirming his threatening with an oath.

Ver. 23. But I must die in this land.] See Numb. xxvii. 12-14. His frequent repetition of this, shows how near it went to his heart. "But ye shall go over, and possess that good land." God's promise to him, he would have them think, was as invocable as his threatening against them.

Ver. 25. A consuming fire.] So he appeared upon the mount, when he delivered his laws from thence in a flaming fire (Exod. xxiv. 17). The learned Hucullus thinks, that from these words of Moses, the ancient Persians took up the worship of fire; at first, only the image of the god had a symbol of fire (as Maximus Tyrius saith, Dissert. xviii.), but afterward, as God himself (Demonstr. Evangel. p. 91).

Even a jealous God.] Who cannot endure any rival in your affection (see Exod. xx. 5). These were two awakening arguments to keep them from idolatry; that God cannot endure it, and will be very terrible in his punishment of it.

Ver. 26. I call heaven and earth to witness] As soon as the measure of your iniquity is filled up, ye shall speedily be destroyed without remedy. Which the Hebrews refer to the captivity by Salmanazar and Nebuchadnezzar, after they had been almost eighteen hundred years in this country; and so might he said to have remained long in the land.

Ver. 27. Shall scatter you] See Lev. xxvi. 33. Ye shall be left few] See Lev. xxvi. 22.
DEUTERONOMY.

32 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

33 But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

34 And thou shalt put the art in tribulation, and all these things are come upon thee in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice;  

35 (For the Lord thy God is a merciful God,) he will not for sake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

36 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

37 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

38 Or hath God assayed to go and take him a nation out of the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that the Lord thy God did for you in Egypt before your eyes?

39 Unto thee it was shewed, that thou might-

Ver. 28. There ye shall serve gods, &c.] The idols of the heathen: to the worship of which he threatens to add them, as a punishment for their apostasy from God. And the heathen sometime compelled them to worship their gods, as we read in the third of Daniel.

Which neither see, &c.] This is a description of the most stupid idolatry, to which they should be delivered, if they fell from God (see Numb. xxi. 29).

Ver. 29. But if... thou shalt seek the Lord thy God.] When they were scattered among the heathen (ver. 27).

Thou shalt find him, if thou seek him with all thy heart:] If they then repented sincerely, and became unfeigned worshippers of the Lord their God alone, he promises them forgiveness.

Ver. 30. When thou art in tribulation.] In great distress, by the execution of the foregoing threatenings.

Even in the latter days:] In future times, or in their most declining state. The Jews themselves apply this to the present state, wherein they are now, and have been many years; as appears by the ancient Nitzacoon, set forth lately by Wagenseil, p. 234; where he saith, the word God, must repent, before God send deliverance unto them.

If thou turn to the Lord thy God.] The great end of punishment was to convert them, and make them more observant of God's commands.

Ver. 31. The Lord thy God is a merciful God.] See Exod. xxxiv. 6, 7. Numb. xiv. 17, 18.

He will for sake thee, &c.] He will not, or he will not suffer them to be cast off, or destroy them entirely (though they were utterly thrown out of their land, ver. 36), but restore them to his favour, according to the covenant made with their fathers, and confirmed by an oath, Gen. xvii. 19, xxii. 16, 17 (see Lev. xxvi. 44, 45).

Ver. 32. For ask] Turn over the annals of the whole world, from one end of it to the other, ever since God created the world, and search whether thou canst find any thing like to that which God hath done for you. Which R. Isaac thus glosses in his Munimen Fidei (lately set forth by Wagensen, p. 103), "From the creation of the world, till their going out of Egypt, there were passed two thousand four hundred and forty-eight years; yet in all that long tract of time, there never were seen or heard in any part of the world such prodigies, such miracles and great terrors as were wrought to bring them out of Egypt: and afterward, in leading them through the Red Sea; raising manna on them; and the appearance of the Divine Majesty at Mount Sinai," &c.

Ver. 33. Here was a double, or rather triple prodigy, never heard of before, that God should speak to them, audibly and distinctly, so long as to inform them in their duty towards himself and one another; and this out of the midst of devouring flames, and without the least hurt to any one of them (Exod. xx. 18, xxiv. 12).

Ver. 34. Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that the Lord thy God did for you in Egypt before your eyes?  

This signifies all the ten plagues of Egypt: for Pharaoh would not let the Israelites go, till God had "multiplied his wonders on the land of Egypt," as we read Exod. vii. 3, x. 1, 2, xi. 9, 10.

By war.] This seems to relate to the overthrow of Pharaoh in the Red Sea: where the Lord is said to fight for Israel (Exod. xiv. 14. xv. 3), while they, by no other means, could have been delivered without striking a stroke.

By a mighty hand, and by a stretched out arm.] These are phrases which we often meet withal, when Moses speaks of their deliverance out of Egypt, Exod. ixi. 19. xi. 6. xv. 12, and many other places. And the Hebrews think, that his mighty hand particularly refers to the grievous murrain, and the pestilence, which are spoken of in the end of the Lord, Exod. x. 15. And his stretched out arm to have a particular respect to the killing of the first-born; the angel that was going to smite Jerusalem appearing with a "drawn sword," and his hand stretched out" (1 Chron. xxi. 16).

By great terrors,] where with the minds of those were struck who heard of these things (Exod. xv. 14. 16), and by no other means, as the{figure} in which the Egyptians were, while they remained three days in most dismal darkness (Exod. x. 23.), for the conclusion of this verse signifies, that he speaks of "all that the Lord their God did for them in Egypt before their eyes."

Ver. 35. Unto thee it was shewed.] This was a particular kindness to the Israelites, which God never before manifested to any other nation.

That thou mightest know that the Lord he is God;
CHAPTER IV.

That they might believe him to be the only true God, and worship none but him. Which two articles, saith Maimonides (More Nochum, par. ii. cap. 33), that God is, and that he is but one, are fundamentals of religion, which were known not only by prophets, but by every body else.


That he might instruct thee] Teach them his will, which was chiefly declared in the ten commandments. He showed thee his great fire:] He means either that they saw it as they stood upon the earth; or, that it burnt upon the top of the mountain in their sight (Exod. xxvii. 17).

Thou hearest his words] See ver. 11, 12, and Exod. xx. 18, 19.

Ver. 37. Because he loved thy fathers] See Gen. xv. 5-7, and many other places in that book, Exod. iii. 15-17.

Brought thee out in his sight with his mighty power] For, as he led them the way out of Egypt in a pillar of cloud, and of fire (Exod. xiii. 21), so, when they were in danger by Pharaoh’s pursuit of them, he came behind them, and they marched in his sight (Exod. xiv. 20-22).

Out of Egypt:] This is mentioned in Scripture as the highest benefit, never to be forgotten by them. So G. Schickard observes, in his Mischna Hammalech (cap. iii. Theor. 10). That they are put in mind of this in the frontispiece of the decalogue (Exod. xx. 2), in the institution of sacrifices (Lev. xxii. 33), in the promise of a blessing (xxvi. 19), and here, in the enumeration of God’s wonderful works; and afterward in the commendation of his love (Deut. vii. 8), in his dehoration from ingratitude (viii. 14), in his institution of the passover (xvi. 6), in the speech which the reprobating angel made to them (Judges ii. 1), in the hope he gave them of victory over the Midianites (vi. 9), in his answer to their petition for a king (I Sam. x. 19), and on a great many other occasions: for this was “velut fundamentum et ininitum reipublicae,” &c., as another learned German speaks (Gerus on Dan. ix. 15), the foundation, as we may call it, and the beginning of their commonwealth founded by God; which comprehended in it abundance of miracles, far exceeding all the power of nature.

Ver. 38. To drive out nations—greater and mightier] So mighty, that they frightened their fathers from attempting the conquest of them (Numb. xiii. 28, 29, 31).

To bring thee in—as it is this day.] That is, as he had given them a late experiment, by overthrowing the two kings of the Amorites, and giving them their land for a possession.

Ver. 39.] Be sensible, therefore, and settle this belief in thy heart, that the Lord is the sole governor of the whole world.

Ver. 40. Keep therefore his statutes, &c.] Worship and obey him, as the only way to make them and their posterity live happily in the land, which God was about to give them.

That it may go well with thee, &c.] Though Moses spoke of their long life upon earth, yet the better sort of Jews did not set up their rest here; but from this word prolong, extended their hope as far as the other world: for thus Maimonides saith (in his preface to Pereck Cheleek) they were taught by tradition to expound these words, “That it may be well with thee” in the world, which is all good; and “mayest prolong thy days” in the world, which is all long, i.e., never ends.

Ver. 41. Then Moses severed three cities] I observed in the preface to this book, that Moses did not deliver all that is contained in this book, in one continued speech; but at several times, as appears even from the beginning of the next chapter, where it is said, “He called all Israel, and said unto them,” &c. Which supposes, that after this preface in these four chapters, he dismissed them to consider what he had said; and then some time after assembled the people again, to put them in mind of the laws which he so earnestly pressed them to observe. But between these two times (after he had spoken all that is contained in these four chapters, and before he rehearsed the decalogue), he put in execution the command of God lately given, to set apart three cities of refuge on this side Jordan; which he here relates, in the order, I suppose, wherein it was done.

Toward the sun rising:] On the east side of Jordan, according to what was ordered, (Numb. xxxiv. 14)

Ver. 42.] See there, ver. 11, 12, &c.

Ver. 43.] Thus they are set down also in the book of Joshua, xx. 8, xxi. 37, 36, 38.

Ver. 44.] Now follows the law, which (after the forementioned assignation of the cities of refuge) Moses set before all the people, and pressed them to the observance of it.

Ver. 45. These are the testimonies, and the statutes, and the judgments, As the next chapter contains the law, that is, the ten commandments, which Moses set before them; so, in several following chapters (after new earnest exhortations to obedience), he re-
children of Israel, after they came forth out of Egypt.

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sun rising;

48 From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

The forty-eighth year after their departure thence; as appears from Num. xxi. 24, xxxii. 38.

Ver. 47.] See Num. xxi. 33, &c.

Ver. 48.] The mount here called Sion is not that which was so famous in aftertimes, when David made it the royal seat; for that was on the other side Jordan, and is written with different letters in the Hebrew; but, in all probability, is a contraction of Sirion; which is the name by which the Sidonians called Hermon: for the bounds of this country are so described (iii. 8, 9, 12), to extend from the river Arnon to Mount Hermon, which is called Sirion.

Ver. 49. All the plain.] See ch. iii. 17.

Under the springs of Pisgah.] The same place there called Ashdoth-Pisgah. Which is exactly described after the same manner, by Benjamin Tudelensis, in his Itinerary, set forth by L’Empereur, p. 51, where he saith, that Jordan is called at Tiberias the Sea of Gennesareth; and, coming from thence with a great force, falls at the foot of this hill into the Sea of Sodom, which is called the Salt Sea.

CHAPTER V.

The covenant in Horeb. 6 The ten commandments. 92 At the people’s request Moses receiveth the law from God.

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

The Lord our God made a covenant with us in Horeb.

The Lord made not this covenant with our fathers, but with us, even we, who are all of us here alive this day.

CHAP. V.

Ver. 1. Moses called all Israel.] That is, summoned all the elders, and heads of their tribes, who were to communicate what he said to the rest; thus it is commonly expounded. But that which he saith, xxix. 10, 11, seems to direct us to another interpretation; that he himself went from tribe to tribe, and repeated these ten words (as they are called), placing himself in several parts of their camp, that every one might hear what he said. And this was some time after he had, in like manner, exhorted them to obedience in the foregoing preface (see iv. 41).

Hear, O Israel.] Mind what I now say unto you. That ye may learn them, and keep, and do them.] That ye may not be ignorant of such important truths nor negligent in the practice of them; which is the end of knowledge.

Ver. 2.] See Exod. xxiv. 3, 5—9.

Ver. 3. The Lord made not this covenant with our fathers.] viz. Abraham, Isaac, and Jacob; with whom he covenanted to give their posterity the land of Canaan; but did not make to them this discovery of his will, which was the matter of the covenant at Horeb.

But with us.] A great part of those who were then at Horeb were now alive: viz. all under twenty years old. And if they had been all dead, Moses might have said, “He made it with us;” because they were still the same people, though the particular persons were dead, with whom the covenant was made, not only for themselves, but for their posterity.

Ver. 4. Face to face.] Openly, clearly, and distinctly; or by himself, without the mediation of Moses: but in no visible shape: for that is expressly denied in the foregoing chapter, iv. 12, 15.

Ver. 5. I stood between the Lord and you at that time.] As a mediator, whom God employed to prepare them to meet him (Exod. xix. 10, 11, &c.), and to prescribe them the bounds, at what distance they should keep (ver. 12), and to bring them forth to meet with him (ver. 17), and to charge them to keep within their bounds (ver. 21). And on the other side, viz. Abraham, Isaac, and Jacob; with whom he covenanted to give their posterity the land of Canaan; but did not make to them this discovery of his will, which was the matter of the covenant at Horeb.

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And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.
7 Thou shalt have none other gods before me.
8 Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth;
9 Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,
10 And shewing mercy unto thousands of them that love me and keep my commandments.

Ye were afraid; Exod. xx. 18.
Went not up; Exod. xix. 17. xx. 21.
Ver. 6.] This preface to the ten commandments is explained, Exod. xx. 2.
Ver. 7.] See Exod. xx. 3. It is wisely observed by Grothus (lib. ii. De Jure Belli et Pacis, cap. 20. sect. 49), that true religion was ever built upon these four principles: First, that there is a God, and that he is one. Secondly, that God is nothing of those things that we see with our eyes, but something more sublime than them all. Thirdly, that he takes care of human affairs, and judges them most justly. Fourthly, that he is the maker of all things whatsoever. Which principles are explained in these first four precepts of the Decalogue. This is the meaning of the Godhead being delivered in the first place.
Ver. 8-10.] The second principle, that God's nature is invisible, is contained in this second commandment; being the ground of this prohibition, to make any image of him: which the best of the heathen forbade also for this very reason, as our Graecius Eusebius 

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11 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltyless that taketh his name in vain.
12 Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.
13 Six days thou shalt labour, and do all thy work:
14 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy purposes, that they might give to the blessed God the seventh part of the week (as Abbariel speaks upon these words,) and might learn the Divine law, together with the Kebabah, or traditional exposition of the words, and mark well the niceties of it: for which he quotes a saying out of the Gemara of the Jerusalem Talmud, "Sabbaths and feasts were not given, but to set the law upon the people." Which is another speech of theirs, in their Midrash, or allegorical exposition upon Exodus, that "the sabbath weigheth against all the commandments;" because it was a principal means to make them known and observed. There is not much said, indeed, in express words, concerning this end of the sabbath; but common reason told the Jews, it could not be intended merely as a day of ease from labour, but for the solemn service of God, and instruction in their duty to him.

As the Lord thy God hath commanded thee. At Me- rah, say the Jews commonly, where he gave them a "statute and an ordinance" (see Exod. xx. 25). But one of them saith better; "At March it was designed, and at Sinai it was commanded." But they do not look back far enough for the original of this commandment; for there being two things in this day, the rest of it, and the religion; the rest of it was in remembrance of their deliverance out of Egypt, and the overthrow of Pharaoh in the Red Sea, which completed their deliverance immediately after which they were kept their first sabbath rest. The reason is, in remembrance of the creation of the world; and so this day had been observed from the beginning by the patriarchs, though we find no mention made of their resting; and that may possibly be the meaning of these words; "as the Lord thy God commanded thee;" that is, immediately after he had finished the creation of the world.

Ver. 13.] See upon Exod. xx. 9.
Ver. 14. But the seventh day is the Sabbath, &c. The reason why they might not do any work on this day is given in Exod. xx. 11, which is wholly omitted here, because Moses had another reason to add, for the enforcement of this precept; and refers them (in the foregoing words, ver. 12. "As the Lord thy God hath commanded thee") to that he had said in the books of Genesis and Exodus; where he had set down the reason which God himself gave with his own mouth, for the religious observation of this day; because in six days the Lord made heaven and earth," &c. So that this commandment was designed to establish the fourth principle I mentioned, that God is the maker of all things. To preserve the memory and sense of which (as the author of the answer, Ad Orthodoxos, observes, lxix.) this rest was instituted, to be observed with a more than ordinary sanctity; it being of such great moment, that the first sabbath-breaker was punished with death, because the voluntary violation of it contained in it a denial that the world was created by God.
stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty 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, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, or his ox, or his ass, or any thing that is thy neighbour's.

That thy manservant and thy maidservant may rest] Mercy towards men, as well as piety towards God, was a reason for the observation of the sabbatical rest.

Ver. 15.] This is a new ground for the observation of the sabbath; because God had given them rest from their hand labour in Egypt. Which obliged them to keep that seventh day, which God appointed at the giving ofvrvbon (being the day of which he overthrew Pharaoh in the Red Sea), as the memory of the creation of the world obliged them to keep one day in seven. So our Mr. Mede hath explained it (see my annotations on Exod. xiv. 30). And Maimonides hath something to the same purpose, in his More Ne-vochim, par. ii. cap. 31 (see upon Exod. xx. 11).

Ver. 16. Honour thy father and thy mother.] In the twentieth of Exodus, ver. 12, see there. To which I shall here add, that the laws of Solon made those children infamous, who did not afford sustenance to their parents, and provide them a habitation. And by the ancient laws of Athens, he that repromised his parents was disinherited; if he struck them, his hand was cut off; if he left them unprovided, he lost their inheritance, and was banished his country: and another law punished this ingratitude with death. See J. Mensis, in his Themis Attica, lib. i. cap. 2, 3, where he shows, that by parents, they understand not only father and mother, but grandfather and grandmother; &c. when a man and a woman, or a master and a servant, committed a fault, or killed a man, or did any damage, all the community were obliged to have taken part with them, or suffered with them, in the punishment: and the great number of all these laws, was a sense they had, as their obesines, for the punishment of others. But the great part of this law, that men should honour their parents, as they did the gods, and keep the sabbath, the third day (see Sam. Petitus, in Leges Atticas, lib. iii. tit. 3). Whence Hierocles calls parents, Dei fiti, &c. "earthly gods," and Philo, upon the dialogue, Dei &c. visible gods, which imitate him that is unbegotten, by giving life." And accordingly, next to the precepts concerning the worship of God, Moses here places immediately the duty owing unto parents.

That thy days may be prolonged, &c.] These last words are added to what God spake, Exod. xx. 12, as an explication of the foregoing. Whereby they are excited to obedience, by the promise not only of a long life, but of a happy. A new obligation is given for that is included in honour, as the apostle explains it, Col. iii. 29, "Children obey your parents in all things:" that is, where God hath not commanded the contrary, and where it is not inconsistent with the public good; which is always to be preferred, even before the duty that is owing to natural parents. Insomuch, that common reason taught the heathen, that for the good of the society, the son is to lay aside the reverence he should pay to his father, and the father to pay it unto the son, that is, when he is in public office; thus the famous Fabius Cunctator commanded his son, for making him light off from his horse, when he met him in his consulsip, as Plutarch tells us. And see A. Gel-...
CHAPTER V.

22. These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me. 23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; 24 And ye said, Behold the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. 25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. 26 For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? 27 Go thou near, 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 And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29. O that there were such an heart in them...

Ver. 25.] It is an ungrounded conceit of Maimonides (in the place above mentioned), that, when they had heard the first words, they fell into a swoon, and did not recover themselves till all the rest were spoken; which made them conclude, that they should really die, and never come to themselves again (as we speak), if they should hear him speak to them any more. The plain meaning is, that mortal men could not endure to hear him speak in that manner; for the voice was so loud, and accompanied with such flashes of fire, and such claps of thunder, as made them conclude, if it had continued longer, they should have expired.

Ver. 26. Who is there of all flesh, i.e. Of all men who are weak and frail, as the word flesh denotes. That hath heard the voice of the living God—and lived? There is no instance of such a thing as this, which made them afraid of hearing him speak, in this manner, any more: for they did not mind God’s end and intention in this (which Moses suggests to them in Exod. xx. 20), but in a confusion of thoughts imagined, that though they had escaped once, the flames out of which he spake might devour them, if they came near them again.

Ver. 27. See Exod. xx. 19. This shows their opinion of Moses, that he could not enable them only to endure that voice of God, which made them ready to die, but go into the very midst of the darkness out of which those flames came.

Ver. 28.] As Moses here reports more largely what they said to him than he did in Exodus, so he likewise gives a larger account what God bade him say to them, in answer to their desire.

They have well said all that they have spoken.] It very much becomes them, out of a sense of their meanness and unworthiness, and of the inconceivable majesty of God, to desire he would speak to them by a mediator.

Ver. 29. O that there were such an heart in them.] The words are wonderful emphatical in the Hebrew, Who will give, that there may be such a heart in them. Which is an expression of the most earnest desire; but withal signifies, that if what he had done for them would not move them to fear and obey him, it was impossible to persuade them to it. Not but that he could miraculously work upon them, and change their hearts (saith Maimonides), if he pleased, as he miraculously changed the nature of other things; but if this were God’s will to deal with them after this fashion, there would have been no need to send a prophet to them, or to publish laws full of precepts and promises, rewards and punishments; by which (saith he) God wrought upon their heart, and not by

Which touch a man’s life: next those that wrong his family, the foundation of which is matrimony: then, those that wrong him in his goods, either directly by stealing, or more craftily by bearing false witness. Then, in the last place, those sins are mentioned which are not consummate, being gone no farther than desire; which in Exod. xx. 17, are expressed by one and the same word, but here by two; which we translate desire and covet; between which I know no difference, unless they express higher and lower degrees of the same sin. The contrary to which is, contentedness with our portion, and thankfulness to God for it; which will not let us covet any thing belonging to another man, with his loss and damage.

Ver. 29. These words the Lord spake unto all your assembly] Exod. xix. 16, xx. 18. This confutes the foolish fancy of the Jewish doctors, that the people heard only the first words of God, “I am the Lord thy God, &c. thou shalt have no other gods but me;” i.e. they heard him declare his existence, and his unity; but all the rest were reported to them by Moses. Nothing can be more contrary to what he here saith, that “all these words” (that is, the ten words before mentioned) were spoken to “their whole assembly” (see More Novochim, par. ii. cap. 23).

With a great voice. That is, so loud, that it might be heard by the whole camp. H. added no more.] All the rest of the commandments, which follow in Exod. xxi. xxii. and xxiii. were delivered to Moses alone, and by him to the people, according to their own desire (Exod. xx. 19, xxi. 1. xxiv. 3).

He wrote them in two tables of stone:] That is, the ten commandments, and no more (Exod. xxiv. 12, xxxi. 18, xxxiv. 1. 28). Lest what they heard with their ears should quickly slide out of their minds, he took care to have it engraven with his own hands in these tables.

Ver. 23.] After they had recovered out of the fright wherein they were at the conclusion of these words: when the thunderings, lightnings, and noise of the trumpet were so terrible, that they removed, and stood afar off (Exod. xx. 18).

Ver. 31.] Here Moses relates more largely what he said in short, Exod. xx. 19.

We have seen this day that God doth talk with men, and he liveth.] This looks like a thankful acknowledgment of the great goodness of God, in showing them such a favour as never any men had before and which they could not expect again. And accordingly Moses makes use of it as an argument to be very observant of God’s commands (Exod. xx. 22, 23).
that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do his absolute omnipotence (Mere Nevoehim, par. iii. cap. 32).

That it might be well with them.] For God desired nothing more than this, which they themselves promised (ver. 27), which moved him to vouchsafe such a special privilege to them, as first to speak to them himself, and, at their desire, consent to speak to them by his prophet.

Ver. 31.] All this shows that Moses was a mediator between God and them, and between them and God.

Ver. 31. As for thee, stand thou here by me.] He invites Moses unto the nearest approaches unto his majesty; and the most familiar converse with him (Exod. xx. 21. xxiv. 2. 18). For this was the highest degree of prophecy, as Maimonides calls it, in his More Nevoehim, par. iii. cap. 51. And in his preface to that book, he saith, this is the greatest degree of illumination of a prophet, concerning whom it is said, "Stand thou here with me!" and again, "The skin of his face shone." Which he supposed signified, that his mind was always full of light; whereas other prophets were sometime in darkness, and saw nothing.

I will speak unto thee all the commandments.] According to their own desire, ver. 27 (see vi. 1).

That they may do them.] According to their promise in the same, ver. 27.

CHAPTER VI.

1 The end of the law is obedience. 3 An exhortation thereto.

1 Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it:

2 That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and

CHAP. VI.

Ver. 1. These are the commandments, the statutes, and the judgments.] Which God promised to deliver to him, in the foregoing chapter, ver. 31; and commandments are thought commonly to relate unto the moral laws; statutes to rites and ceremonies, which have no natural reason for them; and judgments to civil commandments.

Which the Lord your God commanded.] They are the words of God himself, in the place before named, ver. 31.

This, I suppose, was spoken by Moses to them, a little time after he had delivered what is contained in the foregoing chapter; being a preface to the rest of the laws which he received from God in Mount Sinai, as he desired. Ver. 2.] The prime intention of God's speaking to them by himself and by Moses, was, to implant his

Ver. 32. Ye shall observe to do therefore.] Being obliged by such singular benefits as no other nation ever had the like (ver. 21—26), and having engaged themselves so solemnly to be obedient (ver. 27).

Ye shall not turn aside to the right hand or to the left.] This is a phrase often used to signify a strict observance of God's laws; neither superstitiously adding to them, nor profanely laying aside any of them (xvii. 20. xxviii. 11. Josh. 1. 7).

Ver. 33. Ye shall walk in all the ways.] That is, observe all his laws, and make them the rule of their lives.

That ye may live.] Universal obedience, he would have them sensible, was the only way to make them live happy and long in that good land which he was about to bestow upon them. This he incules again in the next chapter, vi. 3. For all mankind thought long life a very great blessing, as appears by Callimachus' hymn to Diana, vers. 132, 133, when he promises to those whom she favours,

i. e. "They shall not come into their grave, till they have reached a great old age."

Ver. 34. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The Lord our God is one Lord:

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fear in their hearts, as the true principle of obedience; which so certainly flows from it, if it be preserved in its power and force, that it frequently in Scripture signifies the whole duty we owe to God. But here, more particularly, it seems to signify their adhering to him as the only God: so it is used, 1 Kings xviii. 3. 12, and in the New Testament most plainly, Acts x. 2. 35.

Ver. 35. Hear therefore, and observe to do it.] Mark therefore so well what I say, as to do accordingly.

That it may be well with thee, &c.] As the only way to be happy, and to grow a mighty nation, and, in short, enjoy all that God had promised to their pious ancestors.

Ver. 4. Hear, O Israel:] He repeats it again, because what he was going to say is of the highest importance.

The Lord our God is one Lord:] Being to remind
5 And 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:

them of all the laws which God delivered to them by him, and to endeavour to beget a holy fear of him, as the principle of obedience, he most earnestly presses upon them, before he proceeds further, the first of the ten commandments; which is, that there is but one God, who alone is to be worshipped; and that he is their God: whose laws therefore could not be controlled by the authority of any other pretended god.

Many of the ancient fathers, particularly Theodoret and Greg. Nyssæns, think there is a plain intimation of the blessed Trinity in these words "The Lord our God is one Lord:" and some of the Jews themselves have thought there was something extraordinary in it, that the name of God should be thrice mentioned as it is in this sentence: which signifies three midoth, or properties, they confess; which they sometimes call three faces, or emonations, or sanctifications, or nations; before they three persons; as Joseph de Vossïns observes, in his book against an Anonymous Anti-trinitarian, p. 58. 63. 71. 72. And the cabalists say as much, who, asserting septirvoloth in God (which they take to be something different from the essence of God, and yet not creatures, but emonations from it, as Manasseh ben Israel explains their words,) they make the first three of them to be more than the other seven, and call them primordial. The first of which they call the "Wonderful Intelligence," and the "First Intellectual Light" (as St. James calls God the Father of lights;) and the "First Glory." The second they call, among other names, the "Illuminating Intelligence" (just as St. John saith, the eternal Word "enlightens every one that cometh into the world"), and the "Second Glory." And the third they call the "Sanctified Intelligence" (so the word נבךז, which is in Paul, must be translated, not sanctifying, as Rittangilus takes it,) or they may mean no more than the Holy Intelligence: which is the very same with the Holy Spirit. All this we find in the book Jetizia, which they fancy was made by Abraham: from whom they think they had an obscure notion of the blessed Trinity: and that the apostles used no other language about it, than what was among the Jews. The best of which are so sensible of such things, as I have mentioned, that they think we Christians are not idolaters though we believe three persons in the Godhead (which they fancy inclines to polytheism), because we believe the unity of God: and therefore may be saved as well as they. So J. Wagensen shows in his annotations upon Sota, cap. 7, p. 751. &c. and Arnoldus, in his Spiegell, after him, p. 1218.

Ver. 5. Thou shalt love the Lord thy God] Our blessed Saviour, alleging these two verses, (Mark xii. 29, 30.) looks upon these words as a part of the first commandment: for, after he had said, "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord; and, Thou shalt love the Lord thy God with all thy heart, and with all thy soul," &c. he thus concludes, "this is the first commandment." For, to own him to be the only God, the author of our being and of all things, doth necessarily include in it a love of him above all things whatsoever, which requires us to love him, who hath made them so lovely. This is another principle or spring of obedience, inseparable from the fear of God before mentioned: which doth not drive us away from him, but draws us to him; being such a reverence towards him as children have to their kind parents, which is ever mixed with love to them.

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up:

[With all thine heart.] For there being no other God but he alone, none else could have any right to their love and service, but he only whose nature is so excellent, that it requires the utmost we can do to testify our regard to him. This one of the Jewish writers hath admirably expressed in this manner: "Whosoever serves God out of love, he gives himself to the study of his laws, and unto good works, &c. which excite him to love God with the most flagrant affection; not for the sake of anything in this world, nor for the fear of any evil; but he serves God truly because he is the truth, and the chiefest good, that he may be admitted to communion with him. And a man ought to love him with the most vehement and intense affection, not that he be thought just as a man that is in love with one he desires to make his wife; whosesoever he is, at home or abroad, when he eats and drinks, when he lies down and rises up, he thinks of her. To which Solomon compares the love of the spouse, who saith, I am sick of love," (Cant. ii. 5.) To this purpose, Daul Chasidim, mentioned by Wagensen, upon Sota, cap. 5. p. 611.

By the heart may be here meant the will, which is the original of all that a man doth (as the Jews speak) whether good or evil: by the soul, the affections (to which St. Mark adds the mind, i.e. the understanding, or rational faculty); and by might or strength, is meant the power of the body for action; which four all together make up the whole man. And the word all added to each of these, doth not exclude all other things from any share in our thoughts and affections, but only from an equal interest in them. The love of God ought to be superior, and direct all our other motions to serve him, as Maimonides expresses it in his preface to Pirke Avot.

Ver. 7. Teach them diligently unto thy children] In the Hebrew these words are (as our margin observes) shall teach or sharpen them: signifying, as some think, that they should endeavour to make them pierce their hearts. But De Dieu rather thinks it signifies beat them into them, as things are hammered on an anvil with repeated strokes. Which the famous Boecharius doth not so well approve; who observes, that the word הכתה, which in Arabic signifies, in the first place, to sharpen or whet, signifies also, exquisitely, &c. "to teach exquisitely;" so that he who is taught he made thereby more acute and perspicacious. Which is the intention he thinks of the Hebrew word here, lib. ii. Canaan, cap. 17. However it be expounded, it imports the diligence they should use (as we translate it), to instil this principle into their children's minds, that there is but one God; and to work in them a fear and love of his Divine Majesty. To that which goes before (ver. 4—6) these words have a particular respect. By which it appears, that Moses thought his law was so plain, that every father might be able to instruct his sons in it, and every mother her daughters.

Talk of them when thou sittest in thine house.] As much as to say, they should take all occasions to inculcate this great thing, at home and abroad, night and day; never ceasing their most earnest endeavours to persuade their children not to worship any other
8 And thou shalt bind them for a sign upon thine head, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

12 Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt from the house of bondage.

13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which are round about you;

15 (For the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

God; nor to fall to worship the Lord their God with sincere affection.

The Jews have made from hence one of their 
affirmative precepts, that twice a day, at least, they should recite these words, "Hear, O Israel," &c. which is a very dilute sense of this precept: wherein Moses requires not merely their saying these words (in which there might be a great deal of superstition), but taking all opportunities to imprint them upon the minds and hearts of their children.

Ver. 8.] Just thus he commands them to preserve the memory of their deliverance out of the land of Egypt, almost in the same words: see Exod. xiii. 9, 16, where this is sufficiently explained. And it appears to be a proverbial speech from Isa. xlix. 16.

There are some learned men, indeed, who take these words literally, notwithstanding St. Jerome hath delivered his opinion to the contrary, that there is no command for phylacteries, which are grounded upon these words, particularly Jos. Scaliger, in his Elenech. Trihæres. Nic. Serarii, cap. 7, 8, where he thinks God gave this commandment to the Israelites, to prevent their following the rites of other nations, who armed themselves against dangers with superstitious amulets in their foreheads; which the Egyptians, he thinks, called iotaphot. But since, neither here nor in Exodus there are any such words as "thou shalt make thee frontlets," but Moses only saith the things that he is speaking of "shall be for frontlets between their eyes!" I take it not to be meant literally; though it is likely they intended well who so understood it: for our historians do not seem to approve the Jews for wearing phylacteries, but for their ostentation, in making them broader than ordinary.

Ver. 9.] This looks more like a literal command than the former; and it might have been very useful to them, when they went in and out of their house to read these words, "Hear, O Israel, the Lord thy God is one Lord," &c. But the Jews are too scrupulous about the words they should write, and upon what part of the posts and gates they were to put them, &c. as Mr. Selden observes (lib. iii. De Synedr. cap. 13. n. 2.) Though, after all, it may be, this was not intended, but only that they should never let this principle slip out of their mind, but think of it when they went out and came in, as well as when they were in their houses, and when they rose up, and when they lay down. Yet it must be observed, that other nations used to write their laws upon their gates, as Huetius notes in his Demonstratio Evangelica. (p. 53) which, it is likely, they did in imitation of the Jews, who, to this day, have written in a parchment these words from ver. 4. to the end of this verse, (with that other passage, chap. xi. from ver. 13 to ver. 20) which they roll up, and writing on it the name of Shaddai, put into it a piece of cane or other hollow wood, and fasten it to the doors of their houses, and of each particular room in them; and, as often as they go in and out, they make it a part of their devotions to touch this parchement, and kiss it; as Leo Modena tells us, in his History of the Jews, par. i. cap. 3.

Ver. 10. It shall be, when the Lord thy God shall have brought thee into the land) Of this he speaks with the greatest assurance, there being no doubt to be made, that God would immediately give them possession of the good land promised to them. The only difficulty is, lest they should be thrown out of it for their disobedience.

Great and goodly cities, which thou buildedst not,) For they did not lay all waste, as they did Jericho (for which there was a particular reason), but dwelt in them, after they had destroyed the inhabitants.

Ver. 11. And houses, &c.) In this, and what follows in the rest of the precept, the meaning of God to them; who intended to enrich them with all manner of good things, without any labour of their own to purchase them.

Ver. 12. Then beware, &c.) In prosperity we are too prone to forget our benefactors.

Ver. 13. Thou shalt fear the Lord thy God, and serve him,) Preserve an awful sense of him in thy mind, and be constant in his worship and service; which was never more necessary, than when they enjoyed so many blessings from him.

And shalt swear by his name,) When there was any need of it; as in making covenants with their neighbours, or in bearing their testimony before a judge, they were to swear only by the name of God, not by his attributes. Nor can any other name of God to them; who intended to enrich them with all manner of good things, without any labour of their own to purchase them.

Ver. 14.] This shows that his intention in this chapter is, to press upon them the observation of the first commandment, which our Saviour justly calls the great commandment.


Among you!] In the Hebrew, in the midst of you; to observe all you do, though never so secretly.

Lest the anger]) For this was the most provoking of all other sins; and therefore we never read either in the law, or in the prophets, the word chasam (i. e. fury), or asp. (the common translation) or exath. (jealousy,) ascribed unto God, but when mention is made of idolatry. So Maimonides observes, More Nevoch. par. i. cap. 36.

DEUTERONOMY.
CHAPTER VI.

16 Ye shall not tempt the Lord your God, as ye tempted him in Massah.
17 Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee.
18 And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord spake unto thy fathers,
19 To cast out all thine enemies from before thee, as the Lord hath spoken.
20 And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

Ver. 16.] Never distrust God's good providence, nor murmur against him in any distress: for this was the temptation at Massah (Exod. xvii. 2—7).

Ver. 17.] As if he had said, I cannot too often press this upon you; nor can you use too great care in this matter.

Ver. 18. Thou shalt do that which is right and good] As they loved themselves, he charges them not to follow their own desires (which is called "doing that which is good in their own eyes," but govern themselves by his holy will.

That thou mayest go in and possess the good land] Or rather, "after thou hast gone in, and possessed the good land which the Lord spake unto thy fathers:" for there was no doubt of their going in; but only of their behaviour there, after they were made so happy, ver. 19—23.

Ver. 19.] He seems particularly to charge them to drive out the people of Canaan, as God hath commanded (Numb. xxxiii. 32). For otherwise they would tempt them to forget this great principle of their religion, that the God of Israel was the only God, and entice them to serve their idols (ver. 14).

Ver. 20.] Abardin thinks, that their posterity, in future times, might have three sorts of precepts in the law, viz. testimonies, which in Hebrew are called eduth, which were such constitutions as bear witness of some great thing God had done for them, and preserved the memory thereof: such was the passover. And then, secondly, there were chukkim (statutes), which are such precepts the reason of which is unknown. And, thirdly, mishkatim (judgments), which are such whose reason is evident. Now they might desire to know the reason why such several laws were given; and he thinks Moses teaches them to give a distinct answer to their children about each of these.

Ver. 21.] As if he had said, tell them the reason why he gave us the first sort of precepts, particularly that about the passover, because we were slaves, and God brought us a state of liberty; which he would have always thankfully remembered, by the observation of that feast which testified what God wrought for us by his power alone. The like may be said of the other two great festivals, which were to preserve the memory of such-like benefits.

Ver. 22.] Particularly slew all their first-born, and spared those of the Israelites: the memory of which he ordered to be preserved, by giving their first-born unto him (Exod. xiii).

Ver. 23.] This is the reason, Abardin fancies, of giving them the judgments before mentioned: God brought us out, saith he, to place us in this good land, and settle us here under a government of our own. Now civil society cannot be preserved without just judgment: and therefore, that we might live in good order, God gave us these political laws.

Ver. 24. The Lord commanded us to do all these statutes.] As for the third sort, which are statutes, give your children this answer: that though we do not know the reason of them, yet the benefit of them is manifest; for they lead us to the fear of God. And nothing is so much for our good as that, both for the eternal good of our souls, and for the long life of our bodies. So he interprets the last words of this verse; and so doth Maimonides.

For our good always, that he might preserve us alive, as it is at this day. The first words in the Hebrew are, "that it may be well with us all our days:" or, more literally, "for good to us all our days:" that is, say our rabbins (they are the words of Maimonides, par. iii. More Nevechim, cap. 27, where he repeats what I observed before upon IV. 40), "That it may be well with us in that world which is wholly good; and our days may be prolonged in that world which is wholly long:" or, in short, that thou mayest come into the world which is good and long, which is a perpetual subsistence. As for the last words, they belong, he thinks, to their corporeal subsistence here, which endures but for a time; and therefore he saith, as at this day; to show he speaks of the present world, wherein they should live happily by observing his laws.

Ver. 25. It shall be our righteousness.] Their children might say, if there be such benefits in observing the statutes, which lead to the fear of God, and to happiness hereafter, what need we trouble ourselves about the other two? Unto which, Abardin imagines, they are taught to give this answer, "It is our righteousness, if we observe to do all these commandments," i.e. we cannot be righteous before God, if they have not respect to all his precepts, whether testimonies, statutes, or judgments, which are all comprehended in this word mitzvah, or commandments. This is something nice and curious, but there is a great deal of truth in it.

The word righteousness also, it must be acknowledged, often comprehends mercy in it: and thus the LXX. and the Vulgar Latin here understand it. And to take in this sense, these words may be thus expounded: If we observe to do all these commandments, God will account us a righteous people, and be kind to us.

Before the Lord our God.] Having a sincere respect to God in all that we do.
CHAPTER VII.

1. All communion with the nations is forbidden, 4 for fear of idolatry, 6 for the holiness of the people, 9 for the nature of God in his mercy and justice, 17 for the assuredness of victory which God will give over them.

1. When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2. And when the Lord thy God shall deliver them before thee; thou shalt smite them and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

3. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.

5. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

CHAP. VII.

Ver. 1. The land whither thou goest to possess it.] That is, when he had put them into possession of it.

And hath cast out many nations before thee, &c.] There were ten nations inhabited in this country in the days of Abraham: but three of them were either worn out since that time, or, being but a small people, were soon overpowered: for the Kenites and the Kenizites (see Gen. xvi. 19.) are not mentioned after that time, and the Rephaim possessed but a little part of Canaan, the great body of them being in Bashan, on this side Jordan, where Moses now was (see upon Gen. xv. 19.)

Seven nations greater and mightier than thou.] The Amorites alone seem to have been mightier than the Israelites (for there were no less than five kings of them that dwelt in the mountains, Josh. x. 5, 6, besides those in other parts), and therefore all the seven nations were much superior to them in strength.

Ver. 2. When the Lord thy God shall deliver them before thee, &c.] He still pursues his intention, to preserve in them a due care to observe the first commandment, of which he began to treat in the foregoing chapter: for that is the reason why they were to destroy these seven nations, that they might not be in danger to be seduced by them to serve other gods (ver. 1). But whether they were not first to offer them terms of peace, according to the directions in the twentieth chapter of this book, is a question which I have endeavoured to resolve in another place, upon Exod. xxiii. 33. Certainly it is, that if they refused their offers, there was the greater reason to be severe to them: and without offering them any terms, God might in justice order the Israelites to destroy them: for every king hath power in his dominions to cut off evil-doers; and therefore much more the King of kings: who might order whom he pleased (as other kings do) to be executioners in his vengeance on these seven nations, for their abominable idolatries, beastly lusts, and horrid cruelties, and other such like sins, of which they were guilty.

This was a thing of such moment, that God ordered Moses to give them this charge some time ago (Numb. xxxiii. 52), which he now reneweth.

Make no covenant with them.] For that had been cruelty to themselves and their posterity, to spare such incorruptable idolaters. How far the Talmudists extend this, see in Dionys. Vossius, upon Maimonides Tretise of Idolatry, p. 139, and Maimonides himself, in the following paragraphs, 4—6.

Ver. 3. See Exod. xxxiv. 15. Some of the Jews think they might marry with them, if they became proselytes of justice (as they called those who received circumcision, and undertook to observe the whole law); and that they might think this was not lawful, yet think that they might marry with the children of such proselytes (see Selden, lib. v. De Jure Nat. et Gent. &c. cap. 14, 15). And the Talmudists say, this law did not extend to the proselytes, who might marry with any of these nations, as he shows there, cap. 18.

Ver. 4.] There was great danger, if they loved their wives, that they might draw them to their idolatry; in which they were so rooted, that there was little hope of converting them to the true religion. Therefore they had prevailed with the Lord these God, for the preserving of which in their hearts they are forbidden such marriages (Josh. xviii. 11, 12). And indeed it was but a piece of natural equity, that they should abstain from such familiarities with those who would certainly undo them. Which made Abraham, before this law, charge his son Isaac not to take a wife from among the Canaanites; and the same care was taken of Jacob. And when this law of Moses was abolished, the apostle warns Christians themselves against such unequal matches (2 Cor. vi. 11). The danger of which David had noted, Ps. cvi. 35, 36. "So will the anger of the Lord be kindled against you," &c. (see vi. 15).

Ver. 5. But thus shall ye deal with them.] Or, "therefore thus shall ye deal with them:" that is, to prevent the forementioned mischief, he orders them to leave no relic of their idolatry remaining.

Ye shall destroy their altars.] The very same precept, Exod. xxxiv. 13.

Break down their images.] The very same words with these are in Exod. xxxiii. 21 (only there it is said, "quite break down"), and in Exod. xxxiv. 13.

Cud thou their groves.] There is the same mention of asherim (which we translate groves) in the place last named; only another word for cut down (see there). But Mr. Selden, both there and here, understands by asherim, wooden images of Astarre, a great goddess worshipped in that country: for which among other reasons, he gives this, that Gideon is said to have burned down the altar of Baal, and cut down the grove that was by it. So we translate it, Judg. vi. 25. 28, where, in the Hebrew, the last word is elau, which signifies upon it, and not by it: and so the LXX. "Εστείλατε τα άσηρα αὐτῶν. And therefore the asherah, which is said to be upon the altar, must not signify a groove, but an image; and none more likely than that of Astarre (see De Dils Syris, Syntagm. ii. cap. 2 and 2 Kings xxxiii. 6, 7).
CHAPTER VII.

6 For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

And the Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 If Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and

Burn their groaven images] As he was commanded to destroy their molten images (Num. xxxii. 52), that so no sort of image, nor any monument of their worship might be left in the country, but all so entirely abolished, that they might have no incentive to idolatry. For this was the work of the supreme governor, as Grotius prudently observes: for though of private places it belonged to the lord of the place, or, if he were negligent, to the king, to remove idols, yet none but the supreme power might remove them out of public places, or such persons who were delegated thereby to that office (see L. De Imper. Sum. Potest. circa Saera, cap. 8, sect. 3).

For the Lord is a holy people] This is an argument frequently used, particularly in the book of Leviticus, why they should cleave to God alone; because he had separated them to himself by many peculiar laws, which no other people had but they (Lev. xi. 43, 45. xix. 2. xx. 7. 20).

The Lord thy God hath chosen thee to be a special people unto himself] As he had distinguished them from all other people by peculiar laws, so by special favours and singular privileges which no other nation whatsoever enjoyed (see Exod. xix. 5, 6). Some interpret the words special people, to signify that they belonged to none but him; and he had no other people but they; whom he had espoused to himself. From whence it is, that, as the Israelites are called God's people, so the land (Ps. xxxx. 1), for there he dwelt by his special presence. And the king of that country is called God's king (Ps. xlvii. 50), and he is said to sit on God's throne, and to be Melech le Jehovah, “king for the Lord” (2 Chron. ix. 8), and the kingdom is called the “kingdom of the Lord” (xiii. 8), and therefore with this argument Asa addresses himself to God in the next chapter (xv. 11), for help in time of distress, because “he was his God;” and would not, he hoped, let their enemies “prevail against himself.” And accordingly these enemies are said to be “destroyed before the Lord, and before his host!” (ver. 13). Jehoshaphat also exHORTS the judges in that book to great caution (2 Chron. xix. 6), because they “judged not for man, but for the Lord, And the prophet exhorts, in the following chapter (xx. 15), not to be afraid of a mighty host which came against him, because “the battle is not yours, but God’s;” the cause in which they fought being his, more than their own.

Ver. 7. The Lord did not set his love upon you] To be his special people, as he calls them in the foregoing verse:

Because ye were more in number] When God declared his love first to Abraham and his posterity he had no child, Gen. xi. 1—3. xv. 1, 2. And when he had, his family continued so small, after there were twelve heirs of the promise, that in the space of two hundred years they were but seventy persons (Gen. xlvii. 27). Nor do we read of any great increase of them till after the death of Joseph, which was near fourscore years more (Exod. i. 7, 8, &c.). So St. Stephen observes, Acts vii. 17. “When the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.”

Ver. 8. But because the Lord loved you] Because it was his good pleasure to single them out from all other people, to receive special tokens of his favour to them.

Because he would keep the oath which he had sworn, &c.] Not for any desert of theirs; but to make good his promise confirmed with an oath, did he work their wonderful deliverance out of Egypt (Gen. xv. 13, 14. xxii. 16, &c.).

Ver. 9. Know therefore that the Lord thy God, he is God] He exhorts them therefore to preserve this sense in their mind, that their God is the only God.

The faithful God, which keepeth covenant, &c.] Who will not only faithfully keep his word and make good his promises, but do abundantly more than he hath promised to those that cleave unto him alone, and serve no other God: for it appears by the second commandment, that is peculiarly meant by loving him.

To a thousand generations] See Exod. xx. 6. Ver. 10. And repayeth them that hate him] Punisheth all idolaters, who are peculiarly called “haters of God,” as I have often observed (see Exod. xx. 5).

To their face] They themselves should live to see and feel the punishment of their idolatry. So the Chaldees paraphrises it, Bacejehon, “in their life.”

He will not be slack to him that hateth him, he will repay him] Though he do not punish him immediately, yet he will not defer it long, but he avenged of him before he die. Therefore, when he threatens to punish them to the third and fourth generation, the meaning is not that he will only punish their posterity, but them with their posterity: whom they shall see destroyed before their face, as the first generation (as Maimonides observes) is as much as the oldest men commonly live to see.

Ver. 11. All the laws of God (see vi. 1), especially this great commandment, to have no other God but him.

Ver. 12. As faithfully fulfil his promises to them, as he did to their fathers.

Ver. 13. He will love thee,] Continue his love to them.

And bless thee, and multiply thee] This was the great promise made to their fathers, that he would
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19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid.

20 Moreover the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible.

22 And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name.
CHAPTER VIII.

An exhortation to obedience in regard of God's dealing with them.

1 All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to ,

and thou shalt be smitten therein: for it is an abomination to the Lord thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

CHAPTER VIII.

Ver. 1. All the commandments—shalt ye observe to do.] He seems still to press them to have a special care to observe the ten commandments, and especially the first of them (vi. 4—6). For it appears by the latter end of this chapter that he hath a regard to that. That ye may live.] Long and happily; for life, every one knows, frequently signifies all the comforts of life, as death signifies all manner of miseries. And multiply.] Which is the effect of a long and happy life.

Go in and possess the land, &c.] See vi. 18.
hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

4 Thy rainment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

And to prove thee, To try whether they would be better, by being kept so long out of the good land promised unto them.

Doth know what was in thine heart, God knew perfectly how they were disposed towards him; but it was fit, that they should know themselves better, and posterity be instructed by their behaviour.

Ver. 3. He humbled thee, and suffered thee to hunger, He afflicted thee, by suffering thee to want bread to eat (Exod. xvi. 2, 3). Which were in vain, But it was that he might have an opportunity to make a bountiful provision for such a vast multitude of people, as were fed by him every day from heaven, and teach them to depend on his good providence.

Which thou knewest not,] Exod. xvi. 15. He made an unusual, as well as an unexpected provision for them.

Man doth not live by bread only,] That it is not only our common food that preserves us.

But by every word that proceedeth out of the mouth of the Lord doth man live,] But by any thing whatsoever (for so word often signifies) which God shall please to command to give us nourishment. This was a wonderful encouragement to obedience, that God would rather work a miracle, than suffer them to want necessities; and by a light aerial sort of bread, give them as great strength and vigour, as the most solid nourishment was wont to afford them. The remembrance of which could not but excite their posti- tr. vety to love God, and serve him, if they often and seriously reflected on it.

These were two other wonderful benefits, which, if well considered, could not but incline them to be obedient to him, who multiplied miracles to nourish and strengthen their faith and hope in him. The Jews, to increase the miracle, say, their clothes enlarged as they grew bigger, from children to men; and so did their shoes also: but there was no need of this; for the clothes and shoes of those men that died might serve their children when they grew up to their stature. And it was sufficiently amazing, without such additions, that their clothes should not so much as decay, nor their feet, by so long travelling in hot or stony places, have the least swelling in them, or, as some translate it, grow callous. There are those that refer this last clause not to their feet, but to their shoes, according to what we read, xxi. 5.

Ver. 5. Consider in thine heart,] Often reflect and ponder.

That as a man chasteneth his son,] All the afflictions which God had sent upon them, he would have them think, were not for their undoing, but for their amendment, and correcting what was amiss in them; and therefore ought to be thankfully acknowledged as well as his benefits.

Ver. 6.] Howsoever therefore he dealt with them, it ought to have led them to obedience. In the re-

petition of this so often, Moses doth but practise his own lesson, which he had taught them, vi. 7, that they should teach these words diligently to their children, &c.

Ver. 7. For the Lord thy God bringeth thee into a good land,] Therefore there was the greater need they should enter into it with the pious resolution before mentioned, "to fear God and walk in his ways." Otherwise, they would be in great danger to be corrupted by such plenty and variety of all good things as their land contained.

A land of brooks of water, of fountains and depths] The Hebrew word tehom, which we translate deep, and in the plural number depths, signifies sometimes those great caverns of water that are within the ground, which were made by the plentiful rains, which God sent upon this country while they were in cities, and valleys, and plains, (as which both made it fruitful though now barren,) and abounding also with water for their cattle (Ps. Ixxxviii. 15. Ezek. xxxi. 4). But it is here commonly interpreted lakes, or wells of water.

Ver. 8. A land of wheat, &c.] Plenitly stored with all things necessary for the support and pleasure of life.

A land of oil olives, and honey,] The same word debas, which signifies honey, signifies also dates. And so De Dieu thinks it most reasonable to translate it here, being joined with four other sorts of fruits; and so Kimchi saith, the ancient Jews expanded it in this place, and in 2 Chron. xxxi. 5, where it is said, that "Israel brought in abundance, the first-fruits of corn, wine, oil, and honey, or dates," as we there translate them in the margin.

Ver. 9. Wherein thou shalt eat bread without scarceness,] Be in no want of any sort of provision, which is comprehended under the name of bread.

Thou shalt not lack any thing,] No other conveniences of life.

A land whose stones are iron, and out of whose hills thou mayest dig brass,] Where there are useful minerals, as plentiful as stones are in other places. These are the rather mentioned, because there were no such mines in Egypt, where they had long dwelt, and were stored with plenty of other things (Num. xi. 5).

Ver. 10. When thou art full,] After a liberal meal.

Then thou shalt bless the Lord thy God for the good land,] Give solemn thanks to God, not only for that present repast, but for the plentiful provision he had made for them of all good things, in the land he had bestowed on them. From this place the Jews have made it a general rule, or as they call, it an affirmative precept, that "every one bless God at their meals," that is, as I said, give him thanks for his benefits: for he blesses us when he bestows good things upon us: and we bless him when we thankfully acknowledge his goodness therein: which is a natural duty which we owe to the Fountain and Original of all good.
11 Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage:

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and dried up the water, where there was no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power, and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

Ver. 11.] He would have their thanksgiving for his benefits leave such a sense of God upon their minds, as should make them careful to yield him an entire obedience.

Ver. 12.] Feasted in stately houses, wherein they enjoyed their ease.

Ver. 13.] The sense of these two verses is, when they had great abundance of all good things within doors and without.

Ver. 14. Then thine heart be lifted up.] Which is a mark of great riches; as Enriques observes in that known saying of his, "Tiue est via recta potestas, "wealth breeds pride, scorn, and contempt of others," This Moses Kozenshis thought so great a sin, that he puts it among the negative precepts; and pretends it was warned in a dream so to do, though Maimonides, and others, had omitted it. And when he awakened, he was confirmed in it, by reading a place in the Gemara on Neta, cap. 1, which saith, wheresoe'er you find these words in Scripture, take heed lest there be a prohibition, as there is ver. 11, and here, to take heed of pride: "for whosoever is proud, he shall be brought low," as the Gemara there adds, which are, in a manner, the words of our blessed Saviour (St. Luke xviii. 14.)

Then forget the Lord thy God.] This is another common effect of large possessions, which makes the owners of them fall into sloth and luxury, and such forgetfulness of the Donor of all good things, that they trust in uncertain riches (as the apostle speaks), and not in the living God, imagining now they can never want; not because God is so good, but because they have such store of good things laid up, for many years.

Which brought you forth out of the land of Egypt,] No wonder if they forgot all his former benefits, when they were unthankful for the present.

Ver. 15. Terrible wilderness.] See i. 19.

Wherein were fiery serpents.] See Numb. xxi. 6. Scorpions.] These are commonly joined with serpents, even in the New Testament (Luke x. 19. xi. 13. 12.), being found in the same places, especially in this desert of Arabia.

Drouguts.] The Hebrew word ismamaath signifies a dry place, as we translate it, Ps. cvii. 33. Isa. xxxv. 7. And that best agrees with what here follows, where there was no water.

Who brought thee forth water out of the rock?] From which one would have sooner expected fire than water (Numb. xx. 11).

Ver. 16. Who fed thee in the wilderness with manna.] Ver. 3. The great Sammarins, in a treatise on purpose about manna hath said a great deal to prove that the manna which God sent the Jews did not differ in its form or substance from that which commonly fell in those countries, and doth so at this day; but herein consisted the miracle, that he gave them in a prescribed measure, and so abundantly, as to suffice such a vast number, and that every morning, in all seasons of the year. This was truly a Divine manna; for the common fell only in small quantities, and not always, but at some times in the year.

That he might humble thee.] This word is commonly understood of humbling by affliction; which may seem not to belong to manna; for that was a singular benefit, being an excellent nourishment, and of a delicious taste: but he means, they having nothing else besides this to live upon, were soon tired with it (as we find Numb. xi. 6). And much more did it seem an affliction to them, to live upon one thing alone for forty years together; and God intended by it to humble them, at the same time that he was extraordinary kind to them.

Prove thee.] Whether they would be thankful that they might be more than ever before, and more highly enjoyed. So Maimonides expounds this passage, in his More Novochim (par. iii. cap. 31), "God was pleased to accustom them to labour in the wilderness, that he might increase their happiness when they came into the land of Canaan. For this is certain, a transition from labour to rest is far sweeter than continual rest. Nor could they so easily have subdued the land, and overcome the inhabitants of it, unless they had endured some hardship in the wilderness. For rest and idleness take away men's courage, but labour and hard fare augment it. And this is the good (saith he) which was in the issue to redound to them by this wise dispensation of God's providence;"

Ver. 17.] Such vain conceits are apt to arise in men's minds, if they preserve not a sense of God, and of all his mercies to them.

Ver. 18.] Remember the Lord thy God, for it is he that giveth thee power to get wealth.] Continually call to mind that they owed all they had, and the increase of it, to his almighty providence; without whom they could never have gotten possession of this land, nor have prospered in it.

That he may establish his covenant, &c.] He would have them sensible of their own unworthiness also (which would make them more grateful to him) of all the blessings God had bestowed on them, and acknowledge them to his mere goodness, and fidelity to his promises; for they had been a murmuring and rebellious people.
DEUTERONOMY.

And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

Ver. 19. It shall be, if thou do at all forget the Lord thy God.] Luxury and pride (the usual effects of fulness) naturally made them unthankful and unmindful of God: and neglect of God's service made them corrupt and idolatrous.

And walk after other gods.] The two last expressions are the explication of the first; for then they walked after the idols of the people (as Oekeles paraphrases it), when they worshipped and adored them. It is evident by this, that the drift of Moses, in all this discourse, is (as I observed before) to press upon them the first and great commandment.

I testify against you this day.] See iv. 26.

Ver. 20. As the nations which the Lord destroyed before your face, so shall ye perish.] He speaks in the present tense, because he was about to destroy them: and when he began, he destroyed them by little and little (vii. 22), and there were still more to be destroyed.

So shall ye perish.] It was but just that they should perish as those nations did, because they fell into their sin.

CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

1 Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven.

2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak?

3 Understand therefore this day, that the Lord thy God is he which goeth over before thee; as a consuming fire he shall destroy them. and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.

4 Speak not thou in thine heart, after that the Lord thy God hath cast them out before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee.

CHAP. IX.

Ver. 1. Hear, O Israel.] He begins a new exhortation to them, at some distance of time from the former, but still aiming at the same thing, to represent to them the danger of idolatry.

Thou art to pass over Jordan this day.] That is, shortly, and not long hence; for it cannot be meant precisely: all these things being spoken in the eleventh month of the last year of their travels, and they passed not over Jordan till the first month of the next year. Between which and this time Moses died, and they mourned a whole month for him.

To go in to possess nations] A country inhabited by nations; for the people themselves they were to destroy.

Greater and mightier than thyself.] Whom notwithstanding God would deliver up into their hands.

Cities great and fenced up to heaven.] As the spies had represented them (i. 29). And they were, indeed, very strong cities, whose walls could not easily be scaled.

Ver. 2. Great and tall.] See Num. xiv. 28, 32.

The children of the Anakims.] Who seem to have been the chief of those Nephilim or Rephaim (which we sometimes translate giants) in those parts (Num. xiii. 22, 32, 33).

Who can stand before the children of Anak?] A common proverb in those days. The children of Anak being so famous, that the whole nation (as Bochartus thinks) took its name from them. For Benc-Anak (i.e. children of Anak), or Pheneanek, is easily changed into Phemicka. These Anakims were vanquished by Joshua, who drove them out of the cities where they dwelt, and made them flee to the Philistines. Where a remnant of them seemed to have lived till the days of David. For Goliah, and his brethren Lahimi, Sippai, and Ishbibanob (1 Chron. xx. 4, &c.) were Anakims; and so was that man with six toes on each foot, and six fingers on each hand (2 Sam. xxii. 16), for they were all born at Gath; which was one of the cities to which the Anakims fled (Josh. xi. 22). Some think that from hence kings, among the Greeks, were called "Anaxiteis, because commonly they chose those to rule over them who were persons of a great stature, and carried majesty in their faces. But it is not improbable (as I observed before) that some of the Anakims fled into Greece, and settled there, when they were driven out of Canaan.

Ver. 3. Understand therefore this day.] Settle this therefore in your minds, before you go over Jordan, as undoubted truth.

Goeth over before thee.] Over Jordan (Josh. iii. 3, &c.).

Consuming fire] Before whom none can stand (iv. 24).

He shall destroy them.] See Josh. iii. 10, 11. The Hebrews have a conceit, that the fire which burnt upon the altar appeared in the form of a lion; to show what God would be to their enemies, if the Israelites obeyed him; otherwise what he would be to them.

So shalt thou drive them out.] Not the whole seven nations together; but whom he said God would drive out by little and little (vii. 22) but so many, as to make a settlement for themselves, in Canaan without much difficulty.

Ver. 4. Speak not thou in thine heart.] When this is done, do not so much as entertain a thought.

For my righteousness] Nothing is more dangerous than pride and self-conceit; and therefore, as he taught them before (vii. 7) to have an humble opinion of their own power, so now not to arrogate any thing to themselves, on the account of their own righteousness.

But for the wickedness of these nations] Lev. xviii. 24, 25, 27, 28.
5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

7 Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord.

8 Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly.

Ver. 5.] It was of great moment (which makes him repeat it again) that they should understand the true causes why God expelled these nations, and gave their land to the Israelites; which were these two; first, the abominable wickedness of the Canaanites; for which they deserved to be rooted: secondly, God's gracious promises to the pious ancestors of the Israelites, with whom he made a covenant, and confirmed it with an oath, to plant them there, in the room of the former inhabitants.

Ver. 6. Understand therefore.] He repeats it a third time, that, if it were possible, he might root out the Israelites the opinion of their own deserts, before he rooted the Canaanites out of their country.

Thou art a stiffnecked people.] So far from being righteous, that they were very refractory. Of which God often complained (Exod. xxxii. 9, xxxiii. 3, 5), and Moses acknowledges it in his prayer to God for them (xxxiv. 9).

Ver. 7. Remember,—how thou provokedst the Lord] In order to destroy the opinion of their own righteousness, it was necessary to call to mind some of their most notorious provocations; which he exhorts them carefully to preserve in their mind, as a means to keep them humble.

Ye have been rebellious] This appears by the many murmurings we read of in the first two years after they came out of Egypt, and likewise in the last; of which only we have a particular account: but their behaviour, all the rest of the time they spent in the wilderness, was no better.

Ver. 8. Or rather, even in Horeb (for there is an emphasis in this, and he speaks it with some indignation); when they had newly received the law, and had a visible appearance of God in great glory upon Mount Sinai, and had entered into covenant with him, they so shamefully revolted from him, that he thought to have destroyed them (Exod. xxxii. 7, 8, &c.).

11 And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant.

12 And the Lord said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the Lord spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people:

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

16 And I looked, and, behold, ye had sinned against the Lord your God, and had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the Lord, as at
the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also.

20 And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also at the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the Lord to wroth.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the Lord from the day that I knew you.

25 Thus I fell down before the Lord forty days and forty nights, as I fell down at the first; because the Lord had said he would destroy you.

26 I prayed therefore unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, whom thou hast redeemed through thy greatness, whom thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob: look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

Ver. 18. I fell down] To pray God for pardon; though not presently: but after he had broken the calf, in pieces, reproved Aaron, and made a slaughter among the people (Exod. xxxii. 20, 21 &c.)

As at the first. When he first heard of their sin, Exod. xxxii. 11—13, and the next morning after he had broken the calf, and done execution upon the offenders (ver. 30—32).

Forty days and forty nights: Exod. xxxiv. 2, 28. Because of all your sins: He spent this time, very much, in earnest supplication to God, to forgive not only this, but all other sins, whereby they had deserved to be cast off by him. For they provoked him at Marah (Exod. xv. 23), and in the wilderness of Sin (xvi. 2—3), and at Massah (xvii. 2—4).

Ver. 19. I was afraid of the anger and hot displeasure: Which God had expressed both before he came down from the mount and after (Exod. xxxii. xxxiii. 3, 5). Inasmuch, that the Lord removed out of the camp; and would not, for the present, dwell among them (ver. 7).

But the Lord hearkened unto me. See Exod. xxxiv. 8—10, where the Lord tells him, he expected they should be more faithful hereafter, in observing their covenant with him, particularly this part, of worshipping no god but him there, (ver. 9, 11)

Ver. 20.] This shows the heinousness of this sin, which had like to have cost Aaron his life; though he merely complied with the impetuous desire of the people, out of fear and want of courage to resist them.

Ver. 21. I took your sin. So idols are termed in Isa. xxxi. 7. The object or occasion of sin, as well as the punishment of it, being called by the name of sin.

Burnt it with fire: This he did before he went up the second time into the mount (Exod. xxxii. 20).

I cast the dust thereof into the brook. From the rock which Moses smote with his rod (Exod. xvii. 6), which constantly supplied them with drink; which for the present they could not but have mixed with their sin, as we read Exod. xxxii. 39.

Ver. 22. At Taberah. Besides this great sin committed at Horeb, he puts them in mind of several other, that they might be more humbled, and have no opinion of their own righteousness remaining in them (see concerning this, Numb. xi. 1—3).

At Massah. As the foregoing sin was committed after the making the golden calf, so this was before it. (Exod. xvii. 7).
CHAPTER X.

1 God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses his suit for the people. 12 An exhortation unto obedience.

Ver. 1. How thee two tables of stone?] After his anger was somewhat appeased, he ordered Moses to come up to him, where he had been before, and bring with him two tables of stone like those he had broken, that God might renew his covenant with them. But there was this difference (as I observed Exod. xxxiv. 1), that God himself made the former tables, but he bade Moses make these: which signifies some abatement of his favour.

Make thee an ark of wood.] This command was given at his first going up into the mount (Exod. xxv. 10), and, perhaps, was renewed again now, upon the occasion of making these new tables which were to be put into it.

Ver. 2. I will write on the tables] So we read he told him, Exod. xxxiv. 1.

Put them in the ark:] As soon as it was made to receive them.

Ver. 3. I made an ark of shittim wood:] This looks as if he made an ark before he made the tables; that when he brought them down, it might be ready to receive them. And it hath given some ground to the Jewish doctors, to say that there were two ark; one made by Moses, wherein he put the tables of stone that were broken, and those that were renewed, until the other was made by Bezaleel: for we read expressly, "that Bezaleel made the ark," Exod. xxxvii. 1, and here it is said that Moses made it. So that they conclude there were two made; and this made by Moses they fancy was the ark that went before them in their marches and battles; which the other never did by God's order, but only when they entered into Canaan (Josh. iii.), for when of their own selves they carried it forth in the days of Eli, God was angry with them, and delivered it into the enemy's hand (1 Sam. iv. 3, 4, 11). But Aben Ezra, Nachmanides, and Abarbinel, have confuted this by strong reasons to the contrary, as may be seen in Buxtorf's Histor. Area, p. 35, 36, &c. And as to this place they are of opinion, that Moses speaks of the ark made afterward by Bezaleel, which Moses is said to have made, because he commanded him to make it. Just as Solomon is said to have built the temple, because he caused it to be built. Or, if it be granted that Moses made an ark before he went the second time into the mount (which this verse seems to countenance) it will not follow that there were two ark in use among the Israelites; for this ark now made of wood, not overlaid with gold, and designed only as a chest where-in to keep the tables handsomely, till the ark could be made by Bezaleel, and then the tables were translated into that, and this chest of Moses laid aside.

Heved two tables of stone.] See Exod. xxxiv. 4.

Ver. 1. He wrote on the tables.] Exod. xxxiv. 28.

Which the Lord spake unto you:] When the whole congregation was gathered together at the foot of the mount (see ix. 10).

The Lord gave them unto me.] To carry down to the people.

Ver. 5. I turned myself.] From the Divine presence, where he had been suppling for mercy, and had received from thence the tables of the covenant.

Came down from the mount.] At the end of forty days and nights (Exod. xxxiv. 28, 29).

Put the tables in the ark.] Which he commanded to be made by Bezaleel (Exod. xxxvii. 1), and put into the tabernacle as soon as it was built, with these tables in it (Exod. xl. 20, 21).

There they be.] Though Moses mentions his making the ark before his hewing the tables, and going up into the mount (ver. 3), yet these words seem to determine that he speaks of the ark made by Bezaleel, according to his directions. For now that they were going over Jordan, the tables were in the ark, which he is said here to have made. Which was certainly "the ark of the covenant," not that chest, but that table.
had made; and there they be, as the Lord commanded me.

6 ¶ And the children of Israel took their journey from Beerot of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From hence they journeyed unto Gudgodah; and from Gudgodah to Jobath, a land of rivers of waters.

which some suppose Moses to have made to keep the tables in till the other could be fitted for their reception.

Ver. 6. The children of Israel took their journey] Not immediately; but after they had passed through several other places, and made some stay in them; for they went from Bene-Jaakan to Gudgodah (or Hor-hagidgad), and so to Jobath, and the rest of the mansions mentioned Numb. xxxiii. 32, 33, &c. until they came to Mount Hor.

There Aaron died, and there he was buried:] At Mosera, or the top of Mount Hor; which was another part of the same mountain, as Horeb was of Sinai.

Eleazar his son ministered in the priest's office in his stead.] The greatest difficulty is to give an account how these were there, and what connexion this and the following verse have with what went before. All the satisfaction that I can give to it is, that Moses having told them, that he put the tables of the testimony or covenant into the ark, as a token God was reconciled to them, and that there they still were as the Lord commanded, he puts them out of all mention of it, by telling them, that though Aaron (who had the special care of the holy place, and all things in it committed to him) was dead, yet Eleazar his son was still alive, who could testify those holy things remained, as when Moses first placed them there, he being consecrated to the priest's office in stead of Aaron, and in this very mount (Numb. xx. 25, 26, &c.), which is the occasion of mentioning this place now, though most of the rest are omitted.

Ver. 7. From thence] Not from Mosera, but from Bene-Jaakan, as appears from Numb. xxxiii. 32, where a full account is given of their removals, which are but just touched here.

They journeyed unto Gudgodah.] Called in the book of Numbers by the name of Hor-hagidgad. And none will think it strange that there is such a variation in the proper names of places and of men, in profane writers, as well as in the Scriptures, who considers (as Conradus Pellicanus here notes) how differently the names of places are pronounced now, from what they were in former ages; and how much one nation differs from another, when they speak of them; and what alterations are made from the first founders of nation to nation, wherein most of the rest are omitted.

Ver. 8. At that time] Not long after Moses came down from the mount the second time; of which he had been speaking, ver. 5.

8 ¶ At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: the Lord is his inheritance, according as the Lord thy God promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and

The Lord separated the tribe of Levi.] To his own special service, as we read Numb. iii. Some think that God renewed his choice of them to the employment here mentioned after Aaron's death, when he confirmed them in their office. But we read of no such thing; and it cannot be inferred merely from these words, at that time, which may well relate to the time mentioned, ver. 5. To stand before the Lord] This is a phrase used of servants that wait upon their masters, before whom they are said to stand. Thus Gehazi attended the prophet Elisha (2 Kings v. 25). And the prophets themselves are thus said to stand before the Lord (1 Kings xviii. 1, xviii. 10). Therefore it here signifies that they who were separated to be God's ministers, as it follows. To minister unto him.] As assistants to the priests in the tabernacle (Numb. iii. 6), and as a guard to the tabernacle (ver. 7, 8). Which was the second part of their office. To bless in his name.] This was the greatest thing of all that was peculiar to the priests, who were a part of the tribe of Levi, but had the sole privilege among them to bless in the name of the Lord, as we read expressly Numb. vi. 23, 24. If, indeed, it could be made out, that by "blessing in the name of the Lord," is meant only to "bless the name of the Lord," that was common to all the Levites, who sang praises and gave thanks continually to him in the temple, as I suppose they did in the other parts, but I find no example of the use of this expression in this sense; and therefore it must be restrained to the priests, who were sons of Levi, as well as the rest; and are so called when Moses mentions this part of their office, Deut. xxi. 5.

Ver. 9. Wherefore Levi hath no part nor inheritance with his brethren.] Because God would have them only attend to this service, and not look after other affairs; particularly of guarding the sanctuary, and keeping constant watch there, to secure all the holy things, especially the ark, which they took care none should meddle withal. And therefore the people might be sure it remained as Moses left it, when he put it into the tabernacle with the tables of the covenant.

The Lord is his inheritance.] He took care to provide for the Levites, without having any land to plough or sow, &c. (see Numb. xviii. 20).

Ver. 10. I stayed in the mount, according to the first time.] This doth not signify, that after the separation of the Levites he went up again into the mount, but having confirmed what he said concerning his
the Lord hearkened unto me at that time also, and the Lord would not destroy thee.

11 And the Lord said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul,

13 To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?

putting the tables of stone in the ark, which he made after he came the second time down from the mount (ver. 3), he returns to what he was speaking of in the beginning of the chapter, and had begun to say before (ix. 29), how he prayed to God for them, when he went to carry the tables he had hewn up unto God in the mount, that now he might relate to them the success of his prayers, which follows in the next words.

The Lord would not destroy thee.] As he feared he would, because he had so threatened, ix. 15.

Ver. 12. To what he said unto him after the making the golden calf (as I find some take it from Exod. xxxiii. 1), for that was before he went up into the mountain again; but to what he said at the conclusion of their removals from place to place (some of which he mentions here, ver. 6, 7), for them he orders them what to do when they entered into Canaan, which, he said, [I have given you to possess it.] (Num. xxxii. 51—53.)

Ver. 12. What doth the Lord thy God require of thee?] Unto whom he hath given tables, wherein he himself hath written his will with his own hand (ver. 4, 5), and hath graciously pardoned your foul breach of his covenant upon my intercession (ver. 10).

But to fear the Lord thy God.] The fear of God sometimes includes in the religion; but here it seems to signify one of the great principles of obedience (see vi. 2).

To walk in all his ways.] Unto which the fear of God inclines men, when their hearts are possessed with it.

To love him.] Especially if the love of God be in them; which is still a stronger principle of obedience (vi. 1).

To serve the Lord thy God with all thy heart and with all thy soul.] Being constant in his worship and service, and worshipping him alone (vi. 13, xiii. 3). For loving him with all the heart and soul, seems here to have particular respect to their having no inclination to serve other gods (1 Kings viii. 23, 49), which perhaps they had smarted for their idolatry, understood to be the great commandment. As their father Jacob, they say, taught his twelve sons, when they came about him on his death-bed, saying to them: ʻYe perhaps worship the idols which Terah, the father of Abraham, worshipped; or those which Laban, my mother's brother, worshipped. Turn ye away from the God of your fathers, whom all they made this answer, with a perfect fear: Hear, O Israel, our father, The Lord our God is one Lord. Whereupon Jacob said, Let his great name be blessed for ever.' Thus the Jerusalem Tar- gum upon vi. 4. of this book.

Ver. 13.] Self-love should have inclined them to obedience to God's commands, which he gave them 14 Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. 15 Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. 16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked. 17 For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: 18 He doth execute the judgment of the fa-

for their good; though he rewarded their obedience to them as if he had received the benefit thereof.


And the heaven of heavens] And all the glorious regions beyond them.

Is the Lord's thy God.] Are all his possession, as they are his work.

The earth also.] As well as this earth, and all the creatures that are in it.

Ver. 15.] He would have them sensible, therefore, that the possessor of heaven and earth could have no need of them, or of their services, who were a very inconciderable part of his creatures: but it was his own mere good will and pleasure which moved him to show such love to Abraham as he had done, and to his posterity for his sake, above all other nations on earth.

Ver. 16. Circumcise therefore the foreskin of your heart.] Do not satisfy yourselves therefore with the bare circumcision of your flesh (and the observance of such external rites and ceremonies), but cut off and cast away all your naughty affections, which make you insensible both of God's mercies and corrections, and disobedient to his commands.

Be no more stiffnecked.] As he had often before complained they were, particularly Exod. xxxii. 9, and see ix. 6. of this book. It is a metaphor, as I observed, from oxen, when, when they are drawn in a yoke, and go forward, pull back their neck and their shoulder to withdraw themselves from the yoke. To both which the Scripture alludes, Neh. ix. 29. And sometime severally we find mention of them, as in one place before named in Exodus, he speaks of their stiff neck; and Zechar. vii. 11. he saith, ʻthey pulled away the shoulder.ʼ St. Stephen puts both these together in his character of the wicked Jews that killed our blessed Saviour, Acts vii. 51. that they were stiffnecked and uncircumcised in heart. Therefore the contrary disposition God promises towards the conclusion of this book, as the greatest blessing we could bestow on them (xxx. 6).

Ver. 17. For the Lord your God is God of gods, and Lord of lords.] Superior to all other beings, whether kings on earth or angels in heaven.

A great God.] Who can do what he pleases everywhere; and therefore is to be greatly dreaded.

Which regardeth not persons, nor taketh reward.] The most righteous judge of men, who will not con-

side at your sins because you are circumcised, nor be bribed by any sacrifices to overlook your wickedness (Exod. xxi. 8. Lev. xix. 15. Deut. i. 17), nor, on the contrary, reject those that uprightly obey him, though they be not Jews. So St. Peter learnt to understand these words, Acts x. 34.

Ver. 18. He doth execute the judgment of the father-
21. He is thy praise, and he is thy God, that hath done for these great and terrible things, which thine eyes have seen.

22. Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude.

And speak by his name. See vi. 13.

Ver. 21. He is thy praise. Whom thou oughtest therefore to praise; or rather, in whose love and favour thou oughtest to glory; and to think it the highest honour to be his servant, and to have him for thy God, as it here follows.

Ver. 22. Thy fathers went down into Egypt with threescore and ten persons; See Gen. xvi. 27. Exod. i. 5. Their family, he would have them remember, was very small about two hundred years ago.

And now the Lord thy God hath made thee as the stars of heaven] Vastly increased them, according to his promise unto Abraham, Gen. xv. 5. Exod. xii. 37. Numb. xxvi. 51. 62. Which alone (as Comenius Pelicanus here notes) was sufficient to fill their hearts with his love, and their mouths with his praise.

CHAPTER XI.

1 An exhortation to obedience, 2 by their own experience of God's great works, 3 by promise of God's great blessings, 16 and by threatenings. 18 A careful study is required in God's words. 26 The blessing and curse is set before them.

1. Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2. And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God's highness, his mighty hand, and his stretched out arm.

3. And his miracles, 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 Egypt, his mighty hand, and his stretched out arm. These are more words to express the same thing.

Ver. 3. And his miracles, and his acts.] Or, "his miraculous acts," &c. He uses so many words, to make them sensible how much they were obliged to God for their deliverance out of the slavery of Egypt; which nothing could have effect but God's almighty power, declared in various instances. This is the first argument wherewith he excites their love to God (which he pressed in the foregoing chapter, and begins this again with it), that God had loved them so much, as to work many astonishing miracles, rather than let them continue slaves to Pharaoh.

Ver. 4. What he did unto the army of Egypt.] Who pursued after the Israelites, and overtook them (Exod. xiv. 6—8); whereby the kindness of God appeared, after he had delivered them, in preserving them from being brought back to their slavery.

How he made the water of the Red sea to overflow them? See Exod. xiv. 23. 24. 27. 28.

How the Lord hath destroyed them unto this day? Brought them so low, that they have not recovered

5. For I speak not with your children which have not known. The words I speak are not in the Hebrew: and they may as well be supplied thus, "For not with your children have these things been done," &c. Which agrees well with ver. 7.

6. The chastisement of the Lord your God. The plagues he sent upon the Egyptians.

His greatness.] Which appeared by the many great things he did, only upon the stretching out of Moses' rod.

Ver. 1. Thou shalt love the Lord thy God.] Who of so small hath made thee so great a nation.

And keep his charge. A phrase used frequently concerning the Levites, Numb. iii. 7, 8, &c. But here comprehends all the particulars following, his statutes, and his judgments, and his commandments, which he had charged them to observe (see vi. 1).

Ver. 2. And know ye this day.] Consider seriously what I have said to you, till you be sensible of it (viii. 5. ix. 6.)

7. The chastisement of the Lord your God.] The plagues he sent upon the Egyptians.

His greatness.] Which appeared by the many great things he did, only upon the stretching out of Moses' rod.

Ver. 1. Thou shalt love the Lord thy God.] Who of so small hath made thee so great a nation.

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8. The chastisement of the Lord your God.] The plagues he sent upon the Egyptians.

His greatness.] Which appeared by the many great things he did, only upon the stretching out of Moses' rod.
unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the Lord which he did.

their strength, to attempt anything against you since that time.

Ver. 5.] Provided for them, protected and preserved them forty years: giving them possession also of the country of Sihon and Og, two kings of the Amorites. These benefits, if they considered, which they could not but see, owed to his love alone, were powerful arguments to move them to love him. 

Ver. 6. [What he did unto Dathan and Abiram.] Num. xvi. 1, &c. The remembrance and consideration of the terrible vengeance the Lord took upon rebellious people, he uses as another argument to make them obedient. And there was none more remarkable than this upon Dathan and Abiram. He doth not mention Korah; but they would not well forget him, when they thought of his confederates, though he suffered another punishment.

How the earth opened.] See Num. xvi. 32, &c.

Ver. 7.] In Egypt, at the Red Sea, and in the wilderness (ver. 2—5). Some of which all of them had seen; and there was none of them who had not seen some.

Ver. 8. {Therefore shall ye keep all the commandments.] Remembering what had befallen both their enemies and themselves.

That ye may be strong, and go in.] In hope that the same God would empower them to subdue the Canaanites, and give them full possession of their country.

Ver. 9. Ye may prolong your days.] This may relate both to their present generation, and to their posterity; who, after their fathers had lived long in the land of Canaan, should succeed them, and enjoy it in future ages (see ver. 21).

A land that floweth with milk and honey.] This is a common description, in all authors, of a rich and pleasant country. Particularly in Euripides:

Pri δι γάλακτος πίθαν,
Pri δι αμηρά μαι δι μέλισσον

And the like Bochart has observed in Virgil, Horace, and other writers (Hierozoic. lib. iv. par. i. cap. 12).

Ver. 10. For the land,—is not as the land of Egypt.] He uses all manner of arguments to persuade them to obedience; from a grateful remembrance of God's former mercies (ver. 2, 3, &c.), from the terrible punishment of the disobedient (ver. 6), from the benefits that would redound to themselves by their obedience (ver. 9), and now he represents to them what a noble country he was going to bestow upon them; but of such a condition as would keep them in a constant dependence upon his favour for the blessing of it.

When thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs.] This doth not sig-

nify that the land of Egypt was not so fruitful as the land of Canaan (for their fertility is not to be compared), but that there they reaped the fruits of their labour with more pains. Diidorus Siculus, indeed, and Herodotus, say, that the Egyptians take the least pains of all other men about their corn, insomuch that it may be affirmed, διαπηρηκτικα και τοιν μελετημεν, they bring in the fruits of the earth without labour or toil, as no such thing as ploughing as other are, &c. (see in his Euterpe, cap. 14). Yet it must be considered, that as the Nile, which made this fruitfulness, failed them sometimes, and did not overflow all the flat country, so the upper parts of Egypt had not the benefit of it; nor all the lower neither, without great pains in cutting rivers to bring the water to them. Which Pliny calls rigius Nile; for the word rigius properly signifies the "little rivers" and δωρίγραφον "cuts," which were made to derive water from the Nile into places at a distance from it, as Salmasius observes, p. 588. in Solinus. Hesychius calls them δοξας ἐκτασεως, "receptacles of water, ditches, or dikes," which we now call canals, as the same author observes, p. 908. And this I find Strabo speaks so plainly in his Geography, (lib. xvii. p. 788), that his words may serve as a good commentary upon those of Moses: "Nature (saith he) doth much for Egypt by the Nile; but industry and art about that river doth a great deal more. For the higher it flows, the more ground it naturally waters and makes fruitful; "αλλα τα ἑπινίδαι συνάλλαξ τα και τοιν ψίχοι έκενθήμεναι, but industry sometimes hath prevailed when nature hath failed," insomuch, that as great a part of the country hath been watered in the smallest rise of Nile, as in the highest. Which was effected, δια τον δωρίγραφον και των παρασχωματων, by the cuts and banks which were made by art. For before the time of Petronius (he saith) there was the greatest fruitfulness when the Nile rose fourteen cubits; and when it rose only eight there was a famine: but in the time of his government there was as great plenty when it rose only twelve cubits: and no man felt any want when it rose only eight. This was by the care and industry of the people, who were forced also sometimes to carry water from these cuts, as well as from the river, to their vessels, to prevent their want; but that which the Nile left was baked into a crust by the great heat of the sun. So that the ground of Egypt might properly be said to be watered by the foot, as we water our gardens when there wants rain." Concerning which expression, see Dr. Hammond upon the Psalms, p. 7, col. 2, of the first edition.
is a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

13 And it shall come to pass, if ye shall hearken diligently 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 That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them to your children, which is meant of this latter rain, whereby their corn was brought forward, when it was but in the blade to earing:

That thou mayest gather in thy corn.] Till the corn and all the fruits of the earth be brought to maturity.

Ver. 15. I will send grass in thy fields for thy cattle.] To make them fat; or to give plenty of milk.

That thou mayest eat and be full.] Eat flesh if they pleased, as well as the fruits of the earth, in that plenty.

Ver. 16. Take heed to yourselves, that your heart be not deceived.] By the specious colours that other nations put upon their idolatry (as, the antiquity of it, universal consent, &c. there being no part of the world at that time, as Maimonides observes, where all were not accustomed to worship images, &c.) whereby they were more apt to hearken to things being in danger to be seduced into an imitation of their neighbours.

Ye turn aside, and serve other gods,] By this it is evident that Moses is still pressning them to care in observing the first and second commandments.

And he shut up the heaven.] The contrary to this is called "opening his good treasure," Deut. xxviii. 12, signifying that they lived upon the royal bounty of the King of heaven, which their sins would hinder from flowing to them.

That the land yield not her fruit.] To withhold rain from them was a sore judgment, which quickly brought a famine; which was very grievous to those who used to live so plentifully. And it was frequently attended with various diseases, whereby they were wasted and harassed.

Ver. 18. Lay up these my words.] See ch. vi. 6.

Bind them for a sign upon your hand, that they may be as frontlets.] Always in sight: as the rule whereby they should order their steps, lest they trod amiss. This is one of the portions of Scripture (from ver. 13. to the end of ver. 21), which the Jews write in their tripliim, as they call them, which they use when they pray their prayers, which they fancy are thereby made more acceptable unto God. This conceit began, not long before our Saviour's time, in the school of Hillel and Shammai, and took such root in the minds of the most religious, that it hath grown to a great superstition ever since. See upon ch. vi. ver. 8, 9, which is another portion of Scripture, that they wrote in these parchments; though at the first (St. Jerome saith, 

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791 speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and cleave unto him;

23 Then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the Lord your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this

upon Matt. xxiii. 5), they wrote only the ten commandments.

Ver. 19. Ye shall teach them your children.] This is repeated very often (ver. 10. vi. 7). And out of this place, and v. 1, the Jews have framed this as one of the affirmative precepts, “that they ought themselves to learn the law of God, and teach it unto others.” And this they do so diligently, that as soon as their children are capable to understand anything, they make them carefully read the holy books, and instruct them so, that before they can be called youths, they are acquainted with the whole law of God. In which we must confess, they shame a great many Christians, who scarce understand so much of our religion when they are men and women, as the Jews do of theirs when they are mere children.

From the Hebrew word limamalethkim, in this verse, “ye shall teach them,” the Jews have framed a con- ceit that their Talmud hath its name; signifying teaching and instruction, as R. Jechiel smith, in his disputation with Nicolius, p. 9.

Speaking of them when thou sittest in thine house, &c.] Taking all occasions to inculcate these precepts upon them (see ch. vi. 7.), and upon their daughters as well as their sons; though the Jewish doctors commonly fancy there is no command to instruct their daughters in the law (see Mischoa Sota, cap. 3. sect. 3. from Warneke’s Annotations, and the Gemara there, p. 471. 501).

Ver. 20. Write them upon the door posts] See ch. vi. 9. By this means God’s word being so rooted in the hearts of the parents (to use the words of Dr. Jackson), as to bring forth this good fruit in their practice, the seed of it might be sown in the tender hearts of their children, and be propagated from one generation to another.

Ver. 21. That your days may be multiplied.] Nothing is wont to move men more than love to themselves, and love to their children, whom they love next to themselves.

As the days of heaven upon the earth.] As long as this world shall last. Which the Psalmist, speaking of David, expresses in this manner, “His seed shall endure for ever, and his throne as the days of heaven.” (Ps. lxxxxx. 20), which doth not signify absolutely for ever, but a long time. For thus Baruch says, the Jews in Babylon were commanded to pray for the life of Nebuchadnezzar, and the life of Baltasor his son, (see 2 Macc. x. 40). And accordingly the spies whom Joshua sent brought him an account of the great consternation wherein the whole country was, when they were about to enter into it (Josh. ii. 9. 24).

Ver. 26. I set before you this day a blessing and a curse.] That is, he proposed them to their choice.

Ver. 27. A blessing, if ye obey the commandments] Which he more largely explains xxviii. 2—17, &c.

Ver. 28. A curse, if ye will not obey] Which is also more particularly laid before them, xxviii. 15—17, &c.

The whole historical part of the Old Testament witnesses the truth of this, that God blessed or cursed
day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 Are they not on the other side Jordan, by them, according as they observed or broke his laws. And if the people of Israel had diligently marked, and considered, and laid to heart, that their happiness or misery was always corresponding to their good and bad behaviour towards God, it would have confirmed their belief of their law, as much as if they had seen all the miracles done before their forefathers, and supplied the want or the rarity of them in after ages; nay, this would have done more than all the miracles did, which were forgotten in a short time; whereas their own daily experience of the happy fruits of obedience, and the mischief of disobedience, would have sealed these truths unto their conscience.

But turn aside out of the way! It was not every sin that turned God's favour from them; but their idolatry and apostasy from him; against which he principally warns them, throughout all these chapters, iv. 3, 4, 15, 16, 23. v. 32. vi. 4. 14. vii. 4. 5, 25. viii. 19. ix. 19. x. 20.

Ver. 29.] To quicken them unto a strict care in their obedience, blessings and cursings were to be pronounced with great solemnity at their first entrance into the land of Canaan; as is more fully ordered xxvii. 11, 13, &c., and performed by Joshua (viii. 33—35). And Moses seems to enjoin them the like solemnity, every seventh year, xxxi. 10—13.

Ver. 30. Are they not on the other side Jordan?] With respect to the place where Moses now was, the mountains he mentions were on the other side of Jordan, in the land of Canaan. In which they had no sooner got footing; but Joshua took care to execute this command; that their hearts might be possessed with a sense upon what terms they were to enjoy it. And he describes the places so particularly, that they might be sure to know them.

CHAPTER XII.

1 Monuments of idolatry are to be destroyed. 5 The place of God's service is to be kept. 15, 23 Blood is forbidden. 17, 20, 25 Holy things must be eaten in the holy place. 19 The Levite is not to be forestaken.

1 These are the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places,
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4 Ye shall not do so unto the Lord your God.
5 But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:
6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and your刍 offerings, and your tithes, and

Ver. 4. Ye shall not do so unto the Lord your God.] That is, not serve him upon the mountains, nor in groves, nor under green trees. Which appears to be the sense, both from the foregoing words (ver. 2, 3), and from the following opposition in the next verse. And it is very probable, that, during their continuance in the wilderness, none sacrificed in high places, but offered all at the door of the tabernacle, which was not far from them. When they came into Canaan, and were many of them at a distance from the tabernacle, they did sacrifice in high places; and we do not find them reprobated for it while they worshipped the Lord alone, and had priests who officiated there, and in other places, according to the precepts of the law: but when the temple was built, and the ark of God’s presence no longer removed to the place, the prophets required that they be not to sacrifice any longer in high places, nor anyplace else, but only at the temple. And they blamed even good kings for not taking away the high places; though no sacrifices were offered upon them to any strange god, but to the true God alone. Which compliance proved in a time a great mischief; for here they began to worship strange gods, the Israelites being so prone to choose mountains and such shady places (as the posterity of the world did), wherein to set up their images (2 Kings xxvii. 10, 11. Ezek. xx. 28. Hosea iv. 13).

Ver. 5. Unto the place Unto one certain place which God intended to set apart; unto which all the tribes should resort, as the only place where they might sacrifice. By which means the notion of the unity of God was preserved, and his worship kept pure and sincere, as long as they kept to this one place, where the priests of God constantly attended, to see his service rightly performed.

To put his name there.] By the name of God is meant God himself (as to call upon his name, is to call upon him), and therefore the sense is, when he would make his dwelling-place, when he would settle the ark, and the cloud of glory there, which was the token and emblem of his presence. This place at first seems to have been Mispeh, and afterward Shiloh. And when that was destroyed, the ark removed to several places (Kirjath-jearim, Mizpeh, Gilgal, Nob, Gibeon, the house of Obed-Edom, till at last it settled at Jerusalem. Where, when the temple was built, God saith to Solomon, “I have chosen this place to myself, for a house of sacrifice” (2 Chron. viii. 13). Which is the plain sense of these words, “choose a place to put his name there.”

Even unto his habitation shall ye seek.] This explains what he means by the place where he would put his name, viz. the place where his sanctuary was settled, which was his habitation; where he placed his majesty (as Ockesles paraphrases), that all might repair thither to seek his grace and favour.

Ver. 6. Your burnt offerings, and your sacrifices.] By sacrifices, as distinct from burnt-offerings, must be meant their sin-offerings and peace-offerings. And the latter of these were sometimes for merces received, and sometimes free-will-offerings, or vows, as we read in Lev. vi. 12, 16. Which, if they had been bound, and there was occasion, to bring to one certain place (Jerusalem suppose), though they were at never so great distance from it, it would have

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heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all the things that we do here today, every man whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye do dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices near the altar which was erected after they came over Jordan. This being a profession of the true religion, to eat at God's altar, as to eat of things sacrificed to idols was to profess the heathenish religion. So all have understood it, as Elenchusists both shown from a great heap of authors, in his Annot. ad Minutium Felicium, fol. 69.

Ye shall rejoice This signifies either that they should rejoice at these feasts in the goodness of God, who had blessed the labour of their hands (of which the tithe they brought thither was a fruit), or that, doing thus, God would bless all their future labours, and make them dwell in their dwellings prosper, and take comfort in all their enjoyments.

Ver. 8. Ye shall not do after all the things that we do here today.] This doth not signify, as if there was no civil government, or that the courts of justice did not sit and execute judgment between man and man, but relates to the place of offering sacrifice (as Mr. Selden observes, lb. ii. De Synod. cap. 15. p. 4), which, in their wandering condition, they did not so strictly observe as God expected when they came to be settled. Our learned Dr. Spencer it thinks relates also to other old customs, which were rather childish than profane; and therefore tolerated by God for the present. To which he thinks these words of St. Paul have respect, Acts xiii. 18. Many things also perhaps they omitted, which they could not, or did not, observe in the wilderness; as their new moons, and other solemn days; with several rites of purification and cleansing prescribed by the law of Moses.

Every man whatsoever is right in his own eyes.] This doth not import that there was no good order kept among them, or that they were left at liberty to sacrifice where they pleased; but that, in such an unregulated state, when they were removing from place to place, many took the liberty in such matters to do as they thought good.

Ver. 9. For ye are not yet come to the rest] This explains what goes before, and gives the reason why God conformed at some irregularities, because they were not fixed to a place, but uncertain when they should have a sign to pack up their goods, and be gone to another station.

To the inheritance.] Where they were to abide, as long as they observed God's commands.

Ver. 10. But when ye go over Jordan] When their condition was altered for the better, God expected that they should be so too.

When he giveth you rest] This intimates, that the fear they were in, while they wandered in the wilderness, of the incursions of their enemies, might make them sometimes offer sacrifice where they ought not, and commit other disorders.

Ver. 11. Then there shall be a place which the Lord your God shall choose] God was not pleased (as Monomades observes) to declare anywhere in the law where this place should be; but though he often determined them to one place (ver. 26. xiv. 23. xvi. 6), yet he leaves the place undetermined. Which he ima-
fices might be for these three reasons: first, lest the gentiles should get possession of it, and make war upon that account; thinking that this place was the end of the law (as he speaks). And, secondly, lest they, in whose hands it was, should do all they could to destroy it. And, thirdly (which is the truest reason), lest every tribe should desire to have it in their lot, and strive to arise among them about it (More Neochev, par. iii. cap. 45).

**THITHER SHALL YE BRING ALL THAT I COMMAND YOU, &C.**

All that he mentioned before, ver. 6. This may seem a heavy imposition, that they might not offer them in any place, and at any time; but Maimonides makes this wise reflection upon it; “That God intended to teach them, not to have so high an opinion of sacrifices as of prayer and devotions, and such-like parts of Divine worship (viz. acknowledging his goodness, praising him, and giving him thanks), which are the things God mainly intends, and may be offered everywhere. Whereas sacrifices are not of that account with him; which made him limit them to one place where he should appoint them to be offered; and not suffer any but them to be offered in other places. Those and such-like things were to diminish the value of sacrifices; for which reason the prophets often reprehend men for their too great diligence and zeal in bringing sacrifices, of which God had no need, and did not principally intend as the worship he delighted in; for which he cites 1 Sam. xx. 23. Isa. i. 11. Jer. vii. 22. Sacrifices being appointed, and consecrated for any good in themselves, but only that all idolatry might be abolished, and the belief of the unity of God preserved” (More Neochev, par. iii. cap. 32).

**ALL YOUR CHOICE VOWS** In the Hebrew the words are as our margin notes, the choices of your vows. So their peace-offerings, which were vows, were called; because they were to be chosen out of those creatures which were perfect, and without the least defect. Whereas these creatures had something superfluous, or lacking in any part, might be accepted for a free-will-offering, which a man was not bound to make, but brought it merely out of good-will. So we read expressively in Lev. xxii. 23.

**VER. 12. YE SHALL REMEMBER BEFORE THE LORD YOUR GOD, YE, AND YOUR SONS, AND YOUR DAUGHTERS, AND YOUR MANSERVANTS, AND YOUR MAIDERVANTS, THE DAY THAT YOU ENTRUSTED THESE FEASTS, WHICH WERE KEPT AT GOD’S HOUSE (MORE NEOCHEV, PAR. III. CAP. 31).**

14 But in the place which the Lord shall choose... and thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

**Ver. 13. Offer Not Thy Burnt Offerings.** Under burnt-offerings are comprehended all the other offerings before mentioned; for these were the chief, and the most usual; and if they might not be offered but at a certain place, much less might any other, as every body might understand, without repeating them all again.

**In every place that thou wouldest.** To be beautiful, lovely, and inviting, by its situation, and shady trees, and fountains, &c. Such as are mentioned ver. 2.

Which the gentiles chose, perhaps, wherein to sacrifice, because they were more delightful or solemn than other. Wherein Ezekiel, vi. 3., mentions rivers and valleys (together with mountains) where there were fair pastures, and springs of water; which were more pleasant and refreshing in those countries that they compassed the gods delighted in them. So St. Jerome notes upon Jer. vii. that this gentle error, omnes provincias occupavit, &c. “spread itself in all parts of the world,” that they should offer their sacrifices at the heads of fountains and delightful groves.

**Ver. 11. But in the place which the Lord shall choose...** This he had mentioned before, ver. 5, 6, 11, but repeats it again, because of the great importance of it, to prevent all strange worship. Elijah, indeed, offered upon Mount Carmel, after the temple was built, but it was by prophetical inspiration; and if any one at that time had asked him if they might take that liberty, he would have answered, By no means; but he that offered out of Jerusalem shall be cut off (Lev. xvii. 4.), as for what I do now, it is an extraordinary case, to convince the lying prophets of Baal, &c. Thus Maimonides in Seder Zerain.

**There thou shalt do all...** Bring their tithes and first-fruits before mentioned, ver. 6, and eat and rejoice before the Lord (ver. 7).

**Ver. 15. Thou Mayest Kill and Eat Flesh.** For common food.

**In All Thy Gates...** In any city, town, or house. While they were in the wilderness, indeed, they might not kill their beasts but only at the door of the tabernacle; and, consequently, they ate nothing but peace-offerings, which had been first presented unto God, and part of them burnt at his altar (Lev. xvii. 4., &c.). But when they went into Canaan, and were free indolent to kill their beasts in any place, without bringing any part of them to the altar.

**Whatever Thy Soul Lustoth After.** Of all sorts of creatures, not prohibited in the eleventh of Leviticus.

**Which He Hath Given Thee.** Suitable to every man’s estate and condition.

**The Unclean and the Clean May Eat Thereof.** They who were under any legal uncleanness might not eat of the sacrifices; but of common food, at their ordinary tables, they might, as well as others.

**As of the Roebuck, and as of the Hart.** He instances in these, because there was great plenty of that country in that as affliction observes in the end of his fifth book; where he saith they were in υπερισκομενα, “in the highest mountains” of Amanus, Libanus, and Carmel. These creatures might not be sacrificed to
16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 If thou mayest not eat within thy gates the tithes of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herd or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

18 But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates; and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

20 ¶ When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after,

and men freely offered, without any obligation to it, to be spent in this fashion; for he was speaking before of such kind of things; unless we will understand this of the first-fruits of young trees, which might not be eaten in three years after they were planted, but in the fourth year were "to be holy, to praise the Lord wthall" (Lev. xix. 24), which, as Josephus saith, were spent in these sacred feasts (see there).

Ver. 20 See before, ver. 11, 12.

Ver. 19. He gives this caution, lest covetousness should make them defraud the Levites of their tithes, and not let them have convenient habitations, or profaneness make them not invite them to the sacred feasts before spoken of. This is repeated xiv. 27.

And in this the Jews were so careful, that when there was such increase of the Levites that their cities could not contain them, they repeated the gift given them at first; for Joshua gave them only forty-eight; but before the captivity of Babylon they had twenty more added to them, as appears from 1 Chron. vi. 65, 66, &c., where, after the mention of the old number, there is an account given of twenty more added to them out of several tribes: for though they could not enlarge the bounds prescribed to them, when they were Levites, yet, as the number of Levites increased, they might give them new cities. And so they did, that they might not be straitened in their dwellings among them.

Ver. 20. Shall enlarge thy border.] That is, when he had brought them out of this wilderness, where they were encamped round about the tabernacle, into a spacious country, where they might live far distant from it.

As he hath promised thee.] Which he promised to enlarge, even as far as Ephraim, if they were obedient to him (Gen. xv. 18).

I will eat flesh.] Have a desire to eat it.

Because thy soul longeth.] There were several sorts of flesh that were lawful to be eaten, which they could not have in the wilderness, and therefore might he supposed to desire them very much when they came into Canaan, which abounded with them. And besides, they would have more plenty of such cattle as they now had, which might incline them to keep greater tables.

Thou mayest eat flesh.] This was said before, ver. 15, and was repeated with all the rest that belongs to this matter, to let them see God did not intend to abridge them too much of their liberty: for though they might not eat the tithes of their corn, wine, and oil, (and the rest mentioned ver. 17,) at their own home, because they were holy things, and therefore to be eaten in one certain place, where God's sanctuary was, yet all sorts of flesh, used at their private tables, he now gives them leave to kill anywhere, without bringing it to the tabernacle, and offering the blood at the altar, as they were tied to do while they were in the wilderness (Lev. xvii. 3, 4, &c.). For then the tabernacle was very near to every one of them; but when their border was enlarged, it must
CHAPTER XII.

21 If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thou soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

21 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the Lord shall choose:

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the Lord thy God: and the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I commanded thee, that it may go well with thee, and with thy children after thee for ever, when thou dost that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not needs be at so great a distance from some of them, that it would have been too heavy a burden to oblige them to kill every thing they ate at the tabernacle, and therefore he dispenses with it.

Ver. 21. *If the place, &c.* The particle chi may better be translated here because; which makes these words a reason of the allowance given in the foregoing verse, "Because the place which the Lord thy God hath chosen to put his name there, is too far from thee, thou mayest kill, &c.

Of thy herd] Such creatures as are now allowed for sacrifice, oxen, sheep, lambs, and goats.

Which the Lord hath given thee.] For food as well as other uses.

As I have commanded thee.] Given thee leave to eat at home, without carrying them to the tabernacle: so it follows, "And thou shalt eat in thy gates whatsoever thou soul lusteth after," i.e. all manner of things, of which there was great variety, not prohibited by this law.

Ver. 22. *Even as the roebuck and the hart is eaten.*] Which were creatures not allowed to be offered to God in sacrifice (see ver. 15), and therefore they might less doubt to eat of them, than of such as were peculiarly appointed for that use. From which this implies their thought, that out of reverence to God they should abstain; but are here satisfied they might as freely eat of them as of the other.

The unclean and the clean shall eat of them alike.] Whereas, while they were in the wilderness, only such as were clean might eat flesh, because it was sanctified by being killed at the altar; now all are indulged the same liberty, whether "they were removed from holy things (as the Jerusalem Targum expresses it), or were pure to use them, both might eat flesh alike."

Ver. 23. *Eat not the blood.*] Take great care, as the word signifies in the Hebrew (which is, be strong), use thy utmost diligence to prevent this.

Ver. 24. *Be holy to the Lord.*] See what I have noted upon Gen. ix. 1. Lev. xvii. 11, 14.

Ver. 21.] Since they could not pour it out at the altar, where nobody could meddle with it, they were to pour it out on the earth, that it might sink into it: Or, as the law required in Leviticus (xvii. 13), cover it with dust, that the cattle might not lick it up; or, the meaning may be, pour it as a common thing (which water is), without any religious rite used about it.

Ver. 25. *Thou shalt not eat it.*] This is repeated here so often, as it is also in Lev. xix., to show the weightiness of this command.

Ver. 26.] Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the Lord shall choose:

Ver. 27.] And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the Lord thy God: and the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat the flesh.

Ver. 28.] Observe and hear all these words which I commanded thee, that it may go well with thee, and with thy children after thee for ever, when thou dost that which is good and right in the sight of the Lord thy God.

Ver. 29.] ¶ When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

Ver. 30.] Take heed to thyself that thou be not
snares by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do unto the Lord thy God: for every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Nor endeavour to know the manner of their worship. Which was very different, as Maimonides observes, according as their gods differed one from another; for that sort of worship which was acceptable to one god, might not be given to another. As they uncovered themselves (if we may believe him) before Baal-Peor, and threw a stone to Mercury. See his tract concerning the worship of the Planets, cap. 3, sect. 2, &c. and Dionys. Vossius' annotations there; where he resolves, that, if they uncovered themselves to Mercury, or threw a stone to Baal-Peor, it was not idolatry, because not their proper worship: which is a foolish opinion; for they were not to use any of their religious rites, no more than to offer sacrifice, burn incense, or bow down to any of their idols, which he acknowledged was idolatry. In short, if they gave the idol the worship proper to him, or that worship which was proper to the true God, he acknowledges they were guilty.

Even so will I do likewise.] Though men only resolve to do it, yet they were guilty of committing this sin. The Jews, indeed, make no great account of sins committed in the heart, yet in this case they are very strict, having framed this maxim, as R. Levi Barzelonita observes, Precept. ccxxvi. which their rabbins industriously inculcate into their scholars, that “the blessed God imputes no thought of any transgression to an Israelite, as if it were the fact itself, except only the thought of idolatry, which is imputed to a man as if he had committed idolatry.” Now it was a reasonable presumption, that he who inquired how the people of Canaan worshipped their gods, intended at least to worship the God of Israel, as many of those idolatrous nations, or cities, of those countries, and even the Greeks themselves, as Joh. Genusis hath demonstrated, lib. 4. De Victima Humannis, par. i. cap. 11. and par. ii. cap. 6.

Ver. 32. Observe to do it.] Keep close to the precepts I have given you about my worship, ver. 28, and see iv. 2.

Thou shalt not add thereto, nor diminish from it.] They were not to add to any other rites of worship of their own devising; or, as the ancient custom of those countries, nor omit any of those which God had commanded them to use: for if they had used any of the gentle ceremonies, whereby they honoured their gods, it would easily have introduced the worship of the gods themselves; and if they had omitted any of the rites which God had ordained, some other would have easily stepped into their room which were used by idolaters.

Maimonides, from these words, labours to prove the “eternity of the law of Moses.” But it is very strange that so great a man should be so blind as not to see what some of his brethren could discern, that God did not bind up himself neither to change nor alter these laws, though he did not permit the Israelites to do it. So the author of Sepher Ikkarim wisely glosses upon these words (lib. iii. cap. 11): “The Scripture prohibits us to add unto, or detraet from, these precepts, according to our will and pleasure; but what hinders the blessed God either to add or detract, when his blessed wisdom shall think fit? Which he illustrates in the foregoing chapter, by this example among others: A physician prescribes a diet to his patient, for such a time as he judges convenient, which he doth not declare to the sick man. Now when the time comes that the physician hath obtained his end, he changes the diet, and permits his patient what he formerly forbade, and prohibits that which he formerly permitted, Which exactly agrees to what our blessed Saviour had done.”
CHAPTER XIII.

1. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder.

2. And the sign or the wonder come to pass, whereby he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3. Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

CHAP. XIII.

Ver. 1. If there arise among you] In future times, a prophet.] One that pretends to have a message from God delivered to him in a vision, or by the word of the Lord: for there was a constant succession of prophets (to whom God revealed his mind several ways) among the Jews, to preserve them in the true worship of God, and instruct them in their law, and admonish them on some occasion of things to come; which was the more necessary, because there were such kinds of persons among the gentiles. Or a dreamer of dreams.] Who pretended God had appeared to him in a dream, (as he did unto Jacob, Gen. xxviii. 11.) and revealed his mind to him. Such there were in Jeremiah's time (Jer. xxix. 8).

Giveth thee a sign] Foretelleth something. Or a wonder.] By what follows one would think this belongs to the foregoing words, which are to be understood as if he had said, "If he foretold some wonderful thing," which shall shortly come to pass. Or, it may be interpreted, "shall work a miracle;" unto which the heathen did not so much pretend, as they did to predictions, which were common among them.

Ver. 2. And the sign or the wonder come to pass.] The event confirms the prediction; so that he seems a true prophet.

Saying, Let us go after other gods.] And, consequently, he persuade you to worship other gods, which he pretends is demonstrable to be lawful, by the fulfilling of his sign and wonder.

Ver. 3. Thou shalt not hearken unto the words of that prophet, or that dreamer.] Notwithstanding, look upon him as a liar, and not as a true prophet: for God cannot contradict himself, nor do any thing to persuade men to forsake him, and give his worship to another. This shows that he still pursues his intention (in this chapter, as well as all the foregoing), to establish them in the belief and worship of one God, according to the first commandment, from which nothing was more likely to seduce them, than false prophets, who were the great instruments of establishing the foulest idolatry in Israel, as appears from 1 Kings xviii. 19, where we read of no less than four hundred prophets of Baal, and four hundred and fifty prophets of the groves, that is, of other false gods, particularly Asitarne, as Mr. Selden conjectures, in his Syntagma ii. De Dis Syris, cap. 2. And there could not be a greater demonstration that a man was a false prophet, than if he endeavored to draw them to the worship of other gods, or if he pretended to speak in the name of any other God (Deut. xviii. 20), or if he commanded them to offer such sacrifices as God abhorred. Thus Aristander (as David Chytreaus notes) discovered himself to be a false prophet, though he foretold the destruction of Babylon; for he required human sacrifices to be offered: as Tiresias also predicted victory to the Thebans, provided Creon's son was offered up in sacrifice: and Chaleas at the time of the siege of Troy, but together therewith commanded the sacrifice of Iphigenia. These, and such-like things, plainly discovered they were not inspired by God, who is the lover of mankind, and cannot delight in their blood.

For the Lord your God proveth you.] That there might be an open and public discovery made, whether they sincerely loved God or not, or were steadfast in their religion. So Maimonides in his More Nechomim, par. ii. cap. 21, "God would make known to the nations of the world the measure of your faith, in the truth of this law, and of the approbation whereby you apprehend it," &c. For it had been a great weakness to suffer even a miracle to shake their faith, after it had been confirmed by so many miracles.

Ver. 4. Ye shall walk after the Lord your God.] Follow the will of God (as Maimonides interprets), declared by himself (More Nechomim, par. i. cap. 38.), which is a plainer and more genuine interpretation than that of the Gemara of Soto, cap. i. seet. 52, where R. Chama expounds it of imitating God, in clothing the naked, visiting the sick, burying the dead, &c. for "beneficence is the beginning and the end of the Divine law." Which is a pieces sense, but not here intended,

For him.] Worship him alone, (vi. 2.) Keep his commandments.] The greatest of which is this (xi. 13).

Obey his voice.] Which you heard from Mount Sinai, saying, "Thou shalt have no other gods but me," Ye shall serve him, and cleave unto him.] Steadfastly adhere unto his service, and not be drawn from it by any persuasion.

Ver. 5. That prophet, or that dreamer.] These two signify persons who pretend to different sorts of revelations, by vision or by dreams.

Shall be put to death.] This the Jews interpret to signify strangulation, unto which, upon good proof of the fact, he was to be sentenced by the great Sanhedrion: for that was a received maxim among them, that "a lying prophet was to be judged no where but by the counsel of seventy." (See Selden, lib. iii. De Synedriis, cap. 6. n. 1).

Because he hath spoken to turn you away from the
6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shall thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

Lord][Persuaded you to forsake your God and his service, to whom you owe your liberty and all your possessions in the land of Canaan.

To thrust thee out of the way which the Lord thy God commanded thee to walk in.] These words express how zealous such imposters were in their importunities, and how restless in their endeavours to draw men to idolatry, pressing them so earnestly, as if they would force them to it.

So shalt thou put the evil away from the midst of thee.

I. e. The danger of idolatry; by taking away the life of him that would have seduced others unto it.

Or thy brother,] Who lay in the same womb with him.

Or thy son, or thy daughter,] Who were dearer than a brother.

Or the wife of thy bosom,] Who was still dearer, sleeping in the same bed with him, as the Jerusalem Targum expounds it.

Or thy friend, which is as thine own soul,] Whom thou lovest as thou dost thy life. He puts a friend in the chief place, (as the son of Sirach also doth, Eccles. xxxiii. 19.) which their wives, by the ill choice they made of them, had not always in their affection.

Here is no mention of father or mother, because a child, as the Hebrews fancy, was to have more reverence for them, than to accuse them of any crime whatsoever. As if a greater regard was to be had to them than to God himself. The true reason is, because there was no need to name them; for, if their piety to God was to overcome their love to all those relations before mentioned, it could not be supposed that respect to parents was to come into competition with it.

Entice thee secretly,] In the foregoing verses he speaks of an open seducer, and here of a secret one; there it was against the public authority, and here of one of the ordinary people.

Saying, Let us go and serve other gods,] The Jews think this is meant of one who invited others to idolatry, but did not press them with reasons, as in the former case. Which is not likely; for all men pretend some reason or other for such a great alteration as that to a new religion.

Which thou hast not known, thou, nor thy fathers,] This aggravates the crime; to entice them to forsake God, who was known to have done such wonders for their fathers, and was so good to them, and go to serve gods with whom they had no acquaintance.

Ver. 7. Of the gods of the people which are round about you,] Wheresoever they were (for several nations, several gods), whether in the neighbouring countries, or in remote parts; it made no difference at all, if they were strange gods.

From the one end of the earth even unto the other,] The enterit might possibly suggest the universality of the worship to which he invited him, as an argument to embrace it.

Ver. 8. Thou shalt not consent unto him,] As many words as there are in this verse, the Jews think there are so many precepts. The first of which is this, not to be led by affection and kindness to yield unto his motion. So they interpret these words, "thou shalt not love him,"

Nor hearken unto him,] I do not see how this differs from the former; but they interpret it, that "they ought to hate him," as well as his motion. So Maimonides, in his book of the Worship of the Planets (cap. 5. sect. 6, 7).

Neither shalt thine eye pity him,] This they fancy signifies, that if he were in danger of death, they should not help him, but let him perish.

Neither shalt thou spare] When he was brought before the judge, they were not to intercede for him, nor say any thing in his favour, nor assist him to defend himself.

Neither shalt thou conceal him,] Dispose any thing that might make against him. And, no doubt, God intended by all these words to signify, that he ought to be looked upon as his greatest enemy; upon whom therefore they were to have no mercy, but to prosecute him unto death, as guilty of the highest treason against the Divine Majesty.

Ver. 9. But thou shalt surely kill him,] Not privately, as he enticed others, but by a legal process against him in a court of judgment. And that not the highest, but in the court of twenty-three, who might proceed against him, as Mr. Selden observes, lib. iii. De Syedr. cap. 4. The only difficulty was, how to prove him guilty who enticed another secretly (as the text saith), and not before witnesses. To which the Jews answer. That he who was enticed was to dispose some persons as secretly near to the place of their next meeting, who might hear all he said, and testify it in court.

Thine hand shall be first upon him to put him to death,] That he might be first stoned to death, and the accuser was to throw the first stone at him, together with the witnesses (xvii. 7). For it would have weakened the credit of his accusation if he had not been the foremost in the execution (see xvii. 7).

Afterwards the hand of all the people,] Who were to assist in the execution of this sentence.

The first words of this verse, which we translate, "Thou shalt surely kill him," the Vulgar Latins translates, " "Thou shalt forthwith kill him." And so the Jews understand the Hebrew phrase, "Killing thou shalt kill him;" i. e. immediately have him before the court of judgment. As the LXX. understood it, ὁ παρετελεσθήσεται ἀναπάντως, i. e. "informing thou shalt inform against him," that is, without delay. And since severely the Jews add, that, after he was condemned, he was immediately also put to death. Whereas in other crimes the execution was resphed, after the sentence was pronounced, for a day and a night, that the man might have time to clear his innocence, if he were able, by any new proofs. Such severity was but needful among a people prone to idolatry, and encompassed on all sides with idolatrous nations.

Ver. 10. Thou shalt stone him with stones, that he
CHAPTER XIII.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

13 Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;

in these two verses, and partly from the pretended tradition of their elders), whereby they mitigated the sharpness of this law. For they would not proceed upon it to destroy a city, though they found them idolaters unless the seducers were two, or more; and these also men, not women; because the law here speaks in the plural number, of certain men, children of Belial. As if their forsaking God was not a crime, whether they were persuaded to it or not by others. They say, also, it was not to be a mere town, or village. but a city; because the words here are in one of thy cities, in which there were more than a hundred houses: if there were fewer, it was no city in their account, and so escaped. They who seduced a city also were to be of the same city; because it is said there. These men of Belial are gone out from among you, All which are more quirks, which have no solid reason in them. They are all mentioned together in the title Sanhedrin, set forth by J. Coch, cap. 11, sect. 4. and by Maimonides more largely, in his Avoda Zara, and our Selden, lib. iii. De Syned. cap. 5. n. 2.

But there are other temperaments of this law, which have no foundation in reason. As, first, that a city was not to be destroyed, unless the major part of the inhabitants were fallen off to serve other gods. And, secondly, that the law speaks only of lesser cities, not of those which were so large that the greatest part of a tribe lived in it; for God would not have a whole tribe cut off by the senate. Thirdly, they might not destroy any of the six cities of refuge, because they were none of theirs, but God's: and the words of the law are, “In one of thy cities, which the Lord hath given thee to dwell in,” whereas these were given for a farther purpose. And, fourthly, some add, not a frontier town; because it is said, “in the midst of them” (so the words are in the Hebrew, which we translate among you), to which they subjoin a better reason, because the whole country might have been expected to be overrun by the gentiles. And, lastly, they except Jerusalem from this law, because it was God's seat; and (as Maimonides will have it) it was not distributed to any particular tribe. Which, how it is to be understood, see Selden in the place above named, sect. 3, 4, where he touches upon all these. But, if Jerusalem was to be excepted from the judgment of men, God took care to have this sentence executed upon it by his own judgment; for he sent Nebuchadnezzar against it, whose soldiers burnt with fire both the house of the Lord, and the house of the king, and all the houses of Jerusalem (Jer. lii. 13).

If it be truth,—that such abomination is wrought among you? If the inquisition found, upon due examinations, that there was a plain and evident proof of their guilt, they were to make their report to the great Sanhedrin; who, being satisfied that either the whole city, or the greater part of them, were fallen to idolatry, sent to them two men of extraordinary wisdom (who were candidates for the senatorial dignity) to admonish them, and, by arguments and per-ussions, to endeavour to reduce them to the worship of the Lord God of Israel. And if they prevailed, they were pardoned and no further proceedings against them; but if they contumaciously, then
15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the the Sanhedrin commanded the people of Israel to raise an army, and besiege the place, and enter it by force, if they could not otherwise. And when the city was taken, several courts were appointed to try and condemn all that were guilty. Thus Malinovides, in the forenamed treatise, reports the method of proceeding, out of their ancient authors (see Selden, sect. 6).

Ver. 15. Thou shalt surely smite the inhabitants of that city] The same author there saith, that, in the hearing of thecourt, every one who was found guilty of idolatry, after admonition, by two witnesses, was set aside: and if they proved to be the lesser part of the city, they were stoned (according to the law of single apostates), the rest being freed from punishment: but if they were the greater part of it, they were sent to the great Sanhedrin, who adjudged them to be cut off by the sword, together with their wives and children. And thus the whole city was to be punished if there was an universal defection.

Destroying it utterly.] In the Hebrew the word is, Thou shalt make it a cherem, or an accursed thing. And so the LXX. ἀναζημίζεις άναθημάτις, where the Vulgar translates it as we do, “Thou shalt utterly destroy it;” which is consonant to the notion of the Hebrew word (see Selden, lib. i. De Synedr. cap. 7. p. 131). So that if any righteous man had any thing therein at that time, it was to be destroyed, as the very words are in the title Sanhedrin, cap. 11. sect. 5. But it is to be supposed, that all who feared God would remove their effects, together with themselves, from so wicked a place, before sentence was pronounced against them. On the contrary, they say, the goods of the idolaters, wheresoever they were found, whether within the city or without, were to be burnt.

Ver. 16. Gather all the spoil of it into the midst of the street] Into the market-place, as the Jews interpret it. Or, if it had none, they were to make a spacious place, into which all the spoil and the household stuff was to be brought, and fire set to it, to consume it, as an anaathema, or cursed thing. What temperaments, as they called them, there were to mitigate the severity of this sentence, see Mr. Selden, in the place forenamed, sect. 7.

And shall burn with fire the city.] For the vindication of God’s honour, and preserving men in their allegiance to him. R. Simeon, in the title Sanhedrin, interprets it in this manner, sect. 6. “Thus saith the Lord, If you do justice upon a city full of idolatry, cursed thing to thine hand: that the Lord may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;”

18 When thou shalt hearken to 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.

I will account it, as if you had offered a whole burnt-offering unto me.”

It shall not be built again.] The Hebrew doctors do not entirely agree in the interpretation of these words. For some of them say (in that place of the Sanhedrin now named), that they were not so much as to make a garden or orchard in that place. Others of them say, though it might not be restored into the form of a city, yet they might employ the ground in plantations of trees. But there are those who interpret the words so rigidly, that they think it was not lawful to erect any building there, not so much as a dove-house, but it was to lie waste (see Selden, sect. 8). If any man did attempt to build such a city, he was to be beaten, as the same great man observes, lib. i. De Synedr. cap. 13. p. 558.

Ver. 17. There shall cleave nought of the cursed thing to thine hand?] They were not to take the smallest part of the spoil to their own use. “For as long as the wicked are in the world (say the Jews in the forenamed title Sanhedrin), the fierce anger of God will remain in the world; but when they are removed the wrath of God also will cease.” Now the wickedness of purloining any thing that was a cherem, as the Hebrews call it, or an accursed thing, appears in the story of Achan, who brought all Israel into danger by it, as we read in the seventh of Joshua. And Saul is an eminent example of it also, for he lost his kingdom for this sin (1 Sam. xv. 3. 9. 19. 26, &c.).

That the Lord may turn from the fierceness of his anger.] This explains, in part, what he means in the former verse, when he bids them burn the city and the spoil, “for the Lord their God;” i. e. to pacify the Divine Majesty, who was highly incensed by such a wickedness. The punishment of which was, indeed, very terrible, but very necessary; because the crime was of so high a nature, that it struck at the very foundation of their religion and government.

Shew thee mercy, and have compassion upon thee.] God promises to deal the better with them, for executing this judgment upon such dangerous offenders. Multiply thee.] They were not to fear any want of people, by cutting off such a multitude; for God promises to increase them by this loss.

Ver. 18.] It was not sufficient that they kept themselves from idolatry, unless they also executed his vengeance upon idolaters: for the inflicting the punishment before named was as right in his eyes, as the observance of any other of his precepts.
1. Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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, above all the nations that are upon the earth.

3. Ye shall not eat any abominable thing.

4. These are the beasts which ye shall eat: the ox, the sheep, and the goat,
5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.
6 And every beast that parteth the hoof, and cleaveth the claw into two claws, and cheweth the cud among the beasts, that ye shall eat.
7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hart, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.
8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.
9 ¶ These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:
10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.
11 ¶ Of all clean birds ye shall eat.
12 But these are they of which ye shall not eat:

Ver. 5. The hart, and the roebuck.] These, and the rest that follow in this verse, though they might not be offered in sacrifice, were allowed to be eaten; and seem to be mentioned as the principal food in the land of Canaan (xii. 15. 22).

Fallow deer.] It is not very material what the word ιακμορ signifies, because we are not now concerned in this law about difference of meats; therefore we may follow our translation, as well as any other; and the famous Bochartus hath made it probable, that it signifies either kind of deer or of goat (par. i. Hierozie. lib. iii. cap. 23).

Wild goat.] So the Hebrew word Ακκο signifies (which is nowhere else to be found), the same author proves in the same book, cap. 19.

Pygarg.] This is also a kind of doe or goat (as he shows, cap. 23), which the Hebrews call dixon. We find mention of pygargus in Juvenal's eleventh satire; where the old school gives this account of it: that it is a kind of deer, quadroon, it should seem, and of a white colour, whose hinder parts are white. From whence it had its name among the Greeks, who call the buttocks περγγαγιζω.

Wild ox.] So we translate the Hebrew word θερ, or θαο. But herein Bochartus dissent; because there were no such creatures in Judea (as he observes there, cap. 26), which are bred in colder countries. And therefore he reckons this also among his deer or goats (cap. 28).

Chamois.] The Hebrew word זמר Hebrew he also thinks signifies as the former, a kind of goat or hart; of which there was great variety in those countries. And this he thinks of all other was massime δετπα, "remarkable for jumping," which is the signification of the word zemera in the Arabic language (see cap. 21).

Ver. 6.] He forbears to reckon up any more particulars, and only sets down the general marks whereby they might be known; which he had delivered in Lev. xi. 3 (see there).

Ver. 7.] These exceptions from the general rule have been explained, Lev. xi. 4—6.

Ver. 8.] See upon Lev. xi. 7.

Ye shall not eat of their flesh.] See Lev. xi. 8.

Ver. 9.] See Lev. xi. 9.

Ver. 10.] See Lev. xi. 10—12.

Ver. 11. All clean birds ye shall eat.] He doth not
CHAPTER XIV.

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.

gentile, who might happen then to be in their country. For there were three sorts of people called by the name of strangers, being not of the Jewish nation. First, such as had received circumcision, and consequently embraced the Jewish religion, who were called gere-teedek strangers, or proselytes of justice. Others were not circumcised, but yet worshipped the God of Israel, who were called strangers of the gate, or gere-tosha, strangers dwelling among them; because they were to abide in their country constantly. But there was a third sort, called nocherim, which we here translate aliens, who were mere gentiles, and not suffered to have a habitation among them; but only to come and go in their traffic with them.

First, that if and as God, year.

For they were his thankful experiment.

The observation of R. Bechui upon these words ("thy corn, thy wine, and thine oil") is something curious, but it hath a great deal of truth in it:—if thou pay the tithe, saith he, then it is thy corn; if thou do not, it is my corn, and not thine (in like manner, if they paid the tithe of wine and oil); for it is said in Hos. ii. 9, "Therefore I will return, and take away my corn in the time thereof, and my wine in the season thereof." For they forfeited the whole, who did not pay the tenth, which was the rent God reserved to himself. And the same R. Bechui represents this as a very merciful law: For it is the fashion of the world, saith he, if a man have ground of his own, to let it out to tenants at what rate he pleases, for a half or third part, to be paid to him: but it is not so with the Almighty, whose the earth is, and who raises clouds, and waters it with rain, and sends down drops of dew, and makes fat the fruits of the earth; and yet requires but one part of ten, for his own uses. This made it highly probable, that Moses should admonish the Israelites so often diligently to pay their tithe.

Forthas of the kered.] See concerning these, xii. 6.

That thou mayest learn to fear the Lord thy God always.] This justifies what I said, that the design of this was to preserve them steadfast in their religion, by having communion with him, in so solemn a manner, every year: for that is meant by "fearing the Lord always:" continuing in the worship and service of him alone (see vi. 1).

Ver. 24.] If they lived at so great a distance from the sanctuary, or the way was so bad, that it would be very troublesome and chargeable to carry those tithes in kind, here they have a liberty granted them to make money of them, and with that to buy provision for the feast at the sanctuary, when they came thither; as it follows in the next verse. All things, likewise, which would not keep so long as till they could go to the house of God, they were to turn into money; but things that were not perishable, they were to carry in kind, if they did not dwell too far off from it.

Ver. 25. Then shalt thou turn it into money.] Adding a fifth part to it, as the law is, Lev. xxvii. 31.

And bind up the money in thine hand.] Put it into a bag by itself, and not mix it with other money, but keep it bound up till the next feast; and then carry it in thine hand, to the place where God's house was settled.
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26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.

27 And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

God would not have them excused from going to that place with these things in kind upon every slight reason; and therefore made it something chargeable to exchange them into money, by requiring a fifth part of them. And besides, the elders made a constitution, that this liberty should be allowed to none, but those who lived above a day's journey from Jerusalem, which at last was the fixed place of God's worship. And, that it might be known certainly what was a day's journey, the places at that distance were fixed from every quarter; viz. Lydda on the west, the river Jordan on the east, Acrabatta on the north, and Elath on the south, as J. Wagenseil hath observed in his confutation of that blasphemous book, called Toldos Jeschua, p. 22.

Ver. 26. Thou shalt bestow that money for whatsoever thy soul lusteth after.] Purchase such provision as they most delighted in, of all meats that God's law allowed.

**Thou shalt eat there.]** Make a holy entertainment at the house of God.

Rejoice, thou, and thine household.] Men-servants, and maid-servants, as well as sons and daughters, (xii. 18), together with the Levites, widows, orphans, and strangers.

Ver. 27. And the Levite.] They were always to be invited to these feasts (see xii. 19).

For he hath no part nor inheritance with thee.] They being wholly devoted to the worship of God, and the study of the law, as Maimonides observes, in his More Nevochim, par. iii. cap. 39 (see xii. 19).

Ver. 28. At the end of three years thou shalt bring forth all the tithe.] The opinion of the Hebrew doctors is, That this was not a distinct tithe from that which they call the second tithe paid every year, but the very same, which every third year was not to be carried to the sanctuary, but to be employed to the comfort of the poor, in their own cities and houses. For thus they explain it: That in the third year after the year of release, and in the sixth year, the tithe that was wont to be carried to the place where the sanctuary was, and there spent in feasts before God, was to be spent upon the poor in every town where they that paid the tithe lived; but every first, second, fourth, and fifth year, from the year of release, it was spent in holy entertainments at the house of God. In the year of release itself (which was every seventh year), no tithes at all were paid of any kind, because all lay common. So that every year the owner of the ground set out a second tithe; but he was not bound to carry it every year to Jerusalem; for in compass of seven years, four of those years only were appointed for their journey thither, and two they stayed at home (see Seiden, of Tithes, and bib. vi. De Jure Nat. et Gent. p. 692). But this is contradicted by other great men, particularly by Bishop Montagu, who asserts these to be two distinct tithes: see p. 332, &c. especially p. 346, and those that follow. And Josephus seems plainly to be of his mind, p. 349. Old Tobit calls it τὰρεῖτυ διατίρισμα, "the third tithe," i. 8.

The tithe of—(the same year,] i. e. Of the third year.

And shalt lay it up within thy gates:] It was not to be carried to the place where God's house was, but to be spent at home.

Ver. 29. And the Levite.] See ver. 37.

The stranger, &c.] This tithe was not spent in joy and gladness, as the second tithe was (ver. 26), when they went to God's dwelling-place, but merely in the relief and comfort of the poorer sort of people, who otherwise might have been forced to beg, or to serve strangers, and thereby in danger of being perverted from their religion.

That the Lord thy God may bless thee] This tithe, the Jews say, was called the "consummation of tithes;" because herein the love of their neighbours was most eminently apparent. For it is likely they themselves had no share in this, as they had at the feasts upon the second tithe, but was wholly spent upon the persons here named. Whose hearts could not but be moved to pray to God for his blessing upon them in all their labours, which he here promises to bestow.

CHAPTER XV.

1 The seventh year a year of release for the poor. 7 It must be no let of lending or giving. 12 An Hebrew servant, 16 except he will not depart, must in the seventh year go forth free and well furnished. 19 All firstling males of the cattle are to be sanctified unto the Lord.

1 At the end of every seven years thou shalt make a release.

**CHAP. XV.**

Ver. 1. At the end of every seven years] It appears, from ver. 9, that this phrase signifies as much as "every seventh year."

Thou shalt make a release.] Perfectly free their brethren from all their debts which they owed to their creditors. This year was famous not only for this, but for letting servants go free (as some think,

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which 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 doest.

2 And this is the manner of the release: Every creditor that lendeth ought unto his

Exod. xxi. 9), and for letting their ground rest (Lev. xxv. 31), and for reading this law publicly to all the people (Deut. xxxi. 10).

Ver. 2. This is the manner] It is thus to be understood.

Every creditor that lendeth ought unto his neighbour shall release it.] It was an entire acquittance, not of debts contracted by sale of lands or goods, to those who were able to pay, but of money lent to a
neighbour shall release it; he shall not exact it of his neighbour, or of his brother: because it is called the Lord's release.

3 Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release;

4 Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it;

5 Only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

neighbour or friend, merely to relieve his poverty, not to carry on trade, or to make a purchase. For nothing could have been more absurd, than to have extinguished such debts, whereby the borrower was enriched.

He shall not exact it of his neighbour.] Here the word brother is added, to explain what is meant by a neighbour: viz, an Israelite or a proselyte entirely of their religion, who had all the privileges of an Israelite. Some think, that by not exacting money lent to such a man, is meant no more but only forbearing to demand it in this year, because there was no sowing or reaping in it; or if he did, that he should not have power to recover it by law this year, though afterward he might. But the plain meaning seems to be, that he should be perfectly free from his debt, as a servant, after six years, was from his service: though, if afterward he grew rich, in good conscience he was bound to pay it.

The Lord's release.] In the Hebrew the words schemitta tithom, signify, that this year was "a release to the Lord, or for the Lord." In honour, that is, of him, who made this a year of great charity: in obedience to whom they were bound to be very kind to their poor brethren. But the Jews fancy they were not bound to be so kind as to make this release, till the very last day of the year. So that if a man had borrowed money in the beginning of it, he was not acquitted of this debt at all till the very last day. But if a man had been binding himself the former year, he had no release of this that he should have no power to recover it by law this year; though afterward he might.

Ver. 3. Of a foreigner thou mayest exact it again.] Of an alien, as we translate the word noeri, in the foregoing chapter, ver. 91, that is, of one who was neither an Israelite, nor proselyted to their religion, but a mere gentile. The only question is, whether they were not to remit the debts of a proselyte of the gate, who, I think, is nowhere called their brother in the law; and therefore they were not obliged to discharge them from what they owed.

But that which is thine with thy brother thine hand shall release.] This seems to restrain it wholly to those who were Jews, or had all the privileges of Jews.

Ver. 4. Save when there shall be no poor among you.] Whether we follow this translation, or that in the margin of our Bibles, it appears that they were obliged to acquit only their poor brethren; of whom they were not to exact their debts, lest they should be tempted to flee to the gentiles, and forsake their religion: so this was a provision still against idolatry. Or, if we understand it as it is in the margin, "to the end that there be no poor among you," the sense is the same; that they were by this charity to keep men from extreme necessity, which might force them to go a begging, or to seek for relief in strange countries.

For the Lord shall greatly bless thee.] He would not have them think that they might become poor themselves by this means; for he assures them God would

6 For the Lord thy God shall bless thee, as he promised thee: and 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 If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

9 Beware that there be not a thought in thy heart to say, I have made rich and the Lord hath given me: therefore I will give to the poor: for he that hath pity upon the poor lendeth unto the Lord; and that he will render to him, and will give him back again.
DEUTERONOMY.

wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and thy needy, in thy land.

12 ¶ And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy vineyard.

rebellion or contumacy (i.e. very sorely), till he gave as much as they judged he ought to do. Unto thy brother, to thy poor, and to thy needy] Here are evidently three different sorts of persons mentioned as objects of their charity, which may be looked upon as directing the excellent order of it. For, first, they were to relieve those that were nearest to them in blood, called here their brethren. Then secondly, such as were in great misery. And, thirdly, such as were low in the world, and required some help, but not so much as the former sort. Some indeed will not admit such a difference between the words poor and needy, but think the last signifies such whose condition was calamitous; about which I think it is not worth while to dispute. I shall rather observe, that God took exceeding great care that none should come to very great want, by the large provision he made for the poorer sort of people: who had the benefit of the third tithe, mentioned in the foregoing chapter, which was wholly given to them every third year; and of the sabbatical year, when all that grew of itself was common to every body; and of this release of debts in the same year; and of the large quantity of corn, which they were bound to leave every year, in the corners of their fields, with the ears that fell, and the sheath that was left, &c.

Ver. 12. If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee] Whether sold by themselves, or by the court of judgment, for theft. But there was some difference between a man and a woman (see Exod. xxi. 2, 3, &c.). And the same law, they say, was to be observed about those who were sold by their father, or were born of Hebrew slaves.

And serve thee six years; then in the seventh year thou shalt let him go free] He doth not speak of the year of release, as if he were then to be set free, though he had served but one year, or perhaps no more than half a year before that time came, but of the seventh year from the time of his sale: for he was to serve six complete years, unless the jubilee happened to intervene, when every one was set free, though he had not served so long; but such servants as were taken in the wars, or were sold by Canaanites, or born of them, might be kept perpetual slaves, unless they were manumitted by their masters, with the loss of some member of their body.

Ver. 13. Thou shalt not let him go away empty] But bestow something upon him for his more comfortable subsistence when he was a freeman. And this comprehends women as well as men, as appears by the foregoing verse: but then it is to be understood of such as went out free by virtue of this law, after they had served six years, not of such as were redeemed by their friends, or redeemed themselves with their own money (Lev. xxv. 18). For such might he supposed not to need their masters' kindness, as they did who had nothing to help them out of their slavery.

Ver. 14. Thou shalt furnish him liberally out of thy flock] That they might put themselves in a way of
press: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him.

13 And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day.

14 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

15 Then thou shalt take an awl, and thrust it through his car unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

living well in the world: which they were not able to do without this assistance, because what they got in their six years' service was wholly for their master, and not for themselves. He doth not prescribe a certain measure to their bounty, but leaves every man to express his affection freely towards God and towards his neighbour. But the Hebrews say, they were bound to give them at least thirty shekels of silver.

Of that wherewith the Lord thy God hath blessed thee] Considering how God hath enriched thee, even by his service.

Ver. 15. Thou shalt remember that thou wast a bondman.] A word not to bring them empty out of their slavery, but loaded with silver, and gold, and raiment (Exod. xii. 35). By which bounty of God to themselves, they might take the best measure of their duty to their poor brethren when they were dismissed from servitude.

Therefore I command thee this thing to day.] In remembrance of that great benefit, he enjoined this benevolence to poor slaves.

Ver. 16. I will not go away from thee.] Refused to enjoy his liberty, when his six years' service was expired.

Because he loveth thee and thine house.] The phrase in Exod. xxii. 5. being, "saying, shall say, I love my master," &c. Abarbenel from thence gathers, that it was necessary he should often profess how loath he was to leave his master and his family, and make repeated declarations of his affection to them.

Because he is well with thee.] Lives happily. Out of these words Maimonides infers that there was to be reciprocal love between the servant and his master, for if the servant loved his master, yet if his master did not love him, his ear was not bored: for he could not take content in his staying with him. But these words suppose his master's kindness to himself by his good usage of him.

Ver. 17. Take an awl, and thrust it through his ear.] But first he was to bring him before the judges, that he might there in open court profess the same that he had done to his master; and thereby make it appear there was no fraud or deceit in the business: and that his master did not keep him against his will contrary to this law. See Exod. xxi. 6, where all this is explained.

And also unto thy maid-servant] This relates only to the not sending maid-servants away empty; not to the boring their ears, if they had no mind to be freed; for that was not used, if we may believe the Hebrew doctors, to maid-servants. It was sufficient, if they had a mind to stay with their masters, that they addicted themselves, in solemn words, to their service for ever. But there were many differences between a man-servant and a maid-servant, at least in some cases (see upon Exod. xxi. 7), which are explained with great nicety by the Hebrew doctors: with which

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou dost.

19 ¶ All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat it before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household.

I need not trouble the reader, because there is no such slavery among us in these days.

Ver. 18. It shall not seem hard unto thee when thou sendest him away free from thee;] It is plain by this that he returns to what he was speaking of, ver. 12, 15, &c. concerning their not letting their servants go away empty when they had their freedom: for this was the chief thing that could seem hard to them.

For he hath been worth a double hired servant to thee.] Who served at most only for three years, and had wages paid him all the time (Isa. xvi. 14).

In serving thee six years:] Twice as long as a hired servant, and for nothing. So that, considering what wages he gave the others, and perhaps, they paid for him, they would find themselves gainers by such slaves, and therefore should not think much to give them a gratuity when they send them away.

The Lord thy God shall bless thee.] He encourages them to hope they should be greater gainers otherways by this charity, which would procure God's blessing upon their future labours. This argument he had pressed twice or thrice before, in this chapter, ver. 4. 6. 10.

Ver. 19. All the firstling males that come of thy herd and of thy flock thou shalt sanctify.] All the first-born males were the Lord's, by a law made at their coming out of Egypt; and he gave them to his priests for their portion (Exod. xiii. 3. 15. Numb. xvi. 15).

Thou shalt do no work with the firstling of thy bullock, &c.] Besides the firstling males, which alone were separated to the Lord, there were also firstling females; which, though they were not sanctified to him as the males were, yet were not to be employed by the owners, as the rest of their cattle, but offered as peace-offerings to God. Of which they themselves had a good share, though some part of them was given to the priests.

Ver. 20. Thou shalt eat it before the Lord.] It is evident from hence, that he speaks of such female firstlings as I mentioned in the foregoing verse; for of the males they might not eat, but they belonged entirely to the priests.

Year by year. At their solemn festivals, when they were first to offer them unto God; and then the feasts upon these peace-offerings followed.

Thou and thy household.] With the Levites and strangers, &c. whom they were to invite to these sacred entertainments: for this is but a repetition of the law twice or thrice mentioned before, xii. 6. 7, &c. 17. 18. 26. xiv. 23. and upon this occasion here again inculcated, because it was of exceeding great moment, to preserve them in the worship and service of God alone.

Ver. 21. If there be any blemish therein.] This is another reason why he mentions these feasts again, that he might admonish them what to do with their

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21 And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God.

22 Thou shalt eat it within thy gates: the unblemished ones firstlings, if there were any blemish in them, which made them unfit for sacrifice. These blemishes he had spoken of in Lev. xxii. 21, 22, 24. But here adds the lame to those there named. Which the prophet Maleachi also mentions (and so do the heathens), as unmeet for God (Mal. i. 8).

23 Thou shalt not sacrifice it] No, not to make such a charitable feast at the sanctuary.

Ver. 22. Thou shalt eat it within thy gates; it was free for them to eat it at home; though it was very probable God expected they should invite the Levites and the strangers, the fatherless and the widows, to partake of it (as they did of the third tithe, xiv. 29), because, if it had been without blemish, it must have been so employed at the sanctuary.

*The unclean and the clean person shall eat it]*

Whereas, if it had been sacrificed at their feasts, only the clean could have eaten of it. As the roebuck, and as the hart. See xii. 15. 22.

Ver. 23. Only thou shalt not eat the blood thereof] He takes all occasions to mention this, because it was designed to preserve them free from idolatry (see xvi. 16. 23. 24).

CHAPTER XVI.

1 The feast of the passover, 9 of weeks, 13 of tabernacles. 16 Every male must offer, as he is able, at these three feasts. 18 Of judges and justice. 21 Groves and images are forbidden.

**CHAP. XVI.**

Ver. 1. Observe the month of Abib, and keep the feast of unleavened bread seven days, according to the order, as we read there, ver. 2. So the passover which Moses bid them remember the day when they came out of Egypt (Exod. xiii. 3), which comprehends both that which is properly called day and night.

Ver. 2. Thou shalt therefore sacrifice the passover] The word passover signifies here not only the lamb (which was properly called pesach, or passover), which was offered the fourteenth day at even, but all the paschal sacrifices which followed after, as appears by the next words [*"of the flock, and of the herd"].

Which sacrifices were appointed for all the seven days of unleavened bread (Numb. xviii. 17—19, &c.). See Bochartus in his Hierozoicon, par. i. lib. ii. cap. 50, where he shows at large that the word passover is here a general word, comprehending the particular after-mentioned (p. 565, 566), and thus translates these words (which he justifies by many like instances). Thou shalt therefore sacrifice the passover clean and the clean person shall eat it alike, as the roebuck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste; that unto the Lord thy God," viz. "of the flock and of the herd." Which last words are added exegetically, to explain what that passover was which they were to offer unto the Lord. Such sacrifices as were offered in the solemn passover of Hezekiah, 2 Chron. xxx. 29, and of Josiah, 2 Chron. xxxv. 7—9, where it is apparent, that the king and the princes gave to the people, and to the priests, oxen as well as sheep, lepasachim, for the passover-offerings. And thus it is used in the New Testament, John xviii. 28, where it is said, the Jews would not go into the judgmenthall, lest they should be defiled; "but that they might eat the passover," i. e. these passover-offerings, which were holy things, of which none might eat in their unfitness.

In the place which the Lord shall choose] At the sanctuary, as hath been often said, xii. 5. 11, &c. where all sacrifices were to be offered.

Ver. 3. Thou shalt eat no leavened bread with it] That is, with the passover before mentioned. Which is a demonstration that all the sacrifices of the flock, and of the herd, spoken of in the foregoing verse, are comprehended under the name of passover. For with the lamb they could not eat unleavened bread seven days, it being to be eaten presently in the evening when it was offered; after which followed the seven days of unleavened bread, which could not be eaten so long with the passover, unless passover signifies all the seven sacrifices.

Seven days] See Exod. xvii. 15. xiii. 6. 7.

Even the bread of affliction] So called, because it was insipid, and also heavy upon the stomach, and not easily digested. Whence it had the name of matzah, because it was lumpish, and could not rise as leavened bread doth.

For thou camest forth—in haste] Wanting time to put any leaven to their dough (Exod. xii. 31. 39).

That thou mayest remember the day when thou camest forth] That their affliction there, and their security derived from thereon, might never be forgotten. For their eating this bread seven days to-
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and so thouneither after they home was, in he observed sonable of spoken. This is the bread of affliction which your fathers did eat in the land of Egypt. So Maimonides and others tell us (see Exod. xii. 17).

Ver. 4. *No unleavened bread* See Exod. xii. 16—20, xiii. 3. 7.

*Every all night until the morning.* This is a plain description of the paschal lamb, which was to be eaten in the even wherein it was sacrificed (Exod. xii. 10), which he forbears here to call the *passover* (though that name properly belonged to it), because he had called other sacrifices by that name (ver. 2), and would not have them confounded.

Ver. 5. *Thou mayest not sacrifice the passover within in any of thy gates.* Not at home, as they did when they first came out of Egypt, and that because it was a sacrifice; which was now required to be offered at the sanctuary, as was said before (xii. 5. 11).

Ver. 6. *But at the place which the Lord thy God shall choose.* From whence Maimonides infers, that even whilst high places were allowed, the passover could not be killed anywhere but at the sanctuary: if any man did offer it in a private high place, he was beaten, as he saith in his treatise concerning the passover, cap. 1, sec. 3.

*At even.* Between the two evenings, concerning which see Exod. xii. 6. After the offering of the evening sacrifice, they began to kill the passover, and continued this sacrifice till sun-set. *At the season that thou comest forth.* Then they were preparing themselves for their journey, and had warning to be ready, and eat the lamb with their staves in their hands, as men going forth to travel (Exod. xii. 11), though they did not actually go forth till the next morning.

Ver. 7. *Eat it in the place.* See Exod. xii. 8, 9. *Turn in the morning and go unto thy tents.* Unto their own habitations, which are called *tents*, because they had no other dwellings when these words were spoken. The only doubt is, whether he permits them to go home the next morning after the even before mentioned, or the morning after the whole feast of unleavened bread was over. It seems most reasonable to expound it of the former, that if men's occasions called them home, they were not bound to stay any longer at the place where the sanctuary was, but till they had eaten the paschal lamb; after which they might return home if they pleased. So Bochartus, who from hence proves that the most solemn days of the feast of unleavened bread were not observed like a sabbath, because men might travel home upon the first day of unleavened bread, as the whole nation travelled out of Egypt on this day, from of the sun, at the season that thou comest forth out of Egypt.

And thou shalt roast and eat it in the place where the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

Ver. 8. *Six days* thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work therein. 

% Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time* as thou beginnest to put the sickle to the corn.

And thou shalt keep the feast of weeks.

Rameses to Succoth; yet pious people, who were able to bear so great a charge, were wont, no doubt, to stay the whole seven days before they returned home; because the first and last days of the feast were great solemnities. So they did in the passover of Hezekiah and Josiah, 2 Chron. xxx. 21, xxxv. 17. And there being special sacrifices to be offered every day during this festival (as was before said), Solomon ben Virge observes, that all the country thereabouts brought their oxen and their sheep to be sold at this time to those who came from far; so that the mountains and the plain were full of uncleaned wheat, and not a bit of grass to be seen. He adds also, that whosoever did not come up to this feast, all his goods were forfeited and converted to sacred uses (Schebet Judah, p. 378).

Ver. 8. *Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly.* This is to be understood as if he had said, that after the solemn six days, they had eaten unleavened bread six days, they should conclude the solemnity upon the seventh day with a solemn assembly, or, as it is in the Hebrew, with a restrain; but still continue also on this day to eat unleavened bread. For this feast was to last seven days, and in all the foregoing books they are expressly required to eat unleavened bread seven days (Exod. xii. 15. Levit. xxii. 6. Numb. xxviii. 17). *A solemn assembly* Which the Hebrews call *azirth,* of the meaning of which see Lev. xxiii. 36. *Thou shalt do no work therein.* That is, no servile work, as it is explained Numb. xxviii. 25, but they might dress their meat, which the LXX. seem to mean in those words, which they add, πρός οὖς ποιησίας τῶν ἱερῶν, "save only such things as shall be done to preserve life."

Ver. 9. *Seven weeks shalt thou number unto thee.* From the morrow after the sabbath, when they brought the sheaf of the wave-offering, as it is explained in Lev. xxiii. 15 (see there).

*Begin to number—as thou beginnest to put the sickle to the corn.* For they began to cut barley at the passover, as is manifest from hence, that Joshua passed over Jordan to enter into Canaan, in the time of harvest (Josh. iii. 15), and this was in the month of Nisan, when they kept the passover, as appears from Josh. v. 10, which month could not be called Abib, or "the month of new fruits," if some corn was not then ripe, viz. barley. This Josephus confirms, lib. iii. Antiq. cap. 10, which must be understood, as Hermannus Conringius observes (in his treatise De Initio Anni Sabbatici, &c.), of that sort of barley which was sown in autumn (as it is this day in Frisia), which required a stronger soil than that sown in the spring, and produced a much richer crop. See Mr. Mede's works, p. 335, who observes how very different their climate was from ours.

Ver. 10. *Keep the feast of weeks* The reason of
unto the Lord thy God with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee:

11 And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seven days shall thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty:

17 Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.
to them, the more liberally they should offer a grateful acknowledgment to him. For all the forenamed three feasts had relation to the fruits of the earth, which God had blessed them withal, as well as commemorated former great benefits bestowed on their forefathers. To this might be added the harvesting of the harvest, Pentecost at the beginning of wet harvest, and the feast of tabernacles, when they had gathered in all the fruits of the earth. At which seasons all mankind were ever wont to be full of joy, and to offer sacrifices. So Aristotle tells us (lib. viii. ad Nicomachum, cap. 2), "As φρονίαν τειχισι και σύνοδον θεοτοκον γίνεται μετα των παντων συγχωρον. " The ancient judges and conventions seem to have been after the gathering in of the fruits of the earth, as a first-fruit, at which time chiefly they rested from their labors." And so Strabo, likewise (lib. x. Geog. p. 467), "It is common, both to Greeks and barbarians, to offer their sacrifices with a festival intermission of their labors, &c. and τρωταί φυσών ουσίων επιστημών, and so nature taught them to do," that is, to thank God with rejoicing and cessation from labors. For which he gives this surprising toason, ς της αμνος των ανθρωπών ανθρωπόματων, του δε ουσιος τοια τραπες προς το δεινων "for remission of labor abstracts the man from his troubles, and turns it towards God." This certainly was the ancient intention of all such festival times, as the heathen themselves could discern.

Ver. 18. Judges and officers shall thou make there. To see that these and all other laws were duly observed. Moses de Coetz, upon these words, makes this difference between schofetim and schoterim: that the former (viz. judges) were the senators in the several courts, who decided cases; and the other (officers) were no more than ministers attending the court, to keep the people in order, with a staff and a whip, and to execute the decrees and orders of the judges, whom they appointed not only in the court, but in the streets, looking after weights and measures in the market, and correcting offenders. Maimonides also makes them the same with our appontoirs, or those who, in the Roman law, are called officiales, as Constantine L'Empereur observes, p. 302. upon Cornelius Bertran (who mistook them for a sort of judges), and in the digests executores; and in the Testament dissertationem. Luke xi. 55. Josephus makes mention of them to have been public criers; and so we find them employed, xx. 8. Josh. i. 11. But then some of them, at least, seem to have been an honorable sort, like out heralds (Josh. xxiii. 2), and all of them were men of authority, though but young men (as Maimonides describes them), who had not attained the years and knowledge of the doctors of the law, and therefore unfit to be judges. For the Jews placed them next to their wise men, or doctors, and above their scribes and clerks, as Mr. Thornike observes, in his Review of the Rites of the Church, p. 94. But that they were certainly only under officers, and not judges, there is another argument; which is, that Solomon upon this account commands the ants, that they carefully do their business, though they have no schofer or schoter, Proverbs x. 2. and do "sing, But the men be not wise, nor understand no law." (Proverbs xxiii. 4.) and to force or affright them into it. In all thy gates.] That is, in every city, as Mr. Selden observes out of the Jewish writers, lib. vii. De Jure Nat. et Gent. cap. 5. sect. 1. where he shows they interpret it, "in all the cities of Israel, both within the land and without, where Israel had any jurisdiction." Which is so true, that they had consistories wheresoever they were dispersed, for the determining all differences arising out of the law, though not as to the power of life and death, which was seldom granted them by their sovereign. Thus we learn from Philo, that there was "in Alexandria the little chronicle, called Seder Olam Rasha, tells us of the like in Babylonia. And after the destruction of the temple, it is manifest, not only by the Jewish writings, but by Epiphanius and others, that there continued a consistory at Tiberias for many ages, &c. (see Mr. Thornike's Rites of the Church, p. 56, 57, and his Review of it, p. 56). But though this be granted, yet the word "in all thy gates" (as in all thy cities) may suggest also the part of the city where they kept their court, which was in the gate: for there, as I observed, Gen. xxxiv. 21. all public business was transacted in the time of Abraham and Jacob, and continued so afterward. Insomuch, that the highest court in Moses' time met at the door of the tabernacle (Numb. xi. 54), the gate among the Hebrews being the same with foroung, as I observed, among the Romans. As we see by 1 Kings vii. 1. where Elisha foretells at what low rates provision should be sold on the morrow "in the gate of Samaria." Where it is evident there was a place so spacious, that Abab assembled four hundred prophets there before him and king Jehoshaphat, who had, no doubt, both of them numerous attendants (2 Kings xxii. 10). And before this time, David, it is said, upon the news of Absalom's death, went up to "the chamber over the gate," and wept; which we may well think was the council-chamber (2 Sam. xviii. 33. And when Joab advised him to come down, and show himself publicly, it is said, "he rose and sat in the gate, and all the people came before him" (xix. 6). And therefore in these cities, which were so large, there was some place, I make no question, where there were benches for the judges. Which the Lord thy God giveth thee, throughout thy tribes.] In the cities of every tribe there was to be such a court erected, that people might have justice easily and speedily done. And the Talmudists unanimously agree that the number of judges was proportionable to the greatness of the city wherein they were placed, and of the causes which they judged. Where there were less than a hundred and twenty families in a town or city, there was seated the lowest court of all, consisting of three judges, which tried only actions of debt, or damages done by man or beast, or defamation, &c. But in cities where there were above a hundred and twenty families, there was placed a higher court, consisting of three-and-twenty judges, who tried capital causes. Josephus, indeed, differs from the Talmudists about the number, for he saith they were but seven. Both of them, it is likely, may say true, with respect to different times and places; for it cannot but be presumed that both he and they understood the state of their country in such public matters. But at the place where God chose to settle his sanctuary, unto which all the country resorted at certain times, there was the supreme court of all, consisting, as the Talmudists say, of seventy elders chosen by God himself, to assist Moses in the government, and ensnared with the spirit of judg-
19 Thoul art not to use rough judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any tree

...
or any such-like structure, for public assemblies to be held about them, though they worshipped there the true God. So Maimonides reports the sense of their doctors, “a statue or pillar signifies any work raised up, that religious assemblies may be made there, though they be for the worship of the Divine Majesty; for this is a practice among idolaters.” And so Pausanias confesses (in Achaiais) that in the most ancient times, among all the Greeks, μνημεία ἐπὶ ἀντί ἀγαλματίων ἤμεν, “ruin stones had Divine honors given them, instead of statues or images” (see Selden, lib. ii. De Jure Nat. et Gent. cap. 6, in the beginning; and Maimonides, of the Worship of the Planets, ch. 6, sect. 8—10, and Dionys. Vossius’s annotations there). Which the Lord thy God hateth. Hence it sufficiently appears, that this was an idolatrous practice; which is more odious to God than any thing else. And thus the Israelites we see understood it, being ready to take arms against their brethren on the other side Jordan, when they heard they had erected an altar there (taking it to be such a structure as is here forbidden); but were appeased when they understood that it was not intended for worship (Josh. xxii. 19).

CHAPTER XVII.

1 The things sacrificed must be sound. 2 Idolaters must be slain. 3 Hard controversies are to be determined by the priests and judges. 12 The contemner of that determination must die. 16 and duty of a king.

1 Thou shalt not sacrifice unto the Lord thy God any bullock, or sheep, wherein is blemish, or any evil vapour: for that is an abomination unto the Lord thy God.

2 If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant,

CHAP. XVIII.

Ver. 1. Wherein is blemish.] Having warned them, as he had done often, against idolatrous practices, he here interposes a caution against profaneness in the worship of the true God; for it was a great disrespect to him, to offer any thing that was not perfect, the heathens being ashamed of such sacrifices.

Ver. 2. Within any of thy gates.] In any cities or towns within their country.

Ver. 3. Man or woman, that hath wrought wickedness.] Now he returns to the business of idolatry; which is the wickedness here said to be wrought, as appears by the next words.

Ver. 4. It be told thee.] Thou hast had information of such wickedness.

Ver. 5. Bring forth that man or that woman.—unto thy gates.] Set them before the court of judgment in the city to which they belonged (see xvi. 18).
Deuteronomy.

6 A mouth of two witnesses, or three witnesses, shall be that worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the particular persons were tried and sentenced in the lower courts, but a tribe or a city, accused of idolatry, only by the highest court of all; as Maimonides and the rest of the Jewish doctors inform us (see Selden, lib. iii. De Syned. cap. 4, n. 3, and cap. 5, n. 1).

Stone them with stones.] This was a punishment of a particular person, as a city fallen to idolatry was to be killed with the sword; and a false prophet, who seduced others to idolatry, to be strangled (see xiii. 5).

Ver. 6. At the mouth of two witnesses, or three witnesses, shall—he be put to death.] No man could be convicted but by two witnesses, at least, and those of a good name, of good fame, and not convicted themselves of having borne false witness, &c. Many other qualifications, of lesser moment, the Jews required in a witness: which Mr. Selden reports, and the reason of them, lib. ii. De Synedr. cap. 13. n. 11.

Ver. 7. At the mouth of one witness he shall not be put to death.] Because, though the witness was never so credible, it was possible he might be mistaken. But it was not likely that two or three honest men, agreeing in the same testimony, should all be deceived. Yet in pecuniary matters, the Hebrew doctors say, the testimony of one credible witness was sufficient to put a man to his oath for his purification. And they set a mark of infamy upon him, who, in such matters as are here spoken of, had such a single witness against him (see Maccot, cap. 1. sect. 8. and J. Coeh's annotations there).

Afterward the hands of all the people.] From hence same infer, that he was to be put to death at a public feast.

Ver. 8. If there arise a matter too hard for thee in judgment.] Now he returns to speak of the courts of judgment, which he had ordered to be erected in all their cities, when they came into the land of Canaan, (xvi. 18) who might find some causes to be so difficult that they could not determine them.

Between blood and blood.] The Jews, I think, interpreted this to mean, when two witnesses were, concerning monstrous women, and the tokens of virginity (see Mr. Selden, lib. iii. De Syned. cap 2), where there is a plain and obvious meaning of these words: That there might be a doubt whether a man had committed wilful murder, or only casual, and consequently, whether he should have the benefit of the city of refuge, or be taken from it.

Plea and plea.] As the former words belong to criminal causes, so these to civil. Some, concerning debts, or purchases of lands or houses, &c.

Stroke and stroke.] It doth not seem reasonable to me, that this should be interpreted of the leprosy (which is often called a plague or stroke), though the Jews so understand it, for that was to be judged solely by the priests; whereas he speaks also of other judges: therefore the meaning is, concerning any wound or hurt that was done to a man in his body. About which, if the judges could not agree, but were divided in their opinions, either about the fact itself, or about the punishment to be inflicted, an appeal was to be made to a higher court.

Being matters of controversy.] Or contention and strife; that is, disputes arising about them, which could not be determined by the judges in those courts below.

Within thy gates.] Where God had commanded judges and officers to be settled (xvi. 15). And therefore he speaks of the inferior courts of judgment, that were in the lesser cities of their several tribes.

Get thee up unto the place where the Lord thy God shall choose.] Where the supreme court was settled in the chief city of the kingdom. While they continued in the wilderness, the captains of thousands, and hundreds, and fifties, and tens (whom Moses constituted by the advice of Jethro), judged the cases of the people under Moses himself, to whom God joined seventy persons for his assistance; all hard causes being brought before him. But this authority of the captains lasted no longer than during their pilgrimage in the wilderness; for when they came to Canaan, the law, as I now observed, required judges and officers to be ordained in every city; who, if there fell any difference about the law, are here ordered to repair to the place where the sanctuary was, for there the highest court sat as the successors of Moses, and his consistory of seventy elders, (mentioned Num. xi. 24, &c.) who judged all difficult causes while he lived.

Ver. 9. Unto the priests the Levites, and unto the judge.] Who must be supposed to be resident in this place, where the sanctuary was. And these words, "the priests the Levites," the Jews understand as if he had said, "the priests of the tribe of Levi, or the sons of Levi"; for so he speaks in xxi. 5. And Mr. Selden produces a great number of passages, where the like phrase (lib. ii. De Synedr. cap. 8. n. 2, 3), and shows they are so described (as the Jews think) to exclude all others that had been priests, before God took the sons of Aaron peculiarly to serve him in this office. But the Levites, as well as priests, they unanimously agree, were capable to be members of this great Sanhedrin; which, they all likewise say, did not consist only of priests and Levites, but of any other persons of other tribes of any other dignity. Nay, they say, if there were not one prince or Levite in the court, it was a lawful judiciary; for the high-priest himself, no more than any man else, had a place here, merely for his birth, unless his learning in the law was answerable: so Maimonides and others. And these other members who were not priests, nor Levites, they think are comprehended under the word judge, though he be in the singular number, may be thought to signify more than one, as appears from xix. 17, where it is said expressly, they shall bring the controversy there mentioned, "before the priests and the judges." And farther, that judge, after the manner of this language, may signify judges. Constantine I,”Empereur gathers from ver. 12, where priest in the singular number is used for those who
Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:

are here called priests in the plural (Annot. in Corn. Bertram, p. 390).

But howsoever this be, it seems to me, that though the priests and Levites were not the only persons of whom this high court consisted (the members of which might be chosen out of any tribe where they could find men qualified), yet they are here first mentioned, because they were likely to be the most able persons to exercise this authority, especially in the first constitution of this commonwealth, when they were newly entered into Canaan. For all other persons were then busily employed in looking after the inheritance that was fallen to them, and settling the affairs of their several families; whereby they were rendered less able to attend unto this weighty office. But the tribe of Levi having no inheritance among them (as is often repeated in these books), and no care about husbandry, and such like affairs, had a full leisure both to study the laws of God and to judge according to them; especially being appointed by God to “teach Jacob his judgments and Israel his law,” xxxiii. 10. Besides, this court being settled at the place of God’s worship, where a great many priests and Levites always necessarily attended, they were most ready, without any inconvenience to themselves, to execute this power, having their maintenance from the public, which no other persons had. But otherwise, as I said, they had no more right than other men to be members of this court, which we cannot certainly say consisted of seventy judges, together with their nasi, i.e. their prince or president: nor that they always sat at the place here appointed; for they were sometimes great trouble to the land, and they were under the power of their enemies, which extremely disturbed their government, and made it necessary for God to raise them up extraordinary judges, because the power of this court was broken in pieces. So Mr. Selden himself acknowledges, that there were great intermissions of their sitting in the times of Antiochus Epiphanes, and of Herod the Great (ib. ii. De Synod. dr. cap. 14. n. 2). And therefore we shall not in the times when they were oppressed by the Moabites, Ammonites, Philistines, and other cruel neighbours, in the days of the judges: and thus Grotius, Hermanus Corningius (to name no more), here understand the word judge, who is joined with the priest and Levites.

Unto the judge] The forenamed authors thus translate this verse, “Thou shalt come unto the priests the Levites, or unto the judge that shall be in those days.”

Where by judge they understand such as Othniel, Ehud, Gideon, Jephthah, Samson, Samuel, and others whom God raised up when they were oppressed by their enemies, and in great confusions, to govern his people; which they did with the highest authority, being equal to kings, save only that they kept not royal state or equipage, but are plainly called by that name, Judg. xvii. 6, xix. 1. xxi. 35. Now, though the priests and Levites (i.e. that court, of which they made a considerable part) were the ordinary supreme judges of controversies, yet the judge, when God raised one up, was endued with an extraordinary power above theirs; to whom the people therefore resorted for his decision. For just as all ordinary magistrates among the Romans gave place to a dictator, when they had one, so all the capital magistrates that God appointed him, who determined all manner of controversies, as, at other times, the other judges, whether priests or others, were wont to do (see Herman. Corningius De Republ. Ebreorum, sect. 39).

I know but one objection against this, which is, that those extraordinary judges were not fixed, as far as we can find, in the place where they executed their power, unless we rejudge of the office as was done by Eli and Samuel, who seem to have been settled there. But we must consider that they were not confined by their commission, which was not grounded on this law, to any one certain place, but left at liberty to live where they thought most convenient for the discharge of their trust, in the reformation of the people. And the truth of what I said concerning their supreme power, plainly appears in Samuel, who went up and down the country executing judgment, when Shiloh was destroyed, and had no court, like that which the Jews speak of, to assist him. But when he needed assistance, he appointed his sons to be judges (1Sam. viii. 1), of whom, when the elders complained (ver. 4), because they did not discharge their duty well, it was to himself, and not to any other persons; and they desire not a Sanhedrin, but king to judge them (ver. 5). When Grotius, to understand this, do not find that he was committed to the Sanhedrin, but only unto God; nor is any mention made of them in the choice of a king, or, after he was chosen, in the history of their kings, till Jechoshaphat’s time, no more than there is in the books of Joshua and Judges; where we read, that when there was no king (that is, judge) in Israel, every man did what was right in his own eyes; which is a sign that there wanted such a court, to prevent them in order. After the time of Jechoshaphat, who settled judges in every city (as I observed, xvi. 18), they continued, it is plain, till the captivity; but what number there was of them we do not know.

And enquire.] They were to lay the cause before this high court, and desire their opinion in it.

The sentence of judgment] They were bound to determine the controversy; and whatsoever sentence they gave, it was to stand good till it was reversed by other judges of the same authority; for the judges (who understand all this of the great Sanhedrin, and scan every syllable with great nicey) will have the words just before ["that shall be in those days"] to signify that every sentence must hold in the time when it is given: so that if this court determined a matter, which in aftertimes, by other judges of the same court, should be judged otherwise, that second sentence was to stand, being the opinion on old and new days. For this sentence was, in the judgment, the meaning of the law, by which they were all to be governed; and, if there was no tradition in the case, they judged themselves as well as they could.

Ver. 10. Of that place.] That is, the high court which sits there, or the judge who is in those days.

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serve to do according to all that they inform thee.

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

Which the Lord shall choose] The Jews, who understand this only of the Sanhedrin, say, it was not lawful for them to judge causes, at least not those which were capital, in any other place (see Selden, lib. ii. De Synedr. cap. 15. n. 6, 7, 10).

Shall shew thee.] Shall pronounce.

Observe to do according to all that they inform thee:] Some fancy that he speaks to the inferior judges, who brought the cause thither to have the opinion of this highest court, who were then to pronounce sentence according to it: but whoever brought the controversy before this court (when the inferior could not determine it), they gave the sentence, in which he requires the contending parties to acquiesce, and to do according to their determination; which did not concern questions of faith, as if men were to believe whatsoever they should teach them, but such civil or criminal matters, which they were finally to determine; so that men should not further controvert the matter, but rest in their decisions. For in all governments there must be an end of suits, somewhere or other; and God required all his people to submit to the sentence of this court: for so the words run in the Hebrew, “And thou shalt do according to the sentence which they shall shew thee, from the place which the Lord thy God shall choose” that is, from the supreme court of judicature, which resided where God himself did. For if men had been permitted to disagree to their sentence, the very end and use of this court had been taken away: as Maimonides speaks, in his More Nevuchim, par. iii. cap. 41.

Ver. 11. According to the sentence of the law] In the Hebrew, according to the “mouth, or the word of the law,” which they shall teach thee; that is, according to the interpretation which they gave of the law.

According to the judgment] That is, according to the order or decree which they made thereupon.

Thou shalt do:] Pay, suppose, the money, which they judged to be due to another man: for he doth not speak of their doing whatsoever they bade them (as if they could control the commands of God), but of obeying the sentence of this court, about those matters which were in question between one man and another (ver. 8), who were not to be judges in their own case, but rest in the judgment of those whom God had made the supreme interpreters of his law.

Thou shalt not decline from the sentence] They were not to make the least alteration in their sentence: for though they might think it was wrong, and the senate perhaps did really err, and be better informed afterward (which the law supposes, and in that case orders an expiatory sacrifice, Lev. iv. 13), yet it was not lawful for any man to act contrary to their present decree, nor to contradict the contrary, whatsoever his private opinion might be.

Ver. 12. The man that will do presumptuously, and will not hearken] This they understand, not barely of a private man, who would not stand to their sentence, but of an elder, or inferior judge, who presumed to contradict it; as Mr. Selden shows, lib. iii. De Synedr. cap. 3.

Unto the priest] It is commonly thought, as I observed, ver. 8, that the singular number is here put for the plural; and that the meaning is, if any man would not hearken to the highest court of judgment, which consisted commonly of a great many priests, he should die for his contempt: but they have a great deal of reason on their side, who insist upon the letter of this word priest, and of that which follows, or the judge (understanding both of single persons, and take the high-priest only to be here meant), who seems to be described in the next words, “that stands to minister there before the Lord thy God.” For when God did not raise up a judge to govern his people, the high-priest was the supreme governor under God until the days of David; and so he was after the captivity. Hence it is, as Grothus observes (lib. De Imperio Summarum Potestatum circa Sacra, cap. 9, sect. 4), that cohen is a name common to priests and princes: for, among a great many nations, especially those anciently, he shows, the priests had the highest power; particularly among the Cappadocians (Strabo, who was of that country, saith), the sacerdotal dignity was next to the regal; but howsoever this word be interpreted, the crime here mentioned was contumacy, in not submitting to the sentence of the highest authority, whether it were vested in one person or more, whereby the government was in danger to be broken; and therefore God orders such a person to be put to death.

Or unto the judge.] See before, ver. 9.

Even that man shall die:] The Jews, who interpret this, as I said, of a judge in inferior courts, who presumed to contradict the judgment of the supreme court, have tempered the severity of this law by several explanations and exceptions; which have regard, either to the manner of passing this decree by the highest court, which an inferior disobeyed (and that was when a cause came before them upon an appeal, for it was not so criminal to disobey every sentence of the supreme court, but only such as these), or to the place where it was made, which was to be nowhere else but at God’s dwelling-place, or to the things about which the decision was given, which some have to be only petty matters: and the act of contumacy also was considered; for he was not put to death, they say, unless in open court he declared a contrary sentence. The death he suffered was strangling; and he could suffer in no other place but where this high court sat (see Selden, of all these, in the place before mentioned, n. 2—9). And it may be farther observed, that the prophets themselves were not the subject of the sentence, the sentence and judgment of this high court, by whom they might be sentenced to capital punishment, if they taught contrary to the law of God. But our Mr. Thorndike makes a doubt, whether the constitution which the Jewish writers mention about a rebellious elder (as they call him who taught any thing contrary to the determination of this supreme court), was ever in force at all? For it was avoided, because of the differences between the schools of Hillel and Shammai, who lived not long before our Saviour’s time; when, it appears by the gospel, that nation had lost the power of life and death (see Rites of the Church, ch. v. p. 256).

Put away the evil from Israel.] This may refer either to the evil person, or to the great scandal and dangerous example he gave, by resisting the highest
14 ¶ When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt choose a king whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee; thou mayest not set a stranger over thee, which is not thy brother.

15 Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee; and he shall be thy ruler; and thou shalt obey him; and thou shalt hearken unto the voice of the words which he speaketh unto thee out of that good land.

Ver. 13.] This punishment was intended to strike a terror into all the people, that they should not advance to the Gadars of the Sanhedrin, cap. 2. Inasmuch, that they have promised to make this an affirmative precept, “a king of the people should be chosen;” and quote this place for it. To which some learned men among Christians have seemed to incline; particularly Petrus Cunaeus, lib. ii. De Republ. Hebr. cap. 14. and Guill. Schickardus, in his Jos. Regn. cap. 1. Theor. 1. But Abarbinel himself contrads this; and so doth Josephus, who observes, that God intended they should keep their present government; but if they would have a king, he should be one of their brethren. For thus he interprets this place (Lib. i. Antiq. cap. 8), that “they should not affect any other government, but love the present, having the law for their master, and living according to it;” δε σαης φασιν ο ὧνες γυμνος εκείνος, “for it is sufficient that God is your ruler.” And then he adds, But if you desire to have a king, ἐπάνω μν ὁδρος ὠροσός, “let him be one of your own nation,” as it here follows in the next verse.

Like as all the nations that are about me;] Such as the Edomites, who had been governed by kings before the days of Moses (see Gen. xxxvi. 31).

Ver. 15. Set him king over thee;] Install, and receive him into the throne.

Whom the Lord thy God shall choose;] They could not elect whom they pleased, but the first king, at least, was to be appointed by God himself, who was the supreme governor. So the people understood it, when they desired Samuel, who was their chief ruler under God, to make them a king (1 Sam. viii. 5), but durst not to presume to set one up of themselves. And to confirm them in this opinion, Samuel saith to Saul (1 Sam. x. 1), “The Lord hath anointed thee to be captain over his inheritance;” and saith to all the people (ver. 24), “See ye him whom the Lord hath chosen?” And accordingly, when the lot was to be cast, to show who was to be their king, Samuel bids all the tribes present themselves before the Lord; and thereby breaking the bond of unity and peace.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lorn hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, (ver. 19.) And when it fell upon Saul, and they could not find him, they inquired of the Lord, and the Lord answered where he was (ver. 22). In like manner, when Saul was rejected, the Lord himself manifested his will by an unusual bearing of his king, and settled that authority in his family. And to determine which of his sons should have it, God himself appointed his immediate successor, viz. Solomon. For so David declares to all the princes and the great men whom he assembled before his death: “Of all my sons, the Lord hath chosen Solomon to sit upon the throne of the kingdom of the Lord God of Israel!” (1 Chron. xxviii. 5.) And again (xxix. 1), “David said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young,” &c. But though it was thus in the beginning of this kingdom, yet God intended at length to make it hereditary, as appears from ver. 20 of this chapter.

One from among thy brethren;] I. e. Saith the tradition, mentioned by the Jews out of Tobiaph, the most select and choice person that could be found, not one of mean extraction or employment. This they fancy is meant by “from among thy brethren.”

Thou mayest not set a stranger over thee, which is not thy brother.] This the Jews extend to all offices whatsoever, as Maimonides reports their sense (see Selden, lib. vi. De Jure Nat. et Gent. cap. 20. p. 617.). And by thy brother some of them understand one that was an Israelite, both by father and mother; though others think it sufficient, if a king was an Israelite by the mother’s side. See there, cap. 29, which in his book De Succession. ad Pontificat. lib. ii. he shows was sufficient for any dignity among the Israelites, but only the priesthood. See also, lib. iii. De Synedr. cap. 9. n. 6. where he observes the Talmudists say, the great Sanhedrin was to see that no king but one ritually qualified was set up the people; and when there was such a court, may be allowed to be true; though all the power which they ascribe to their Sanhedrin over their kings, is by no means to be admitted; but is an apparent figment: for it is manifest out of the Bible, that their kings had that very power which they ascribe to the Sanhedrin: particularly, it is notorious that Solomon, by his own power, put Abijah out of the office of high-priest (1 Kings ii. 6. 20.), which judgment the Talmudists say belonged only to the great Sanhedrin. In like manner other kings judged prophets; which they appropriate to the same court.

Ver. 16. He shall not multiply horses to himself;] There is no certain number determined; but the Jews well resolve, that he was not to keep them for mere pomp and show, but only so many as were for use and service; to draw his chariot, for instance, and for the guard of his person; but he was to take care that he did not burden his people by too many, under this, or any other pretence: and therefore not to keep up a body of horse for war. For among the Jews their armies consisted altogether of footmen; there being no breed of horses in that country; and their people, who were all husbandmen and shop-keepers, being accustomed to labor, and to run swiftly as a horse (2 Sam. ii. 18. xviii. 19. 22, &c.). Certain it is, that in the days of David they had no
that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

horses in their army: for when Absalom lost the battle and fled, it was upon a mule that he endeavored to ride; and such Sennacherib was so prodigiously rich, that he was able to maintain forty thousand stalls of horses for his chariots, and twelve thousand horsemen (1 Kings iv. 36), yet succeeding kings could not keep up such an expense; but when they had occasion sent for succours from Egypt, which commonly consisted of horsemen. Now one of the reasons the Jews give why their king was so prodigiously rich was, "This king being already come up with pride; for a horse being a stately creature, his rider is often swollen with a high conceit of himself, as more than one of the heathen have observed (see Bochart, in his Hierozoicon, lib. ii. cap. 9)." Nachmannides gives another good reason, lest he should confide and trust in the power of his horsemen more than in God (see Schickard, in his Mischnat Hamennech, cap. 3, Theor. 10). But the chief reason is given by Moses himself in the next words, Lest they should be tempted to go to Egypt, with which country it was dangerous to have familiarity.

Nor cause the people to return to Egypt, to—multiply horses: Send his people thither to buy horses for him, it being a country that abounded with them, as Judea did with asses. For when Sheshak, king of Egypt, took Jerusalem by treachery (2 Chron. xii. 2), they left in the city three thousand horsemen in his army (2 Chron. xlii. 3). This shows how they abounded with horses in that country in those days, though in aftertimes they did not care to breed them. They might indeed have horses out of other countries, as well as Egypt, but not so easily, nor so good: which made Solomon send thither, and Pharaoh set a great price upon them; because he knew their value, and that they could not furnish themselves so easily with them elsewhere (1 Kings x. 28, 29).

Forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. 1 Or the first words may be rendered, "forasmuch as the Lord saith unto you, and as he did now by him, that they should not maintain traffic with the Egyptians, at least while they continued idolaters. We read, indeed, that many Jews went thither, and Urijah the prophet fled thither (Jer. xxvi. 21): of which the Jews give this account: first, some say this was but a temporary constitution, which was not to last always: secondly, they distinguish about the way of returning thither; conceiving that they might not go thither out of the land of Israel, but they might go out of another country whither they were driven. Maimonides thinks they might go thither as merchants, but not fix their dwelling there. But the true meaning is, that they might not voluntarily go thither upon any account, at least while they remained, as I said, so corrupted in their religion and manners, as they were at this present: for there is an express law, Lev. xviii. 3, "According to the works of the Egyptians ye shall not do" (see Schickardus, in the for-named place, p. 76). Whence those words of the prophet Isaiah, where, when he saith the land of Israel was "full of horses," he adds, "their land also is full of idols" (Isa. ii. 7, 8). For by multiplying the one, they multiplied the other. And, therefore, though David did reserve some chariots and horsemen, which he took to his conquests, for his own use, yet he did not keep them up, lest they should be a temptation to men rode upon mules (2 Sam. xviii. 9, 1 Kings i. 33, 34, 41), as they had done in the days of the judges (Judg. v. 10. 4. xii. 14).

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a

Ver. 17. Neither shall he multiply wives to himself; This is not a prohibition to take more wives, but one, because he had to have an excessive number, after the manner of the eastern kings, whom Solomon seems to have imitated: I see no ground for what the Jews say, that he might have eighteen (see Schickard, in the book above named, cap. 3, Theor. 9. Selden's Uxor. Hebr. lib. i. cap. 8. Buxtorf. De Sponsals. par. i. sect. 40). For the proof which R. Solomon and Deechin give of it is very weak; which is, that David speaks of having many wives: But those here mentioned (see Selden, lib. ii. De Synedr. cap. 9. n. 5). Which Grotius, indeed, endeavors to soften, by affirming that these lashes were no disgrace to him, because he received them voluntarily, in token of his repentance: and therefore was not scourged by the common executioner, but by such a person as he himself chose to give this correction; and he received also such a number of stripes as he himself pleased more (De Jure Omnium et Pacis, cap. 3, sect. 20). But this is directly against Maimonides, who saith, in downright words, that the Sanhedrin appointed this chastisement; as Selden observes in another place (lib. iii. De Synedr. cap. 9. n. 5). And there is no example in the whole book of God of any such jurisdiction which the Sanhedrin had over their kings; but all this may well be looked upon as a more invention of the Jewish doctors, to magnify the power of their great council.

That his heart turn not away: From all serious business and employment, whilst he was careless and studying to please a multitude of women: some understand it, lest they turned his heart away from God, and the duties of piety, of which there was great danger, if he married worshippers of strange gods, as Solomon did. Others, I should think it might be interpreted, of turning his thoughts from winding his people, and their good and welfare; which must needs suffer much, when they were burdened with a great company of wives, who were to be richly maintained and provided for.

Neither—multiply to himself silver and gold. No more, saith the Sanhedrin (cap. 9), than would pay stipends to his servants, &c. Others of them scan the words more nicely: and observe, that, first, he is forbidden to multiply silver and gold greatly, that is, to content himself with moderate riches, and not set himself to heap up treasure, which could not be done commonly without great oppression of his subjects. And, secondly, he is forbidden to multiply himself to himself: but for the public benefit he might lay up money in the treasury at the temple, though in his own coffers, for his private interest, he might not. See Schickard in his Mischnat Hamelech, cap. 3, Theor. 11, where he produces their answer to this question,—How should the king be able to manage a war, or do any other great thing, if he did not furnish himself with good store of gold and silver? He might, say they, fill the public exchequer, though not his own private bags; and that for two reasons: first, he should be tempted to squeeze his subjects, and exact more from them than they were able to bear; as Solomon seems
copy of this law in a book out of that which is before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them:

to have done, whose treasurer the people stood (1 Kings xii. 18).

Ver. 18. He shall write him a copy of this law in a book.

Not only of this book of Deuteronomy, but of the whole law, and that with his own hand, as a means to fix it more in his mind; insomuch, that though a copy was left him by his father, he was, notwithstanding, to transcribe one himself, as the Jews say, in the Gemara Sanhedrin (cap. 2. sect. 13).

All this is very agreeable to these words: but whether he was bound, if he had not written a copy before he was king (as every private Israelite, they say, was bound to do), to write two when he sat on the throne, may be doubted; for it cannot, without violence, be drawn from these words; and their authority is not sufficient to warrant it: they give, indeed, a plausible reason for it, that the one he was to carry about with him whithersoever he went, and to read in the other at home: but why one copy might not serve for both these purposes, I do not see.

Out of that which is before the priests the Levites:

He was not to write one word of it out of his memory merely, or any private man’s copy, but out of the book which was in the sanctuary, where the original and uncorrupted copy was in the custody of God’s ministers: there are a great many rules the Jews give about the right writing of this copy, which may be seen in Gill. Schickard Mischpat Hammenech, cap. 2. Theor. 5.

Ver. 19. It shall be with him.

Wheresoever he was, either in the camp, or at home, or in any other place provided it was pure, and free from filth, as the Jews limit it (see there, Theor. 6).

He shall read therein all the days of his life.

Diligently study it, not spending his time, as Maimonides glossey in drinking and making merry, but in learning the law of God (see there, p. 53). From the neglect of this precept, their kings became so ignorant of the laws of God, and of their obligation to observe them, that, in the days of the good king Josiah, he was strangely started at what he heard read out of this book of the law, when it was found in the temple, where it had long lain without any knowledge of it.

That he may learn to fear the Lord.

Be preserved in the true religion.

To keep all the words of this law.

Be acquainted with his whole duty, and perform it constantly (see Josh. i. 8).

CHAPTER XVIII.

1 The Lord is the priests’ and the Levites’ inheritance.

Abominations of the nations are to be avoided. 15 An unclean prophet is to die.

1 The priests, the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance.

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

Ver. 20. That his heart be not lifted up above his brethren.

Not imagining himself to be above all laws, nor slighting his subjects as unworthy of his notice, but taking a due care to promote their happiness. “For as the Scripture (saith Maimonides) provided the king should have great honour done him, obliging all to reverence him, so it commands him to be lowly in heart, and not carry himself insolently: let him be gracious, and full of clemency to little and great, so shall he go out and come in with the love and good wishes of them all.” Unto which Nachmanides adds this pious reflection: “If the Scripture deters kings from pride and haughtiness of heart; how unbecoming is it in other men, who are far inferior to them!” &c.

That he turn not aside.

Neither by changing the laws on pretence of making better; nor by abrogating them, on pretence of their inconveniency: but where the Divine law was not clear, or where nothing was there defined, he might by his authority make new constitutions, as David and Solomon did, as well in sacred as in civil matters.

To the end that he may prolong his days.

This shows that God intended to establish a successor right in that family to which he chose to give the kingdom, if they continued in a constant observation of his laws. And indeed, there is no way to establish and perpetuate a family in the throne, like the due observation of laws, though they be but human, not Divine laws: for as Aristotle truly said, “He that commands the law shall govern all, i.e. all things be ordered according to law”, διότι μελετῶν ὁ θεός τῶν θεών καὶ τῶν νόμων, ‘seems to command that God should rule, and the laws’: but he that bids a man rule without laws (according to his own will), ποιείτων ὁ δικαίος, ‘sets up a beast to govern.’” And above all things, he ought to endeavor to win the love of his subjects, by humility and clemency; as the same Aristotle taught Alexander, if we may believe R. Jedaja, in his book called Mibhar Happeninim, where he reports a letter of his to that great prince, advising him to gain the affection of his people by a gentle government, which is far better than to rule tyrannically by force and violence: “For to what purpose is it to have possession of their bodies, when the true possession is to be master of their hearts? get possession of their hearts by clemency, and that will draw their bodies along with them.”

3 The priest’s due. 6 The Levite’s portion. 9 The Christ the prophet is to be heard. 20 The presumptuous prophet is to die.

1 The Lord is the priests’ and the Levites’ inheritance.

Abominations of the nations are to be avoided.
They shall eat the offerings—made by fire.] Not the burnt-offerings, which were wholly God's: but all other offerings, of which a share was appointed for the priests the sons of Aaron (Numb. xviii. 9—11, 18, 19).

His inheritance.] That is, the inheritance of the Lord, of whom he spoke before, who had reserved certain oblations to himself and bestowed them upon the priests: They are mentioned Numb. xviii. 8, 9, and ver. 12—15, where he first speaks of the first-fruits, and the first-born, which were all "brought unto the Lord," and by him given to them. In like manner, all the tithes of the land are said to be a "heave-offering unto the Lord," ver. 24, where he saith, "I have given them to the Levites to inherit," so these two, "the offerings of the Lord made by fire," and "his inheritance," comprehend all that belonged to his ministers, whether priests or Levites.

Ver. 2.] The Lord had given them that part and portion of the offerings which were peculiarly his own; and therefore is said to be their inheritance, because they enjoyed his inheritance, as these holy things are called in the foregoing words (see Numb. xviii. 20, 24, and Josh. xiii. 14. 33).

Ver. 3. This shall be the priest's due] Besides those things that God gave them, which peculiarly belonged to him.

From them that offer a sacrifice.] Of peace-offerings, which are sometimes called simply a sacrifice (Lev. xvii. 5. 8. Numb. xv. 3), in which the people had a considerable interest.

Ox or sheep:] Under sheep are comprehended goats also, as I have observed (see Lev. iii.).

They shall give—the shoulder.] Together with the breast; as we read Lev. vii. 32—33.

The two cheks, and the men.] These were not given to the priests before, but were now added to their portions, being accounted the best part of the beasts: for, as the cheeks were the best part of the head, and the shoulder and breast the best of the other members of the body, so the men was the principal part of the entrails, as Maimonides observes, par. iii. More Nevechim, cap. 39.

By the men is meant the stomach; and in beasts that had four stomachs, that which is called by the Greeks πρωτοσαρκον, viz. the lowest of them, which had this name, because the digestion which is begun in the other, is here perfected and completed: and it appears that this part of the entrails was accounted by the ancients a great dainty, as Bochart proves out of Aristophanes, in his Hierozoon, par. i. lib. ii. cap. 45. p. 505.

Ver. 4. The first-fruits also of thy corn.] See Numb. xviii. 19. To which it may be useful to add this out of Maimonides (who hath distinctly represented the order wherein all oblations were made), that after the fruits of the earth were gathered, every man was bound to bring a fiftieth part of them, as a first-fruit to the priests, which was called trumah gedolah, "the great oblation," of which Moses speaks in this place: and next of all, he separated a tenth part of the whole from the rest, which was maaser sheni, "the second tithe," and given to the Levites (Numb. xixii. 24). Then, out of what remained, another tenth part was taken, called maaser enen, "the second tithe," which was every third year given to the poor, and in the two intermediate years, spent in feasting at the house of God (Deut. xiv. 29). So that, for instance, if a man had pressed out a hundred and two logs of oil, he sent two of them as first-fruits to the priest, and then ten more, as tithes to the Levites, and deducted nine parts more out of the residue for the poor; by which it appears, that one-and-twenty parts of a hundred and two, that is, a fifth part of the whole, was separated for pious and charitable uses (see Schickard, in his Jus Regium, cap. 4. Theor. 15).

The first of the fleece of thy sheep.] This is comprehended under first-fruits, but not particularly mentioned before now; and though the quantity is not mentioned, yet the Jews have adventured to determine, that less than one fleece in sixty was not accepted. For so they say of all other first-fruits, that a sixtieth part of the whole was the least that any man gave; and he was accounted a covetous man if he gave no more; they that were indifferent good, giving a fiftieth part, and liberal persons the fortieth. By this means the priests were provided with clothes, and by other offerings with food. And the wool also, as they call it, of goats (which were shorn in these countries) is comprehended under the fleece of sheep.

Ver. 5. To stand to minister.] This was the office of a priest; to offer sacrifices unto God, and to bless the people in his name.

Now and his sons forever.] The family of Aaron, of which he is principally speaking. Who, when they were few in number, all ministered unto God; but afterward they took their courses of attendance. And, as the Jews say, there were eight courses before Moses died; four of the family of Eleazar, and as many of Ithamar's, which in David's time were enlarged into four-and-twenty courses (see Schlen, lib. i. De Successionibus in Priestice, cap. 1.)

Ver. 6. If a Levite.] But a Levite seems here to mean a priest (see ver. 1). For they only could minister unto God, and the Levites ministered unto them.

Come from any of thy gates.] From any city, in any tribe of Israel.

Where he sojourned.] I.e., Leave the country where he hath been wont to live.

Come continually at the altar, to do all the service of the sanctuary. The LXX. translate it,
8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony. 

9 ¶ When thou art come into the land which the Lord thy God giveth thee, thou shalt not

"He shall minister to the name of the Lord," i. e. to the Divine Majesty, who dwells there.

As all his brethren the Levites do.] As all those do who live at that place.

Which stand there] To minister unto him: this was the case of Samuel.

Ver. 8. They shall have like portions to eat.] This shows that he is speaking of the priests; for the Levites did not eat of the holy things offered at the altar: and the meaning is, that the rest of the priests who waited there, should allow him the same portion which they themselves had in the sacrifices.

Beside that which cometh of the sale of his patrimony.] Which was to remain proper to himself, and not be divided with other priests at Jerusalem (suppose) where he ministered. The Hebrew words are something obscure, being "besides his sales by, or unto, the fathers," that is, such possessions as their fathers purchased, and left to them: for though the priests had no share in the land of Canaan given them at the division of it, yet they might purchase houses, and goods, and cattle; and sometimes they purchased fields, as we read Abibath had fields of his own at Anathoth, Lev. ii. 37, which purchased himself, who was a priest also, purchased a field of his uncle's son, in his own town, Jer. xxxiii. 7, 8, &c.

But the Jews make a quite different construction of these three verses, which they understand in this manner, that if any Levite (i. e. priest, for they only ministered before God) came up out of the city where he commonly resided, out of pure devotion to attend at the three solemn feasts, which were held at the place where the sanctuary was (where they were bound to wait, only when their course came, but at these feasts might all come and minister in the sanctuary), his brethren, whose week it was then to attend, should both admit him to minister before God with them, and also give him an equal portion with themselves in the extraordinary sacrifices which were then offered at those festivals, except only those which were peculiarly assigned to them whose week of waiting at the altar it then was; who, by the ordinance of God, delivered to Moses and Aaron, (who, they suppose, are here called the fathers,) were to have the right shoulder of the peace-offerings. See Lev. vii. 33, where it is said, "He among the sons of Aaron that offereth the peace-offerings and the fat, shall have the right shoulder for his part;" in which none other was to participate. But why this should be called the sales, I do not understand, unless we interpret it as forsterus doth, venditiones, i. e. res venditas à patribus, "things sold by the fathers," that is, appropriated by them (to the particular priest that offered the sacrifice), as things sold are to those that buy them.

Ver. 9. Come into the land] The land of Canaan, which the Levites were prohibited to buy or sell, were about to bestow upon them, according to his promise.

Thou shalt not learn to do after the abominations] Now he returns to warn them again not to fall into the idolatry and the superstitions of the country whither they were going (see Lev. xvii. 3).

Ver. 10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire.] This was the most abominable idolatry practised in that country whither they were going, who consecrated their children in this manner to learn to do after the abominations of those nations.

10 There shall not be found among you any one that maketh his son or his daughter to pass through Moloch, or the sun, of which I have said sufficient, Lev. xviii. 21. Therefore I shall only add here that this wicked custom seems to have flowed from this country of the Phenicians and Tyrians unto the Carthaginians; who were guilty of the impiety of sacrificing their children, as they did also here unto Moloch, Lev. xx. 2, 3, which spread itself, in the same manner, over all the world, as many have shown; particularly Joh. Geissius, in his treatise De Victoribus Humanis, par. i. cap. 11, and it was found among the Americans, when that new world was discovered (see also par. ii. cap. 5).

Or that useth divination.] Of which there were many sorts; and one was, by taking into the bowels of their sacrifices, particularly of human sacrifices; by the observation of which they pretended to fortell things, as many authors testify. Yea, they offered little children on purpose, that thereby they might make their auguries, as the same Geissius hath observed in that book (cap. 21). Unto which, perhaps, there is a peculiar respect in this place; for I find most of the things here mentioned, joined in other places with a making their children pass through the fire, particularly 2 Kings xxiii. 6, 7. Or, in the notes on xxvi. 6. And the prophet Ezekiel seems to intimate, that hereby they divined, when he charges the Israelites with this crime, xx. 26, 31. For he adds, "Shall I be inquired of you, O house of Israel," who have inquired, that is, by making your children pass through the fire?

It must be confessed, that the Hebrew words kosem kosemin (which we translate "useth divination"), are by many thought to have a peculiar respect unto such as used to divine by casting or drawing of lots. And the word, as our learned Dr. Castell observes, is so used in the Arabian language for "distribution of lots." Which sort of divination was much in use among the Greeks and Romans; and had been so, it is very likely, in more ancient times among the eastern nations: for nothing is more known than the Sortes Premestinae and Pativinae among the Romans; and the Dodonesae, and Dindymene, and many others, among the Greeks, particularly that at Bura in Achaia, where there was a cave in which was the image of Hercules; before which they, who resorted thither to inquire directions in any case, or the success of any affair, used to fall down, and say their prayers, and after that to throw the letters or marks upon which they fell, the divination was made; as Pausanius describes it in his Achaica. In other places they used them in a different manner, and the ancient Arabs divided by arrows, as our famous Dr. Pocock has shown in his notes upon Gregory. Abulfaragus's book, concerning the Original and Manners of the Arabs, p. 327, 328, &c. where he describes the manner of it, and shows that it was performed before some idol, and therefore was strictly forbidden, by Mahomet in his Alcoran, as a diabolical invention. In which he seems to have imitated Moses, who may be thought here to forbid such kind of divination; which was in use among the eastern people in the days of the prophet Ezekiel, xxii. 21, where we find the same word kosem, which that learned author thinks is illustrated by that Arabism. It is to be supposed, also, that they used to divine by a dead man's skull, as our Dr. Windet hath observed out of the Sanhedrin (cap. 7), and Maimonides.
through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,
11 Or a charmer, or a consultant with familiar spirits, or a wizard, or a necromancer.
12 For all that do these things are an abomi-

gine Moses wrought all his miracles by the virtue of it. Maimonides, indeed, was so sober as to reject this common conceit, condemning those who think there was a power in the very letters and pronunciation of the word (lib. I. More Nevochim, cap. 62).

A consultant with familiar spirits, or a wizard.] Of these two see what I have noted, Lev. xix. 31. and Lev. xx. 26. A necromancer.] In the Hebrew, "one that seeks to, or inquires of, the dead." It is not easy to tell wherein this differs from one that had a familiar spirit, as we translate it. For the woman whom Saul consulted, who had a spirit, called Oboth, inquired also after this manner; their spirit, it seems, teaching such persons to call for the dead to appear to them; but some, perhaps, had not such a spirit, who, notwithstanding consulted the dead, by going to their graves in the night, and there lying down, and muttering certain words with a low voice, that they might have communion with them by dreams, or by their appearing to them: unto which the prophet Isaiah is thought to allude, viii. 19. xxix. 4. Maimonides, in Apoda Zara, cap. II. sect. 13. thus describes a necromancer: he is one, who, having fulfilled hirings with fasting, goes to the burying-place, and there lies down, and falls asleep; and then the dead appear to him, and tell him what he desires. Such are also who put on a certain kind of garment, speak some uncouth words, and make a fume, and then lie down alone, that the dead whom they desire may come to them, and discourse with them in their sleep.

The same purpose Aben Ezra. To this the gentiles were very prone; and it was thought so high an attainment to come to this knowledge, that Julian the apostate, who was ambitious to be acquainted with all the heathen mysteries, secretly practised this necromancy, in the most retired part of his palace, cutting up the bodies of virgins and boys to bring up the dead to him; which was far more impious than what the Talmudists say (in the title Berzoth), that such kind of people were wont to burn the seconding of a black cat, when she had her first kittens, and beating it very small, put some of the powder upon their eye, whereupon demons appeared to them (see Greg. Nazianz, in his invectives against Julian, p. 91, and St. Chrysostom, in his oration upon St. Babylas). I shall only add, that this was not only privately practised among the gentiles, but there were also public places to which men resorted to consult the dead, particularly at Thapsos, near to the river Acheron, where Herodotus, lib. v. mentions a necromancer; and Plutarch (to name no more) mentions another at Heraclea, which Pausanias, in his distress, went to consult, as he relates in the life of Cimon.

Ver. 12. All that do these things are an abomination.] Because they were invented by idolatrous people, if not by the suggestions of evil spirits.

Because of these abominations the Lord thy God doth drive them out] Expelled the Amorites and other wicked inhabitants of the country, where they practised these abominations; which, no doubt, had some relation to idolatry, and therefore were forbidden to the Israelites.

Ver. 13. Thou shalt be perfect with the Lord thy God.] This shows there was something idolatrous in all the forenamed practices; which, if they followed, it was, in some degree, to forsake the
13 1 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

should be among them, to preserve them from going after such diviners as were famous among their heathen neighbors; and thus many Christian interpreters make out the connexion of these words with the foregoing. But though this may be allowed to be intended, and this promise be acknowledged to be partly verified in those prophets which God raised up, from age to age, after Moses, for further knowledge of his will (as the promise of a Saviour was in part verified in those judges and kings by whom God delivered his people from their enemies), yet it is very easy to see that he speaks of a single prophet, more eminent than all the rest; and that these words, in their most literal sense, cannot belong to any other person but the Messiah. So that albeit the continuance of prophets among this people, was a means to prevent all occasions of consulting sorcerers or witches; yet the chief ground upon which Moses dissuades them from such practices, according to the literal connexion of these words with the foregoing, "the Lord thy God hath not suffered thee to do so," i.e. to hearken unto observers of times and diviners, was, the consideration of their late mighty deliverance by Moses; the excellency of their present law, which God had given them for their direction; and their expectation of a greater Lawgiver in future times, when the first covenant should wax old, and prophecy itself for a long time fall, as it did before the coming of this great prophet, the Lord Christ. To this purpose Dr. Jackson, in his third book upon the Creed, ch. 21. parag. 19.

From the midst of thee.] It was a great honour to them to have such a prophet as is here spoken of as arising out of their nation; but as he was after a peculiar sort raised up by Jehovah, not merely by the external assistances or impulse of his Spirit (to use the words of the same excellent person, parag. 9), but by intrinsic assumption into the unity of his person; so likewise he was raised up, in a strict and proper sense, "from the midst of them;" being, as it were, extracted out of a pure virgin, as the first woman was out of the man, by the Almighty's own immediate hand.

Like unto me.] This shows he speaks of a single prophet, and not of a constant succession of prophets, there being none of them like to Moses, whom God himself distinguished from them all (Numb. xii. 6—8). And accordingly that Divine writer, who added those verses which are at the end of this book (concerning the death of Moses), testifies that there never rose in Israel a prophet like to Moses (see Deut. xxxiv. 10). It is commonly thought to be done by Ezra, who hath effectually confuted all the conceits of R. Bechah, Aben Ezra, Aburhimel, and other Jewish doctors, who take either Joshua or Jeremiah to have been this prophet. If Joshua, as some fancy, added these words, then he excluded himself from being the person; nor did Joshua act as a prophet, but as a judge or governor: and Jeremiah is acknowledged by Abobine Risserrau to be inferior to Isaiah; for though in his preface to his commentary upon this prophet he mentions fourteen things wherein he was like unto Moses, and saith he prophesied just forty years, as Moses did; yet, in his commentary upon the lesser prophets, he prefers Isaiah before them all, and censures the rudeness of Jeremiah's language, in many things preferring Ezekiel to him. So little do these doctors agree in their interpretation of this prophecy.
16 According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

17 And the Lord said unto me, They which can belong to none of their prophets which succeeded Moses (who were all much inferior to him), until He came, who perfectly resembled him, but was much superior to him (see ver. 18). And thus the ancient Jews understood this prophecy; for though Maimonides only saith, the Messiah should be endowed with wisdom greater than Solomon's, and should equal their master Moses, yet those before him proceeded a great deal further, This being a common saying among them, which Abarbinel himself remembers, in his commentary upon the small prophets, "He shall be exalted above Abraham, lifted up above Moses, and higher than the angels of the ministry." Nor is the cabalistical observation mentioned in Baal-Hatturim to be quite neglected; which is, that this verse begins and ends with the letter nun, which is the numerical letter for fifty, importing, that to the prophet here promised should be opened the fifty gates of knowledge, forty-nine of which only were opened to Moses, and that this verse also consists of ten words, to signify that they were to obey this prophet no less than the ten commandments: which observation, it must be confessed, is weakly grounded, but contains a most illustrious truth, and shows that they believed Moses here speaks of the Messiah.

Unto him shall ye hearken; As they had engaged themselves to do: it will appear from the following words.

Ver. 16.] So we read Exod. xx. 19, where they made this request unto Moses, saying, "Speak thou with us, and we will hear; but let not God speak with us, lest we die," In which words the whole multitude bound themselves solemnly to hear the words of the Lord, being delivered not immediately from his own mouth, but by Moses, as is more fully expressed in this book, Deut. v. 27—29, where God higher commends this good resolution in them, as Moses here observes again in the next verse.

Ver. 17. They have well spoken] He approved their desire, and resolved not to speak to them any more, as he did from Mount Sinai, with a voice out of the fire and cloud; but by Moses himself while he lived, and afterward by one like to Moses, as it here follows.

Ver. 18. I will raise them up a prophet] These words seem to have been spoken to Moses by God, when they desired God would not speak to them any more immediately by himself, but by a mediator. Then God was pleased to promise them a great deal more than they desired, which was to raise up another Prophet like to Moses, who should acquaint them more fully with his mind and will in as familiar a manner as Moses did, without striking any such terror into them, as they were in at the giving of the law, though the words of this prophet came from the mouth of God himself: in which two things the Israelites excelled all other nations (i. e. in that they had such an excellent law delivered by Moses, which was to be bettered by an everlasting covenant, made by this Prince of the Prophets). In respect of both (as the same Dr. Jackson expresses it), the name of sacredness, the name, was not to be much in vogue, as they were in the nations that knew not God, much less expected such a Mediator. In whom the Spirit of life should dwell as plentifully, as splendor doth in the body of the sun; from whose fulness, ere he have well spoken that which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
19 And it shall come to pass, that whatsoever will not hearken unto my words which he shall speak in my name, I will require it of him.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in confirmation it was, that “he was the prophet they should all hear,” that there could not be a greater; as all strangers, both to their religion and ours, must agree, and they themselves cannot deny: for Nachmanides, relating, in a letter of his to the rabbins at Marseilles, how there was a man in those days, in the southern countries, who pretended to be the forerunner of the Messiah, unto whom great numbers both of Jews and Arabs resorted, tells us, that he being apprehended by the king of the country, and asked what miracle he showed to confirm his commission, he answered boldly, “Cut off my head, and I will come to life again.” To which the king of the Arabs replied, “There is no sign greater than this; which, if it come to pass, both I and the whole world will believe thee.” Whereupon his head was cut off, and there was an end of all his pretences; though some of the Jews were so mad, as to believe that, that they still expected his return to life. Thus R. Gedaliah reports in his Schalshelet Hakabalah.

Ver. 19. Whosoever will not hearken unto my words which he shall speak in my name.] This is the proper character of a prophet, to deliver in the name of God what he received from God. Thus did Moses: but Christ most eminently, as I before observed from John xii. 49, 50, where he saith, “I have not spoken of myself,” but the Father which sent me; he gave me a commandment what I should say and what I should speak, &c. whatsoever therefore I speak, even as the Father said unto me, so I speak.” Which is a perfect commentary upon these words of Moses, who here calls Christ a prophet, not a priest, or a king (though he was to be both), because he would not have the Jews mistake, and expect to find in his person the worldly grandeur of a mighty prince, or the high honour and splendour of Aaron; but have the greatest regard to the heavenly doctrine which he taught them, as he himself (he told them) was taught by the Father: “For I proceeded forth (says he) and came from God; neither came I of myself, but he sent me; and I do nothing of myself, but as my Father hath taught me, I speak these things.” John vii. 17. He speaks of himself his highest honour of all, to speak God’s words (ver. 47), in the name of God (ver. 49).

I conclude this with the remarkable words of the Midrash upon Ecclesiastes, which thus expresses the sense of this prophecy, “As was the first Redeemer, such shall be the last Redeemer.” Which plainly determine the prophet here spoken of to be one single person, the other, and that he is the highest of all, (see Huetius, in his Deomant. Exeg. prop. 7. n. 9.)

I will require it of him.] Severely punish him, so as to destroy him from among his people, as St. Peter interprets it, Acts iii. 23. And so this phrase is used, Gen. ix. 5. xlii. 22. And there was great reason for this severity, seeing they had so solemnly bound themselves to hearken to this prophet, when they desired God not to speak any more to them by himself, but by a mediator, which God thenDeserved. And I observed, ver. 18. A mediator of a better covenant, who should secure them from such dreadful flames, as they then saw, if they would hearken to him, as they promised to do; otherwise, what could they expect, “but a certain fearful looking-for of judgment, and fiery indignation, to devour the adversaries!”

For since “he that despised Moses’s law died without mercy, under two or three witnesses, of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God,” in the open face of all the world? Heb. x. 27—29, which is a full explication of these words, “Whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him:” or, as Osnakoel translates it, “my Word shall require it of him:” where Memra, Word, can signify nothing but a Divine person, distinct from him who speaks these words, even that very person to whom the apostle applies them.

Ver. 20. But the prophet, which shall presume to speak a word in my name, &c.] These words plainly suggest to us, that Moses intended, in the foregoing discourse, to admonish the Israelites to hearken diligently to the word of Christ; as that should at any time raise them to their own light; though it be most evident, if we examine the propriety of every word or clause in the whole context, they cannot be exactly fitted unto any prophet but Christ; unto whom the whole discourse is as fully accommodated, as a well-made garment to the body that wears it. They are the words of the same excellent person, so often mentioned, Dr. Jackson, book iii. on the Creed, ch. 21. par. 1, 2.

That shall speak in the name of other gods.] It was a manifest sign a man was a false prophet, if he spoke in the name of Baal, or any other god, but the God of Israel: or if he said, Such a star by its spiritual influence coming upon me, said, Worship me after this manner, or, Thus call upon me, as Maimonides (who gives an account of the several sorts of false prophets) speaks in his preface to Seder Zerait. But how should they know a man to be a false prophet, when he speak to them in the name of the Lord? For men might pretend, as some did, that God had sent them, and given them a command, when he had not. To which he answers in the next verses.

Even that prophet shall die.] He was to be strangled, say the Jews, by the sentence of the great Sanhedrin; for it is a tradition of their rabbins, saith the Geemara Babyloniui upon that title, that in the business of prophecy there are three sorts of persons, who are to be punished by the judgment of men, and three by the sentence of Heaven. He that prophesied what he did not hear from God (an example of which we have in Zedekiah, 1 Kings xxii. 11), or spake what was not said to him, but to another (an example of which they make Hananiah, Jer. xxviii. 11), or spake what he thought to be in the name of an idol (suppose Baal), all these were to be put to death by the sentence of the court of judgment: but he that suppressed his prophecy (like Jonah), or despised the words of a prophet, or did not observe his own words, was to be punished by the hand of Heaven (see Seldon, lib. iii. De Synedr. cap. 6. n. 1).

Ver. 21.] Which was but a reasonable question, the being as great care necessary, not to have false witnesses, falsehood, as to what God hath spoken. And this relates unto such prophets as came to them in the name of the Lord: for if a man came in the name of any other God, there needed no other mark to discover him to be an impostor.

Ver. 22. When a prophet speaketh in the name of the Lord.] Predicting some wonderful thing to come
the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not

to pass, as a token he is sent of God to deliver what
he speaks to the people.

If the thing follow not, nor come to pass.] For if
the Lord had sent him, he would have accomplished
what he gave as a sign of his mission; which not
coming to pass, he was proved to be a false prophet,
who spake out of his own heart, and not the word of
the Lord. But here the Jews distinguished between
a prophet who predicts evil things, as famine, or pes-
tilence, &c. and one that predicts good things, as
rain (when there is great need of it), and fruitful
years, &c. Though the predictions of the former
sort did not come to pass, he was not to be reputed
presently a false prophet, because God is very merci-
ful, and often repented of the evil, as he did in
the case of Nineveh: but, in the latter case, if any
one of the good things he foretold did not come to
pass, he was to be taken for a deceiver; which they
understand also of the very time and place, when and
where he said the things he predicted would be ful-
filled: and here they bring in the example of Hana-
niath, the son of Azur, mentioned before, Jer. xxviii.
11, and see ver. 8, 9 of that chapter. But this doth
not give us the true difference; for both God's pro-
mises and threatenings many times depend upon a
condition, as appears from that famous place in the
prophet, Jer. xvii. 7—9. So that the good things a
prophet foretold might not come to pass, and yet he
might be a true prophet; because the people proved
unworthy of them, and God did not absolutely intend
them. Therefore the true meaning seems to be, that
if a prophet foretold such a thing as the power of na-
ture cannot produce, and gave it as a sign God sent
him, who would justify his mission by doing that
wonder, and the thing did not come to pass, he was
to be looked upon as not a man of God: for example,
when Moses threw his rod on the ground, and said
it should become a serpent, if it had not been turned
into a serpent, he had been convicted of falsity: or a
prophet said fire should come down from heaven, and
consume the sacrifice which lay before him, which
was the case of Elijah; if it had not come down, he
would have been no more owned for a true prophet,
than the prophets of Baal. And, as Maimonides well
observes, if a prophet's words were fulfilled in one
or more things, he was not to be judged a true
prophet, unless every thing he spake in the name of
God came to pass; which he proves from those words
concerning Samuel (1 Sam. iii. 19, 20). "The Lord
let none of his words fall to the ground: and all
Israel knew that Samuel was established to be a
prophet of the Lord."

The Jews also made this addition to the rule fore-
mentioned of trying prophets, as Mr. Selden observes
(lib. iii. De Synod. cap. 5. n. 3), that "whatsoever
prophet had the testimony of another undoubted pro-
phet, can be taken for a true prophet." By which
rule they might have known the great Prophet whom
God promised to them in the foregoing verses: for
spoken, but the prophet hath spoken it presum-
tuously: thou shalt not be afraid of him.

John the Baptist, whom the whole nation took for a
prophet, testified to them that Jesus was the Christ.
And besides all other undoubted marks of his being
sent from God, his rising from the dead, which he
himself foretold, was enough to satisfy all men of
the truth of what he said: for though every predic-
tion of what afterwards comes to pass, will not neces-
sarily prove a man to be a true prophet; yet the
fulfilling of a great number of things (not one of
which fails, as was said before of Samuel), especially
of such a thing as this, which was impossible to be
brought to pass but by an almighty power, is an un-
controllable evidence of a Divine mission.

R. Solomon, upon this verse, hath a note which is
worth our observation, though it be not to the pur-
pose of Moses's words: "A prophet (saith he) that
oids thee not observe some of the precepts, is not to
be heard, unless he be known to be a man of eminent
virtue, and upright life, as Elijah was, who bade
them build an altar on Mount Carmel, even when the
sacrifices upon high places were forbidden. But
there was a necessity for it, that he might restore the
true worship of God in Israel." Which should have
made them hearten to our blessed Saviour better than
they did, he being so perfectly holy and pure, that he
challenged any of them to charge him with sin; es-
pecially, when he only laid aside some of their vain
traditions, but conformed to all the rites of Moses:
so that if in conclusion we should grant that Moses
(in the fourteenth and sixteenth verses, &c.), speaks
of all the prophets that should succeed him (which it
is certain he doth not principally intend), the Jews
were impious in rejecting our Saviour, who came as
a prophet to them, and had all the marks that a pro-
phet could have of his being sent from God.

Hath spoken it presumptuously:] For it was an
act of high presumption, and arrogant pride, for any
man to pretend a commission from God, when he had
not sent him. Which was done two ways, as the
Jews interpret this, either when a man spake in the
name of God that which was false, or when he pretend-
ded that to have been spoken to him which was re-
vealed by God to another (see Jer. xxii. 30). Both
these were impudent impostors, and accordingly to be
treated.

Thou shalt not be afraid of him.] Have no rever-
ence or regard to him, though he be never so confident:
nor be afraid to lay hold of him, and endeavour to
bring him to the Sanhedrin, to have their sentence
passed upon him (as the Jews understand it), though
he have never so powerful an interest to support him,
and preserve him from punishment. Thus Maimon-
ides, in the forenamed preface to Seder Zerain: "Thou
shalt not be terrified, or averted from endeavoring
to have him put to death, by his religion, goodness, or
knowledge, since in his proud brags he hath spoken
false things against God." Nor be afraid of such a per-
son, and of his partners, was to distrust God, who is
the defender of those that defend the cause of religion.
CHAPTER XIX.

1 The cities of refuge. 4 The privilege thereof for the manslayer. 14 The landmark is not to be removed. 15 Two witnesses at the least. 16 The punishment of a false witness.

1 WHEN the Lord thy God hath cut off the nations, whose land the Lord thy God giveth thee, and thou succeededst them, and dwellest in their cities, and in their houses; 2 Thou shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it. 3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this is the case of the slayer, which shall flee thither, that he may live: Whoso kill-
7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.
8 And if the Lord thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;
9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, besides these three:
10 That innocent blood be not shed in thy land, which the Lord thy God giveth thee for an inheritance, and so blood be upon thee.

a parenthesis, to show who should be preserved in these cities, and who not), being a reason why the cities of refuge should be placed at an equal distance in the several parts of the country, that the journey might not be too long to any of them, but a man might soon flee thither, before the avenger of blood could lay hold of him.

Because the way was long, and slay him.] If he could not have gotten thither in a short time, he might have been in danger to lose his life, though not worthy of death. For, as the law did not punish him that killed a manslayer, when he found him out of the bounds of the city of refuge (Numb. xxxv. 27), so it seems to have indemnified him, if he killed him before he got thither.

Whereas he was not worthy of death.] Which, in his rage, the avenger of blood did not consider; and therefore was guilty before God of shedding innocent blood, though the law did not punish him for it.

Ver. 7.] To prevent which mischief, God commanded, not merely one, but three cities, and those in several places of the country; where men might find safety, if they made haste to flee to them.

Ver. 8.] As far as unto the river Euphrates (Gen. xxxv. 1const. xl. 31. Deut. i. 7).

Ver. 9.] If thou shalt keep all these commandments] This seems to have been the condition, upon the performance of which depended the enlargement of their border. Which is more fully expressed xi. 22—24. And so the covenant made with Abraham (in Gen. xv. 18), is to be understood, as including in it this condition.

Then shall thou add three cities more for thee.] We do not read of any more added to these, though their border was enlarged in David's and Solomon's time; and that as far as Euphrates. But those nations which they subdued, were only made tributaries to the kings of Israel, who did not people and possess those countries; and consequently there was no occasion for such cities there; unless the Israelites had been the inhabitants of those countries, as they were the land of Canaan (ver. 1).

Ver. 10.] That innocent blood be not shed] As there would, if, upon supposition of such an enlargement of their borders, there had been no cities nearer to flee unto than these six; which were sufficient only for the land of Canaan, and the land they possessed on this side Jordan, where they now were.

8 So blood be upon thee.] The guilt and punishment of blood, in not taking care of the safety of innocent persons.

Ver. 11.] When there was a manifest design of killing another, and known hatred, he that committed the murder was to receive no benefit by fleeing to a city of refuge. And then a man was judged to hate his brother, when for three days together he had never spoken to him, though they had kept one another company; as I observed before out of Mr. Selden (lib. iv. De Jure Nat. et Gent. cap. 2. p. 473).

Ver. 12.] The elders—shall send and fetch him thence.] Demand him of the elders of the city to which he fled; that he might be sent to them, and tried by them, whether he was guilty of wilful murder, or ought to have the benefit of their protection, being innocent of that crime (Numb. xxxv. 12, 24). It is likely there were probable reasons given why he was suspected to be guilty of murder; and therefore they desired the matter might be examined; otherwise, if the case was known to be like that in ver. 5, they did not make this demand.

Deliver him into the hand of the avenger of blood.] That is, if they found him guilty of wilful murder; otherwise they were to "deliver him out of the hand of the avenger of blood, and restore him to the city of refuge," that he might not die (Numb. xxxv. 25).

Ver. 13.] Thine eye shall not pity him.] Nor take any satisfaction for the life of a murderer, as the law is, Numb. xxxv. 31.

Thou shalt put away the guilt.] By putting him to death.

That it may go well with thee.] By having no guilt upon them; as they had when they let this crime go unpunished.

Ver. 14.] Thou shalt not remove thy neighbour's landmark, &c.] The Jewish doctors think that this hath respect to the holy land (as they call it), and the terms of bounds which were set by Joshua in the division of the country, which no man might take away; for that made him both guilty of theft, and also of the breach of this precept; and consequently he incurred a double punishment, and was whipped twice as much as another offender (see Selden, lib. vi. De Jure Nat. et Gent. cap. 5, in the latter end).

This was a law among the Greeks, as appears by Plato, lib. viii. De Legibus, Ἱ διὰ τοῦ τετράδιον της ἰδιαίτερας &c. τῶν ἱππότων ῥητορικής. Let no man presume to remove the bounds of land; looking upon this, as being truly to remove things immutable?” i. e. to unsettle and overturn all things: Numna Pompius therefore made this crime capital. Which makes Josephus’s explication of these words seem more reasonable than that of the Jewish doctors, who extend this precept to the grounds of all their neighbour nations who were at peace with them: As περὶ αὐτῶν εἰσπεραχόμεθα, “as being the occasion of wars and insurrections,” which arise from the contentiousness of men, who would thus enlarge their territories, (lib. iv. Antiq. cap. 8).

Which may be thought a reason why Moses joins this to the foregoing precepts, about punishing mur-
CHAPTER XIX.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him that which is wrong;

17 Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquiry;

If a false witness rise up against any man to testify against him that which is wrong;

Ver. 15. One witness shall not rise up] They that gave their testimony in any cause always stood up.

Against a man for any iniquity.] A single witness was not to be admitted, as sufficient to convict a man of any offence whatsoever, whether in civil or criminal matters. For an imputation into the fact was one enough; but not for the condemnation of him that was accused. Yet in pecuniary matters, one witness was sufficient to bring a man to purge himself by an oath (xvii. 6).

Shall the matter be established.] The accusation stand, or fall to the ground.

Ver. 16.] In any matter, whether against God, or against man. For though one witness could not condemn another; yet if it were proved he was a false witness, it was sufficient to condemn himself.

Ver. 17. Then both the men.] That ±, the accuser and the person accused.

Shall stand before the Lord.] They were to come, in cases obscure, to the supreme court, where the sanctuary was settled. Who sat, it is likely, at the door of the tabernacle in Moses's time (see xvii. 8, 22), and so might properly be said to try them before the Lord.

Before the priests and the judges.] This they all understood of the highest court, which consisted partly of priests, and partly of other great persons, whom he calls judges; under which name, the whole court is comprehended in the next verse (see xviii. 3, and Selden, lib. ii. De Synedr. cap. 8. n. 2, 3).

Ver. 18. The judges.] The court herebeforenamed; who are all (whether priests or others) comprehended under the name of judges.

Shall make diligent inquiry:] For it was not easy to prove a man to be a false witness; and therefore the matter was brought before this supreme court.

If the witness be a false witness.] If, upon strict examination, he was found to have given a false evidence against his brother, in a matter which touched his estate, or his body or his life.

Ver. 19. Ye do unto him as he had thought to have done unto his brother:] That is, saith Maimonides, if he designed to have taken away his brother's life, he was to lose his own; if to have him securged, he was to be lashed himself; if to lose a sum of money, he was to be fined the very same sum (More Nevochim, par. iii. cap. 41). But though in most cases a false witness was to suffer the very same kind of punishment, which he intended to have brought upon another, if his testimony had not been disproved; yet in some it was not exactly observed. As, if one falsely accused a priest's daughter of playing the whore, he was not to be burnt, as she should have been; but to be strangled as an adulterer. So J. Cook observes upon the title Maceoth, ad cap. 1, where the whole business of false testimonies is handled. But some foolish decisions were made by the rabbins, in opposition to the Sadducees, as he observes in his Annot. 20. in sect. 6.

Among the Athenians there was an action lay not only against the false witnesses, but against the person who produced him. Upon whom they set a fine; and they were made infamous. And if they were found thibhe guilty of this crime, not only they but their posterity were made infamous throughout all generations; as Sam. Petitius observes, out of Andocide, and others (lib. iv. in Leges Atticas, tit. vii. p. 359). It is something strange they were not more severe against such offenders, many of their laws being plainly borrowed from Moses. And among the ancient Romans, by the law of the twelve tables, false witnesses were thrown down from the Tarpeian rock, as A. Gellius tells us (lib. xx. chap. 1), which was altered indeed, in latter times, for such punishments as the judges thought they merited: but he there tells Phavorinus, that, if the old punishment had continued to their days, they should not have had so many false testimonies given as they then saw.

So shalt thou put the evil away.] This may be understood either of the false witness, or of his crime: the guilt of which was taken away by the just punishment of it.

Ver. 20. Those which remain] The remainder of Israel, who see him suffer in his kind.

Shall hear, and fear.] The end of punishment is to deter others from such wickedness (see xiii. 11. xvii. 12).

Henceforth commit no more any such evil] Learn to beware by other men's sufferings.

Ver. 21. Thine eye shall not pity.] He speaks to the judges, who were not, out of compassion, to moderate the punishment, but make it equal to the damage he intended to another. Examples he gives of this in the words following. Life shall go for life, &c.] Concerning this lex talionis, see Exod. xxi. 22—25. Lev. xxiv. 19, 20. And see Grotius on Matt. v. 33, 40, where he well observes, that the party injured might forbear to require this punishment; but the judge, if it were required, could not deny to inflict it.
1 When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.

CHAP. XX.

Ver. 1. When thou goest out to battle against thine enemies.] Who either invaded them (as in Judg. xi.), or with whom they had a just quarrel, because of injuries done them, without satisfaction: such as that mentioned 2 Sam. x. 4, &c.

And seest horses.] Which the Israelites wanted (as I observed upon xvii. 16), their armies consisting of footmen; who were taken from the plough, or from the sheepefolds.

Chariots.] Which carried a certain number of men in them; and what they were called (as they called them) were very formidable. For they made terrible slaughters among the enemy, cutting down men as we do grass, with a scythe or sickle. The Canaanites had great numbers of them, Josh. xi. 4, and Judg. iv. 3.

Be not afraid of them:] The Israelites were trained up to confide in God, and not in horses (which their country, as I said, did not afford, and consequently they had no chariots), nor in multitude of soldiers. And we find remarkable instances of this, particularly in Jehoshaphat (2 Chron. xx. 6, &c. 17), who followed the example of David, whose words are most memorable, Psalm xx. 7. "Some trust in chariots, and some in horses, but we will remember the name of the Lord our God." (see also Prov. xxii. 21). "For the Lord thy God is with thee." That was such an instance of his power, as made it unreasonable to doubt of good success, when he was present with them; as he always was while they continued faithful worshippers of him. The translation of Onkelos is here very remarkable; which is, "The Lord thy God, his word is thy help:" which plainly denotes another Divine person, the same with Jehovah.

Ver. 2. When ye are come nigh unto the battle.] Are about to give or receive the assault.

The priest shall approach and speak unto the people.] The Jews say there was a priest appointed for this very purpose, whom they call Mashuach Michama, "anointed of war," he being set apart, as they say, to this office by an unction, and that with the same oil with which the king was anointed withal. His office was to blow with the trumpets, to make the following speech unto the army, when they were preparing to join battle; and when they first went out, to exhort all new builders, planters, and married men to return back; and when they were drawn up in battalia, to exhort all that were faint-hearted to leave the army and go home (see Num. xxxi. 6). A great many of the Jewish Doctors thus explain this, particularly Maimonides, who may serve instead of all. See Schickard, Just Regium, cap. 5. Theor. 18, and Hottinger, in his Histor. Eccles. Seculum xvi. par. ii. p. 689, 690, &c. where he produces an excellent discourse out

of R. Levi Barzelonita's Catechism, to show the office of this πασιμωχωτος "anointed for the war;" and the reason why he was appointed to it. For soldiers (saith he) in the time of war, have great need to be heartened and confirmed in their resolution. And because the more honorable any one is, the more willingly men hearken to him; there the law required, that he, who was to encourage others, should be a select person himself, and a priest, to whom they would be apt to pay a great reverence.

Ver. 3. Shall say unto them, &c.] Going from one battalion (as we now speak) unto another: or else, ordering the officers (mentioned ver. 5), to go out and speak everywhere what he did at the head of the army. And he was to speak in the Hebrew language, and no other, as the Jews say, in Mischna. Sota. cap. 8. sect. 1. And they have a conceit, that the Romans learnt both the form of encamping out of Moses's law, and also to make orations to their soldiers before they went to fight, as J. Wagenseil observes out of Stilte Hagibborn: though it is more reasonable to think, that common sense taught those that were leaders of others to encourage them to follow them.

Ye approach this day unto battle against your enemies:] Who often appeared very formidable, by the vast number of their horses and chariots, which the Israelites wanted.

Let not your hearts faint.] So we well translate the Hebrew word, be soft or tender. Which though it be a quality highly commendable with respect to God (2 Kings xxii. 19), yet the contrary became them towards their and his enemies.

Fear not, and do not tremble.] Trembling, or as the Hebrew word is, "making haste," i.e. running away, is the effect of fear.

Neither be ye terrified.] Sometimes a great dread of danger made men run away; and sometimes so dismayed them that they could not stir, much less strike a stroke.

Of some of the Jewish doctors fancy, that the four several words here used are opposed to so many actions of their enemies, whereby they hoped to strike a terror into them. "Let not your hearts faint," when your enemies brandish their swords, and clash them one against another. "Fear not," when you hear the prancing of their horses, and the terrible rattling of their chariots. "And do not tremble," when they shout, as if they were sure of victory. "Neither be ye terrified," when ye hear the trumpet sound an alarm to the battle. See Moses Ketotzis (see Schickard, cap. 5. Theor. 16, p. 115). And such a passage Wegensel observes out of Philostratus, lib. ii. cap. 5, upon the Gemara of Sota, cap. 8. sect. ii. p. 876.

Ver. 4. For the Lord thy God is he that goeth with
And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return unto his house, lest he die in the battle, and another man dedicate it.

And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him return to his house, lest he die in the battle, and another man dedicate it.

Sometimes the ark of God’s presence went before them, when they entered into Canaan (Josh. iii. 3, 10, 11, &c.), and in the midst of them, when they compassed Jericho (Josh. vi. 9). So that God was properly then said to go with them, or “in the midst of them,” as the Vulgar Latin here translates it. And at all other times he was present, by his power, to aid them, especially against the people of Canaan, with whom their battles were said to be the wars of the Lord.

To save you.] To preserve them by the defeat and overthrow of their enemies.

Ver. 5. The officers shall speak unto the people.] This the Jews, particularly Abarbinel, think was spoken by the priest before mentioned, and then proclaimed by the officers, called shotetum, of whom I have observed enough before, xvi. 18, and other places. They that wish to see more may consult J. Wagenseil upon that title, in the Mischna called Sota, cap. 8. p. 854. But by whomsoever this was spoken, it seems most likely to have been delivered before they drew nigh to the battle (see ver. 2), at the first mustering of the army.

What man is there that hath built a new house, and hath not dedicated it? i.e. Hath not yet dwelt in it. For at their first entrance to dwell in a house, they made a feast, which being the first meal they made there, was called chanach, or dedication: as the same Wagenseil observes out of Michol Jophi (see in cap. 8. Sota, sect. 3. annot. 3). And because a year is allowed to a man to enjoy his wife, before he be obliged to go to the wars (xxiv. 3), they allow the same time in these other cases, for the enjoyment of a new house, or of a vineyard; as many have observed, particularly Selden (lib. iii. De Synod. cap. 13. n. 1, and Schickard, in his Jus Regium, cap. 5. Theor. 16, 17). And they understand this, not only of a new-built house, but of a house newly come into a man’s possession, either by succession, purchase, or gift; yet not of such houses as were not fit for habitation, as v. Seldeii, Delitzsch, and Wagenseil (De Synod. cap. 3).

In which he seems to have forgot himself: for the Mischna in Sota, cap. 8. sect. 2. saith expressly, this is to be understood of him that built a house, wherein to lay straw, to make a stable, a barn, or a granary: because, as Wagenseil there notes, such places might in case of necessity, be turned into a dwelling house.

Then he returneth to his house, lest he die in the battle.] This was allowed in those wars only which they made voluntarily but not of those which were ex precepto, by the Divine commandment, against the seven nations of Canaan and Amalek, in which every man was bound to engage. And so are the other cases, which here follow, to be understood, as all the Jewish writers agree.

Another man dedicate it.] First enjoy it: for this word here does not denote any consecration (as in other places), but beginning to use a thing; which in our English language (as Mr. Selden observes in the place forenamed) we call “taking handel of it;” and so the Spanish Jews express it in their translation.

Ver. 6. What man is he that hath planted a vineyard, and hath not yet eaten of it?] Which he could not lawfully do for the first three years after it was planted (see Lev. xix. 23, &c.). And in the fourth year also go and return unto his house, lest he die in the battle, and another man eat of it.

Ver. 7. What man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

And the officers shall speak further unto the fruit of it was to be carried to Jerusalem, and eaten there; after which, the fruit of the fifth year was wholly his own, when it was no longer sacred (as the Hebrew word challet signifies), but common for every body’s use. Aben Ezra takes the word in the sense of rejoicing; as if he had said, “Who hath planted a vineyard, and hath not danced in it?” for that was the custom (he saith) when they first enjoyed the fruits of their vineyards. And to this the LXX. seem to have had respect, when they translated it, αἰὼν δὲ ὁ ἱματισμός τοῦ γρατίου τῆς οἰκοδομής, “he hath not been made merry by it.” But the other notion is more proper; and the Jews understand it, not only of vineyards, but of all other plantations wherein there were fruit-trees fit for food, if there were five of them planted together in good order, such as R. Solomon and Wagenseil have described; and see Selden, Uxor. Hebr. lib. iii. cap. 2. 3017, p. 394.

Let him also go and return unto his house, lest he die in the battle.] The ground, both of this and the foregoing proclamation (and of the next also), seems to have been, that the minds of such men were commonly very much disturbed, to think of leaving what they had taken a great deal of pains about, and enjoy nothing of it; which would naturally make them fight with less courage. So R. Solomon. And Josephus much to the same purpose: μὴ τοῦτο γὰρ γίνεσθαι φανερόν, &c.; “lest out of a longing desire after these things, they should be sparing of hazarding their lives; and, reserving themselves for their enjoyment, not fight manfully.” But many think this was a bare concession to such persons; who, if they could overcome their affection to all things, but the safety of their country, might remain in the camp, and go to battle. Yet Abarbinel disputes strongly against this, and will have all these to be precepts, enjoying such persons as are here mentioned, not to stay in the army, but to return home.

Ver. 7.] The Jews interpret this law, either of one who had espoused a wife, but not yet brought her home; or of one that had but newly completed his marriage. And whether he had married a widow or a virgin, an old woman or a young, it was the same thing. Yea, they extend it to him who had married his brother’s wife; but not to him who had married a person prohibited to him by the law, or him that took his own wife again, whom he had formerly put away, because she was not a new wife, as the phrase is, Dent. xxiv. 5, where the time being limited, how long such a man should be free from the war, viz. for one year, they extend it, as I said, to the other two cases; that so long men might enjoy a new house, or a vineyard, after the first use of them, as the law allowed them to enjoy a wife before they went to war (see Selden, lib. iii. Uxor. Hebr. cap. 3, and Schickard in his Jus Regium, cap. 5. Theor. 17). And it must be confessed, that this is a law of great equity, founded in nature, that conjugal love should not be disturbed; but have some time to knit into a strong and stable affection, by an uninterrupted conversation together in its beginning. The Jews were so favorable in this matter, that they say, if five brethren were in the war together, and one of them was slain, leaving a widow without issue, all the remaining four returned home; because every one of them, in their order,
people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10 % When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be in case those before him refused, was to raise up seed to his dead brother.

Ver. 8. The officers shall speak further] Make this new proclamation throughout the camp.

What man is there that is fearful and fainthearted?] This some of the Jews understand of a natural timorousness, which makes men quake at every danger; and others refer it to those that were old, in whom that heat and vigor, which make men valiant, were quite abated. Upon which account they would not admit one who had no children to go to war (if we may believe Maimonides), because he was not thought masculine enough; or rather, because they would not cut off all hope of his having posterity. But there are those who understand this of the terrors of an evil conscience (See Sota, cap. 6, sect. 5). For they did not do as we are wont in these days, who send the wickedest villains into the wars; but if they knew any man to be guilty of a great crime, thrust him out of the army, lest they should all fare the worse for having him among them (see Schickard, in his Jus Regium, cap. 5. Theor. 17, p. 121).

Let him go and return unto his house, lest his brethren's heart faint!] For the cowardice of some might enfeebled the rest. Yet all these who were thus dismissed, were bound (if required) to furnish the army with victuals and water, to clear the ways, and to take up their quarters; as it is in the foregoing place in Sota, cap. 8, where Joh. Wagenseil observes, that they, who restrain these offices only to the fearful, are mistaken.

Ver. 9.] This shows that what I noted, ver. 5, is true; that the foregoing proclamation was made before they marched forth to the war: for how should they march till there were captains chosen, to lead the several armies (as those companies, into which they were divided, are called), which was not done till he had spoken all the forenamed things. And if we translate the words as they may be out of the Hebrew [they shall place or set captains of the host in the head, or the front, of the people], still it must be supposed, that this was done before they stirred a foot; for no order could be observed without leaders.

Ver. 10.] I have often noted, that there were two sorts of war which the Jews undertook: one by the Divine commandment against the seven nations of Canaan; another voluntarily, when they themselves found just cause to make war upon any other neighboring nation. Now this precept many of the Jews will needs understand only concerning the latter sort of war; for the Canaanites were to be utterly destroyed, without mercy. But Maimonides and Moses Kottensis take it to belong to both sorts of war. So the former of them in express words: "It was not lawful upon any occasion, however, before they offered them terms of peace," &c. Only they think the Ammonites and Moabites were to be excepted by that law (xxiii. 6): yet they temper it thus; that if those nations desired peace of themselves, it was to be granted to them, though not offered.

And the most ancient writers of the Jews say, that Joshua sent three messages to the seven nations of Canaan before he invaded them, though he undertook the war with a command from God to destroy them: viz. if they did not submit to the summons which was sent them, either to flee, or to make peace; which was the subject of the first two messages.

The next was a denunciation of war against them, as they say in the Jerusalem Talmud, quoted by Mr. Selden, lib. vi. De Jure Nat. et Gent. cap. 13, and see the learned J. Wagenseil, in Annot. upon Sota, p. 845. Maimonides was of opinion, that the Gibeonites had not heard of these proclamations, which made them use their utmost to procure mercy from the Israelites. But P. Canudos thinks it more probable, that they had refused, at first, to submit to Joshua's summons; but seeing him victorious, they betook themselves to that artifice, mentioned in the book of Joshua, when they could not hope for peace by any other means (lib. ii. De Republ. Hebr. cap. 20).

Ver. 11. If it make thee an answer of peace, and open unto thee] Accept of the conditions offered to them, which were three. First, that they should take upon them the observation of the several precepts of the sons of Noah, and consequently renounce idolatry. Secondly, pay them a yearly tribute: and thirdly, become their subjects (see Selden, lib. vi. De Jure Nat. et Gent. cap. 4, and Schickard, in his Jus Regium, cap. 5. Theor. 16).

All the people that is found therein shall be tributaries!] Here are two of the conditions before mentioned; and the first was necessarily supposed, because the Israelites were not to suffer any of their gods to remain among them. For though by serving the Israelites is not meant being made their slaves, yet it imports that they were to live in due subjection to them as their governors, who might employ them in their public works, as repairing the king's palace, the walls of cities, &c.

Ver. 12.] Without any further summons to yield upon conditions of peace.

Ver. 13. When the Lord thy God hath delivered it into thine hands] Of which they were not to doubt, ver. 4.

Thou shalt smite every male thereof] Which was a just punishment for their obstinacy; of which the men, who were here condemned to destruction, were the authors, and suffered the more justly, because they were told, no doubt, beforehand, that if they did not yield when conditions were offered to them, they must expect this execution.

Ver. 14. But the women, and the little ones, and the cattle,—even all the spoil thereof] Money, household-stuff, and all manner of goods;
CHAPTER XX.

15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16 But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God.

19 ¶ When thou shalt besiege a city a long time, and bring it low by force of war, then thou shalt destroy it with the edge of the sword; that it be not rebuilt upon the face of the earth; lest the Lord's wrath be kindled against thee, and it return upon thee.

20 ¶ And if thou lift up thy eyes northward, and see the altar of Bethel, and the pillar of his witness which Shaharaim hath made before Baal, then say in thy heart, My Lord hath taken me far from my room.

21 But henceforth it shall be [with me] when I go up thither to pray; and it shall be, that, if I build an altar of stone there unto the Lord, and offer burnt-offerings and peace-offerings upon it, that the Lord will hear in that place, being moved, when I shall cry unto him.

22 Yet neither thou shalt worship there the images of their gods; for even their images shall be.destroyed, and thou shalt worshipping the Lord.

23 And Joshua dwelt in the land; and he died, being an hundred and ten years old; and they buried him in the border of his inheritance in Timnath-serah, in the mount of Ephraim, northward of the city of Abel-shchem.

24 And Israel served the Lord all the days of Joshua.

25 And Israel took possession of all the land, according to all that the Lord had spoken unto Moses; and Moses gave unto the children of Israel the land according to their tribes.

26 And the days of Moses were an hundred and twenty years: and Moses was gathered unto his people. And he died, not of a violent death.

3:33, 3:34, and 3:35, as in the margin of the Septuagint.

3:35a The Lord shall grant thee thy desire.
time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege:

bear apples, olives, dates, &c. which were to be preserved both in war and in peace: except in a few cases. In war, if the enemy made advantage of them, for their archers to lurk and shelter themselves behind them, by which the Israelites were much annoyed, then they think they might be cut down to shorten the siege. And in peace, if they did not bring forth fruit, or if the fruit would not be so profitable as the wood would be for building, and other uses; or if they hindered the growth of better trees: in all these cases they might be cut down, as the Jewish doctors resolve. Who when they please, mind the reason of a law, and not the bare words; insomuch, that they extend this law to a great many other things, which they say might not be destroyed, if they were useful and profitable. No houses, for instance, nor garments, nor household-stuff; nor they were to stanch up fountains, &c. (see Selden, lib. vi. de Jure Nat. et Gent. cap. 15, and Gull-Shickardus in Jus Regim. cap. 5. Theor. 18).

For the tree of the field is man's life:] The word life is not in the Hebrew text; but we add it to make out the sense. In which we follow many good authors among the Jews, particularly Aben Ezra, who observes many such elliptical, i. e. concise forms of speech in Scripture. As in 1 Sam. xvi. 20, where an "ass of bread" is an ass loaded with bread. So here the tree is a man, i.e. the life or support of man. Just as (xxiv. 6) it is said a man should not take the upper or nether millstone to pledge, kiph neshesh hu, "because it is his life," i.e. that whereby he gets his livelihood. But there are a great many who translate the words by way of interrogation (and the Hebrew will bear it), and, joining them with those that follow, make this the sense, "Is the tree of the field a man, that it should come against thee in a siege?" So the Vulgar, the Greek, and the Arabic translation, and the Chaldee paraphrast, and Josephus, as Mr. Selden observes (lib. vi. De Jure Nat. et Gent. cap. 12.), as much as to say, They need not fear any danger from the trees, as if they were soldiers that could fight against them. And if this sense do not seem dilute (as some have censured it), there is no need of rendering the words by way of interrogation, but only of repeating the word not out of the foregoing words, in this manner, "Thou shalt not cut them down, for the tree of the field is not a man," &c. Of this there are many examples, as Glassius and our Gataker have shown. And thus R. Bechai among the Jews expounds these words; and the famous Abarbinel, who thus glosses upon them: "It is not decent to make war against trees, who have no hands to fight with thee, but against men only." And this sense Grotius follows, lib. iii. De Jure Belli et Pacis, cap. 12. sect. 2. where he produces Philo for this opinion, and Josephus, who says, "If trees could speak, they would cry out that it was unjust, that

20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bul warks against the city that maketh war with thee, until it be subdued.

they who were no cause of the war should suffer the mischiefs of it." And thus Onkelos translates these words, and those, that follow: "For the tree of the field is not as a man, that it should come against thee in the siege;" that is, they had no cause to fear trees, and therefore should not hurt them. But this is a reason against cutting down any trees whatsoever; whereas Moses speaks only of fruit-trees. From whence Grotius thinks that saying of the Fyungusarens takes its original, ζυμπον γραμμών και γεγονόν, &c., "trees that do not grow wild, and bear fruit, ought not to be hurt, much less cut down." And yet it seems to be more agreeable to the Hebrew words, than our marginal translation, which makes this sense, "That there are trees of the field sufficient to employ in the siege," so that they need not cut down fruit-trees to carry it on.

Ver. 20. The trees which thou knowest that they be not trees for meat, thou shalt destroy] If it were necessary for the raising bulwarks (as it here follows), or otherways to distress the enemy, they had liberty to cut down trees that did not bear fruit; but not merely to make waste and desolation.

Thou shalt build bulwarks against the city that maketh war with thee.] From whence they battered the city and threw great stones into it; as well as begirt them round, that no provisions might be brought in to them. Thus we find they did in after times, 2 Chron. xxvi. 15. 2 Sam. xx. 15. And they must have had some such inventions in Moses's days; or else how could they take cities fortified with such high walls as are mentioned Deut. i. 32? Or to what purpose should they build bulwarks, and cast up banks, but from thence to batter the city with some engine or other?

Until it be subdued.] From these words the Jewish doctors conclude, that it was lawful to make war even upon the sabbath; because, having set down before a city, they were to proceed till it was subdued; which these words suppose might not be in a short time. Only they say, that the siege was to be begun at least three days before the sabbath. Thus these superstitious people, not thinking common reason sufficient to justify them in so plain a case, make the Scripture speak what it intended not for their warrant. See Shickard, in his Jus Regim. cap. 5. Theor. 18. where he alleges Maimonides in his Hiloth Melachim to this purpose. And Joh. Benedictus Carpzovius produces a plainer out of Hiloth Schabbath, where he delivers their sense in these words: "A siege is to be begun three days before the sabbath; and then it may be continued every day, even upon the sabbath, until the city be taken: and this may be done in a war that is voluntarily undertaken. For thus our wise men understand these words by ancient tradition, until it be subdued"
CHAPTER XXI.

1 The expiatory of an uncertain murder. 10 The usage of a captive taken to wife. 15 The firstborn is not to be disinherited upon private affection. 19 A stubborn son is to be stoned to death. 28 The malificator must not hang all night on a tree.

1 If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain:

3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been what city lay nearest to the dead body, as it sometimes happened. But commonly, it is probable, at the first view they easily discerned this, and so did not trouble themselves to measure. It is a frivolous dispute in the Mishna, from whence they were to measure; whether from the navel, or the nose, or the forehead; which last seems more rational to Maimonides, who calls it the centre of the body. But they did not (if we believe the Jewish doctors), in their measuring, take notice of any city wherein there was not a court of twenty-three elders; and Jerusalem was always excepted (see Selden in the place forenamed, n. 3. and L’Empereur upon Bava-kama, p. 173), and Wagenseil upon Sota, p. 899. If the dead body lay nearest to the country of the gentiles, then they did not measure at all; but it was presumed the man was killed by them.

Ver. 1. If one be found slain in the land] This follows very properly after the law he had delivered about making war; because then the bodies of dead men were most frequently found. About which the wisest lawgivers took the greatest care that inquiry should be made, how and by whom they were slain. This appears by Plato, who, in his ninth book De Legibus, hath a law something like this, though far short of the solemnity that is here required to be used; as I shall observe in the conclusion of this statute.

Lying in the fields.] The Hebrew doctors here stick too much to the letter. If these words mean, they shall not hang them round to a dead body hanging in the air upon a tree, or hid in the sand or dust, or floating upon the water, which is extremely absurd.

Ver. 2. Then thy elders and thy judges shall come forth.] The great Sanhedrin were to send forth some of their members (so the Jews interpret it) to do what here follows. And indeed it may be thought that none but they could take any good of this matter, the doubt being to which of the neighboring cities (where the other judges lived) it belonged. Therefore the paraphrase ascribed to Uzielides saith, “Two of the wise men or elders, and three of the judges, were sent by the great Sanhedrin about this business” (see Selden, lib. iii. De Synod. cap. 7. n. 2).

Yet he observes, in another part of that most learned work (lib. ii. cap. 7. n. 2), that there was a sort of elders who were not ordained by laying on of hands, but only were venerable persons for their age and prudence, who, some think, might serve for this employment. And they called such elders zickne hashuck, “elders of the street, or vulgar elders.” But none, I think, hath discoursed more critically upon these words, thy elders, and thy judges, than our Mr. Thoradik; who observes, that there had been judges constituted to determine causes by Jethro’s advice (Exod. xviii.), the greater causes being reserved for Moses alone. For whose assistance God afterward appointed seventy elders (Numb. xi.), who made up the great court of judgment in that nation. Now they of this great consistory are called “the elders of Israel;” but they of other consistories, or inferior courts, are called merely elders, or “elders of such a city.” See Review of the Rites of the Church, p. 70, where he alleges this very place for it; and by thy elders, understands the elders of Israel; the lower elders being mentioned in the next verse. And so those of the great consistory are commonly called in the gospel: and in like manner, “the scribes of the people,” and thy scribes, signify there those of this high court. Whereas the bare name of scribes is extended further, to the inferior doctors of the law. As also the name of rulers, and that of “rulers of the people,” are to be understood with the like difference.

They shall measure unto the cities which are round about him that is slain:] That is, if it were dubious
wrought with, and which hath not drawn in the yoke.

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither cared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of

employed in this service, as Wagenseil observes out of Maimonides, in the place before named, p. 907.

Unto a rough valley.] The Hebrew word nachal signifies both a valley and a torrent. The LXX., Josephus, and the Vulgar, understand it as we do; and the following words favor this interpretation. But the Talmudists and the rabbins, who generally follow them, take it to signify a torrent, which is the sense of Maimonides himself; and the next word, ethan (which we translate rough), they interpret a rapid torrent. Chasikuni thinks there is some reason for this in the sixth verse, where they are required to "wash their hands over the heifer" in the water that is of the brook. I see nothing to hinder the putting both senses together, torrents being wont to run down violently from the mountains, through the valleys which lie beneath them, which is the cause that the same word signifies both.

Which is neither cared] Or rather, ploughed. Nor sown:} Being a stony, craggy ground, representing the horridness of the murder, and the cruelty and hardness of the man's heart who committed it. They that follow the other interpretation of nachal, understood the foregoing words, asher to jeesheth bo, which we translate "neither cared," as if they signified the torrent did not serve to water the neighboring ground: and these words to be meant of the soil which lay next to the torrent, in which nothing was sown. And, besides this variety, there are those who take ethan not to signify either that which is hard or rapid, but the most fertile ground: So R. Bechati, and lately R. Jose Abendana, in his marginal notes upon Michael Jophi, where he gives this reason for it; that the inhabitants of each city might be the more careful to prevent such murders, being in danger otherwise to lose the best ground belonging to their inheritance. For the land where the body was found (if we may believe the Mischna) was never to be sown any more (see Sota, cap. 9, sec. 5).

Strike off the heifer's neck] Coming behind the heifer (saith the Mischna), as the murderer was supposed to have treacherously surprised the slain man; and should have been thus used, if he could have been found.

Ver. 5. The priests] See ch. xvii. 9. 18. xviii. 1. Shall come near;] To see all performed according to the law, and to pray to God for the country in the words prescribed, ver. 8.

Her body shall every controversy and every stroke be tried:] They did not determine all matters whatsoever, but all of this nature; in which the law appointed them to take care things were done according to it. As in the killing the red heifer; the examination of the woman suspected of adultery by the water of jealousy, the leprosy, whether in men or houses, or garments. Thus the Hebrews explain these words (see Selden, lib. ii. De Synder, cap. 8). And so

the Lord; and by their word shall every controversy and every stroke be tried:

6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8 Be merciful, O Lord, unto thy people

Bonfires here acknowledges, that they did not come hither as judges, but as directors; and that they might procure the lines, together with the elders, from all guilt of this crime.

Ver. 6. All the elders] If there were never so many elders in the city, they were all to clear themselves by doing what follows. Shall wash their hands over the heifer, &c.] In the water of the brook which flowed through the valley; protesting their innocence, in the words prescribed in the next verse. So Chasikuni observes, "As our hands are clean, so are we from the guilt of this blood." See Wagenseil upon Sota, p. 910, who thinks Pilate had respect to this rite when he condemned our Saviour (Matt. xxvii. 21), notwithstanding all that learned men have said to the contrary.

Ver. 7. They shall answer] Being asked, perhaps, whether they knew any thing of this murder. Our hands have not shed this blood, neither have our eyes seen it.] That is, they professed solemnly they knew not who shed it, nor how the man came to be slain. And the Mischna beforementioned adds, that they said (for how can any one think that elders would be murderers?), "This man did not come into our city that we know of, and dismissed without necessary provisions; nor was seen by us, and permitted to go away without company." Which Maimonides expresses more largely in his More Nevoh. par. iii. cap. 40, where he represents the wisdom of this law in these words: "The elders called God to witness that they had not neglected to secure the ways, nor to set watches to examine diligently those that travelled, saying (as our rabbins express it), 'This man was not killed through any negligence or forgetfulness which we are guilty of, in not observing our public constitutions; nor do we know who killed him.' Now, by this inquisition into the fact, by this going forth of the elders, and the striking off the heifer's head, &c. a great deal of discourse necessarily arose about this business, which made the thing public, and was a probable means of discovering the murderer, by some or other who were there, or should hear of all this. And if any one came, and said he knew the author, then they forebore to behold the heifer: but the man being apprehended, if the house of judgment did not put him to death, the king had power to do it: if he neglected it, the avenger of blood might kill him wheresoever he met him. By which it appears, that this solemn process here mentioned tended very much to detect the murderer. Unto which this also contributed, that the place where the heifer's head was struck off might never be ploughed or sowed hereafter (as I noted before), which made the owners of that ground employ their utmost diligence to find out the murderer, that their land might not lie waste for ever; for they might not so much as plant a tree upon it.

Ver. 8. Be merciful, O Lord, unto thy people Israel, &c.] The priests alone pronounced these words, as the Mischna there saith; though Josephus (who often differs from the Talmudists) saith, both priests and elders prayed God to be propitious unto them, and
to prevent the like evil from falling out again in their region (see Selden, lib. iii. De Synod. cap. 7. n. 5, 6).

The blood shall be forgiven them.] These are not the words of the priests, saith the same Mischna, but the Holy Ghost pronounces, that when they observed these rites, the guilt should be removed from them; which, in some sort, would have laid upon them, if they had taken no notice of a murder committed so near to their city, nor made inquisition after it, and expressed their abhorrence of it.

Ver. 9.] Sincerely protesting their innocence and detestation of this fact: which was to be done in the day-time, and not in the night; and the body of the heinous deceived, by his wife, or any part employed to other use. If the murderer was found before his head was struck off, it was to be let go into the pasture among other beasts; if after, he was to suffer capital punishment, that is, to be cut off by the sword, as the Mischna before mentioned explains it, cap. 9. sect. 7.

By all this it appears, that no ancient law made such provision for the discovery and expiation of secret murders as this of Moses. For the very best of them, which is that of Plato, enacts no more than this, that if a man was found dead, and he that killed him, after a diligent search, could not be heard of, public proclamation should be made, that he who was guilty of the fact should not come into any holy place, nor any part of the whole country; for if he were discovered and apprehended he should be put to death, Και έρν στη του παρόντος χρως ἐκδικητηρια- μένον ἄμωνον, &c. and be thrown out of the bounds of the country, and have no burial!" (lib. ix. De Legibus, p. 874.

Ver. 10. When thou goest forth to war] To a voluntary war against any of their neighboring nations, not against the people of Canaan, none of which were to be spared, if they stood out and fought, but destroyed by the Divine precept, which required this war.

Thou hast taken them captive.] As the manner was, to make them slaves to their conquerors.

Ver. 11. And seest—a beautiful woman.] It was indifferent whether she was a virgin or a widow, or a wife, according to the Jewish doctors.

And hast a desire unto her.] The plain meaning is, fell so passionately in love with her, as to desire to marry her, though a stranger, of another nation and religion. It is a common opinion, indeed, among the Jewish doctors, that a base sort of passion is here indulged; for it was lawful, they imagine, for a soldier to lie with such a captive once to satisfy his lust (which some make to be the meaning of this expression, "hast a desire to her," or, as it is in the Hebrew, "hast cleared to her,"") but not repeat it, unless he would take her for his wife: which they think was allowed to military men when they were absent from their wives, to prevent greater outrages, which were wont to be committed by the heathen. But the best nations severely prohibited all such abuses, as Grotrius observes, lib. iii. De Jure Belli et Pacis, cap. 4, sect. xix. 1. And though Shickard, in his Mischpat Hammelch, endeavors to make out the wisdom of this law in permitting a Hebrew soldier to enjoy a captive once (see p. 130, 131, and Mr. Selden, lib. v. De Jure Nat. et Gent. cap. 13), yet he cannot but acknowledge that some of the Jews do not allow of this interpretation, but are of opinion, that he might not touch a captive till she became a proselyte, and he took her for his wife. Thus R. Bechai, as Grotrius observes in the place forenamed, sect. xix. 2, "God would have the camp of Israel holy, and not defiled with fornication, and other abominations, as the camps of the gentiles." Unto whom Alexander himself gave a better example; who being extremely taken with the beauty of Roxana, did not abuse her as a captive, but vouchsafed to marry her, and make her his wife, which was justly commended, both by Arrianus and by Plutarch; and therefore I think it is most reasonable to expound this law, only of taking such a captive in marriage; which Abbarinel also shows is the most ancient interpretation of it, and hath the best authority on its side among the Jews. For though he acknowledges it is the common opinion of their wise men, that a soldier might lie with a fair captive once, whilst she was a mere gentle; yet herein they followed the doctors in the Babylonian Talmud, which is not of so great antiquity as the Jerusalem Talmud, where R. Johannes (in Masssecheth Sanhedrin) delivers the quite contrary doctrine, that it was not lawful for any Israelite to lie with such a woman at all, till the conditions, mentioned in the following words of this law, were fulfilled, when he was to make her his wife. And according to the judgment of this R. Johannes, Abbarinel explains this law in a large commentary on this place.

Ver. 12. Thou shalt bring her home.] The forenamed doctors, who are so indulgent to the soldier's lust, will have this to signify, that they were to observe the rules of modesty in the camp, and not openly lie with her before she came to his house. Thus, Maimonides himself, Mor. Nevochim, par. iii. cap. 41. But it is evident Moses doth not speak of any thing done in the camp, but of what was to be done when he returned to his house; where he was to dispose her, in the manner following, to be his wife.

She shall shave her head.] These and the following verses are variously interpreted, some taking these things to be done to her, with a design to abate his affection to her, that he might not marry her at all; and others, to prepare her, and make her fit for his bed. For shaving her head (which every one knows was used in mourning) deprived her of one of her greatest ornaments, and made her less amiable, and consequently might extinguish his affection, which was kindled by her beauty. So Clements Alexandrinus understands it (see lib. ii. Strom. p. 398, 399, and lib. iii. p. 456). And many of the Hebrews are of the same mind, that these things were ordered to lessen his affection to her, by making her appear less lovely in his eyes (see Schickard's Mischpat Hammelch, cap. 5. Theor. p. 134, 153). But there are others who take this to have been a kind of purification, and cleansing her from her gentilism; and a token of her becoming a new woman, that she might be meet to be made his wife.
13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

After that] Upon these words R. Johannes grounded his opinion, that, till a full month was spent in the aforesaid ceremonies, he might not lie with her, nor make any marriage but to a woman whom he might not marry her. And if she refused to embrace their religion entirely, Maimonides saith, they gave her a year's time to consider of it; at the end of which, if she remained still obstinate, they required her at least to observe the seven precepts of the sons of Noah, and so to become a proselyte of the gate; otherwise she was to be slain. But thout she was so converted, no Jew might take her to wife; by her marriage, Maimonides saith, was counted impious.

Those Hebrew doctors who think a soldier might enjoy her once, at the first taking her captive, have added another conceit to this, viz., that there was not only this month's time allowed her to bewail her parents, but that he that was to stay two months more, before he might go in to her: and if he might see whether she was with child or not, by his first enjoyment of her. For if she were, a great difference was to be made between that child, and those she might have by him after marriage. Concerning which, see Selden, lib. v. De Jure Nat. et Gent. cap. 13, where he observes, they make Tamar, the daughter of David, an instance of this; whose mother being a captive, they suppose he lay with her as soon as she was taken, and had this issue by her; but afterward she becoming a proselyte, he made her his wife, and she bare him Absalom. Whereby it came to pass, that there was not such a relation between her and the other sons of David by other women, but that it had been lawful for Amnon to have married her.

But all this is judged by the famous Abarbinel (upon 2 Sam. xiii.), to be very absurd; neither does he believe that David would have committed such a fact, as to lie with a woman in her gentility; nor, if he had, that this child would have been looked upon as a gentle, since he afterward married her mother. And therefore he takes these words of Tamar, ver. 13, "Speak to the king, and he will not withhold me from thee," to be a mere put-off, as we speak, to get rid of his company; which Amnon understood very well, who, knowing he could not have her to wife, proceeded to force her.

Ver. 14. If thou have no delight in her, then thou shalt let her go whither she will. If at the month's end, or before, his mind was changed, and he did not like to take her for his wife, then he might neither with her any more (as the Hebrew doctors understand it), nor keep her any longer as a slave, nor sell her, or make merchandise of her (as the text here expressly orders), but give her liberty to go whither she herself thought good. This he lost, say the Jews, by his short pleasure he took at first. For other captives, whom a man had made himself master of; by the law of war, he might employ in his work as slaves, or make money of them; but one whom he had lain with, he was either to marry, or set her at
but thou shalt not sell her at all for money; thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated:

16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

17 But he shall acknowledge the son of the liberty. This they ground upon the last words of this verse, which I shall show may have another interpretation. And therefore I shall not insist upon their sense (which depends upon the same words), who think Moses speaks of his not liking her after she was become his wife, her humor, manners, and conversation, being disagreeable to him; in which case he was to give her a bill of divorce as he might do another wife, but not keep her as a slave.

Because thou hast humbled her:] It must be acknowledged that this is an usual phrase, for having had earial knowledge of a woman, as the Scripture modestly elsewhere speaks, in the like case. It signifies so in the very next chapter of this book, Deut. xxi. 29. Judg. xix. 21. xx. 2, and many other places, where it is used for violence offered to a woman, which was the greatest afflication to her, as the Hebrew word properly signifies. From which I see no reason why we should depart in this place; for it was sufficient affliction and humiliation to a captive woman (as Cappozius observes, in his annotations upon Schickard's book, which I have so often named), that, after she had been brought into a soldier's house, and kept there a month, having her head shaved, garments changed, &c., in hope of marriage, she was rejected at last, when it should have been consummated. And thus Abarbinel here understands the word humbled, not of his lying with her, but of all the forementioned conditions, which were imposed upon her as a preparation for his bed, and of her disappointment after she had submitted to be baptized. And, indeed, the Hebrew word denotes any sort of annoyance and contempt, as Ps. lxxxviii. 9. lxix. 23. xx. 15. xcv. 5, &c.

Ver. 15. If a man have two wives, one beloved, and another hated.] That is, less loved; as the word hated sometimes signifies, Gen. xxix. 31. Matt. vi. 21. R. Solomon thinks that this case follows the other, because it might so happen, that, if a man suffered himself to be carried with too violent a passion towards such a woman as is before mentioned, it might turn into hatred, when he found her not to be agreeable to him.

And they have born him children.] Towards which it was likely he would be affected very differently, as he was to his wives.

If the firstborn son be hers that was hated:] As it fell out in the case of Leah and Rachel.

Ver. 16.] He speaks of sons; for daughters were not to have a double portion. And he speaks of sons (as the Jews will have it) born before the death of their father; to whom he divided his inheritance. For a posthumous son had not a double portion, as the Gemara upon Bathra saith (see Selden De Successionibus, cap. 7, p. 29).

Ver. 17.] He shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath; for he is the beginning of his strength; the right of the firstborn is his.

Ver. 18.] If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; in possession of when he died; but not of that which was his in resverion after his death: as Mr. Selden shows the opinion of the Jewish lawyers is, lib. De Success. cap. 6. p. 24.

The beginning of his strength; See Gen. xlii. 4. The right of the firstborn is his.] By a very ancient custom, antecedent to the law, which made the first-born the head of the family, and gave him as much more as any of his brethren of the estate belonging to him, that he might be able to maintain and support the dignity of it (Gen. xxxv. 31). But if there was no son, and the inheritance was to be divided among daughters, the eldest daughter had not a double share of the estate; as Mr. Selden shows in the same book, cap. 8.

Ver. 18. If a man have a stubborn and rebellious son.] By a stubborn son, the Jews understand one that will not do as he is hidden, and by a rebellions, one that doth what he is forbidden. And they imagine this law is annexed to the foregoing, about the marriage of a soldier to a captive woman, because the issue of such marriages commonly proved refractory, or at least gave their parents great trouble. So Schickard observes out of Tanhuma. And they confirm it by an example out of Scripture, viz. the two children of David, Absalom and Tamar, who were both born of a captive woman, made a proscylyte: the former of which conspired the death of his father; and the other being ravished by Amnon, was the occasion of the death of some of his brethren (Mishapat Hammenelech, cap. 5. Theor. 17).

Which will not obey the voice of his father, or the voice of his mother.] Behaved himself so stubbornly but crossly to them; and with such contempt of their authority, as argued he had not only lost all filial affection and reverence to them, but would, if he could, undo them.

Will not hearken unto them:] Is never the better for admonitions, reproofs, and corrections, which they were bound to give him.

Ver. 19.] Then shall his father and his mother lay hold on him.] It is absurd to say, as the Hebrew doctors do (in their qualifications of this law), that his parents were with their own hands to apprehend him, and bring him before the court; though it seems reasonable enough, that both father and mother should agree in the complaint against him, and desire officers might be sent to lay hold of him. In which one cannot well suppose that they would consent to have such a punishment as follows indicted upon him, unless he were intolerable.

Bring him out unto the elders:] Who were to examine the proofs, and accordingly to pass sentence upon him. Concerning these elders, see ver. 3, 4.

Unto the gate of his place:] When the excommunication was wont to sit (see xxvi. 18). The paternal power among the ancient Romans was so great, that they might put their children to death, as they did their slaves, without any process before a magis-
And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

And all the men of his city shall stone him with stones, that he die: so shalt thou put trate. And this some have taken to be a natural right; and imagined God would not have commanded Abraham to kill his son, but that it was a part of his inherent power. However this be, they were not thought fit to be long maintained with it; for God here orders, by Moses, that it should be committed to the public judges, as the most disinterested persons. Ver. 20. They shall say unto the elders] This seems to intimate the authority of parents was still so preserved, that their testimony alone was sufficient to convict a rebellious son, without any further proof. The Hebrew doctors, indeed, are of another mind, as I shall show in the explication of what follows. This our son is stubborn and rebellious] This is to be understood, say they, of a son that was no less than thirteen years old and a day; and so might be presumed to know his duty, and to be capable of being governed by counsel and good advice, and this is reasonable enough: but what they say concerning the time when he became his own man is monstrously absurd (see Selden, lib. ii. De Synedr. cap. 13. p. 559, 560). What they say of a daughter, not to be comprehended under this law, may be admitted, because she was not capable to do so much mischief in a family as a rebellious son. He is a glutton and a drunkard.] These sins are nowhere made capital by the law of Moses, but when they were accompanied with rebellious disobedience to parents, who were to bring them to the public judges, as the Hebrew doctors say, that this son had stolen some of their goods, and sold them, that he might spend the money in these vices; under which others are comprehended, which usually attend them; and that he had done this, after he had been admonished and chastised: so that he was not to be punished as this law at last prescribèd, till he was grown incorrigible. For if it was evident that he was already disposed to be whipped, and not to proceed further till, upon a new complaint, it was proved that he had run into the same riotous courses since that punishment. Then, upon this second testimony (as they call it), the court gave sentence against him, that he should be stoned to death, unless the parents, before the sentence was pronounced, said they gave him their pardon. There are a great many little niceties about the quantity of meat and wine that he ate and drank; and other matters; with which I do not think fit to trouble the reader.

Ver. 21. And all the men of his city shall stone him.] This is such a severe sentence, that it inclines me to think, the parents looked upon such a son as so debauched, that he would not only spend all their estate, if he had it, but was inclined to kill them, that he might get it into his own hands. For the sentence of death is denounced, elsewhere, against one that struck his father or mother (Exod. xxi. 15), or that cursed them (ver. 17). It is not said, indeed, he should be stoned, but put to death; which they interpreted of strangling; this punishment of stoning being appointed for idolaters and blasphemers of God, to whose parents are to be reverence, being in God's place, with respect to their children (see upon the fifth commandment). And therefore other nations were very severe in their punishment of such children as are here described; and particularly the Romans, after the power was taken from parents to sell them, or put them to death, and the censure of them committed to the magistrates (see Hen. Stephen, in his Fontes et Rivi Juris Civilis, p. 18). And among the Athenians, Lysias saith (in his letter to Euphranor against Agorasaus), He that beat his parents, or did not show reverence to his parents, is to be punished as they were then in want. ἄνδρα ἢ γυναῖκα ἐπιτιμήσωσαν, "deserved to be put to death." The law indeed did not instruct that punishment, but only said αὐτὸς ὄμοιος, "let him be infamous," that is, as they expound it, he might not come into the public assemblies, nor enter into their temples, nor wear a crown in their public festivals; and if any such persons presumed so to do, they were brought before the magistrates, who set a fine upon their heads, and committed them to prison till they paid it (see Sam. Petitus, in his Commentary upon the Attic laws, lib. ii. tit. 4. p. 163). No wonder therefore Moses ordained this punishment, when a son was come to such a degree of profligate wickedness, that he endeavoured to undo his parents. Which some states have thought fit to follow in these latter ages; for David Chytravius saith, he himself saw an example of this severity at Zurich, in the year one thousand five hundred and fifty; where a disobedient son was beheaded, who had cursed his mother, and beaten her. So shalt thou put evil away See concerning this before upon xix. 20.

Ver. 22. And if a man have committed a sin worthy of death.] There were several sorts of capital punishments; viz. strangling, burning, cutting off by the sword, and stoning. Now the Hebrew doctors limit this unto such offenders as were stoned; of which punishment he speaks in the foregoing verse. But there being eighteen sorts of offenders, who were to be sentenced to this death, they put a further limitations upon these words; their traditional being, as they tell us, that they were worthy of death only in the cases of idolatry or blasphemy. So we read in the Sanhedrin, cap. 6. sect. 4. "All that were stoned were also hanged, according to the opinion of R. Eliezer: but the wise men say none were hanged but the idolater and blasphemar." And they add there, that only men, not women, were thus used; for which I can see no reason, but the sticking to the mere letter of these words; as if the word man did comprehend both sexes.

But if we examine the Scripture, we shall find this not to be true (that no men were hanged but that they were stoned), for the king of Ai was hanged (Josh. viii. 29), and five kings more (x. 26), and they were not hanged because they were blasphemers or idolaters (for then all the rest of the Canaanites should have been so treated); but because they were such enemies of God, as had rebelliously withstood the gracious summons of surrender. And there are other examples also which confute this; as, the two traitors that murdered Ish-bosheth (2 Sam. iv. 12), and the five sons of Saul (2 Sam. xxi. 9). It is more probable, therefore, that all those whom the Judges thought it to be such great offenders, that it was fit to make them very public examples, were hanged up after they had suffered the punishment of death to which they were sentenced. This seems to be denoted in the word chattah, which signifies sometimes a very great crime, as appears from Hosea xii. 8, where he speaks of...
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God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.

a horrid crime, whereby he had incurred the high displeasure of Almighty God. So that every one who saw him hang on that fashion was to think with himself, This man was under the curse of God, because of his sin; and unless he had undergone this curse, he could not have been buried, and put into the condition of the man that, when he had undergone it for his sin, then it had been sin in the people not to have taken him down, or prolonged his suspension longer than God imposed this curse upon him. And the land had been defiled, if, after this suffering which God had appointed, they had not buried him. To this purpose Abarbinel, who refutes several other accounts of this matter, particularly that of Sol. Jarbi, who thinks he was not to hang longer than till the evening, because it would have been a dishonor to the Sovereign of the world, after whose image man was made. This is followed by many, and even by Grotius himself, who gives no other reason of it, in his book De Jure Belli et Pacis, lib. ii. cap. 19. sec. 4. But this is a reason, as Abarbinel notes, why he should not have been hung up at all. It may be also usefully noted farther, that they say in the tract called Sanhedrin, that not only the malefactor, but all the instruments of punishment, were to be buried at the going down of the sun. Even the tree itself, upon which he was hanged, was to be buried, "that no memory of so foul a thing might be left in the world; nor any might say, behold, this was the tree upon which such a one was hanged."

That thy land be not defiled.] By the stench of the body, after it putrid, as the same Abarbinel explains it, who observes, that the dead body of no creature corrupts and stinks sooner than that of a man, which is exceeding offensive to the living. For which cause, saith he, the book Sephi determine not, only that all malefactors should be buried as soon as the law here orders (that they might not imitate the manners of the Egyptians and Philistines, and such like people, who let bodies rot in the air after they were hung up), but that every man should bury his dead the same day they died, or be deemed to have transgressed a negative precept; which may pass for a very good natural reason of it: but there is something more in it, respecting a legal pollution, under which their whole country lay, as long as an accused thing hung openly among them; just as all that entered into the tent where a dead body lay, and all that was in it, were made unclean by it (Numb. xix. 14, 15). Upon which score St. Paul might well apply this passage to Christ crucified for us, not only because he bare our sins, and was put to death, and exposed to such shame as these sinners were, who were accused of God; but was also taken down in the evening, in token now the guilt was removed; as the curse upon the man that was hanged ended at the going down of the sun: and as the land of Israel was pure and clean, after the dead body was taken down and buried with the tree upon which it was hanged. Joh. Coeh hath well explained this, in his notes upon the Sanhedrin, cap. 6. sect. 5. whose sense in short is this: "As our blessed Saviour, while he hung upon the cross, was made a curse, and an execration; so, when, according to the law, he was taken down and buried, both he ceased to be a curse, and all they that are his."
CHAPTER XXII.

Ver. 1. Thou shalt not see thy brother’s ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

Ver. 3. In like manner shalt thou do with his ass, and with all lost things of thy brother’s, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. Thou shalt surely help him to lift them up again.

Ver. 5. Thou shalt not see thy brother’s ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment: for all that do so are abomination unto the Lord thy God.

Ver. 7. Thou shalt not glean the vintage of thy vineyard, nor gather the grapes of the same: thou shalt leave them for the poor and for the stranger: I am the Lord thy God.

Ver. 8. Thou shalt not denying to him that is fugitive and poor that is within thy gates; I am the Lord thy God.

Ver. 9. Thou shalt not oppress a hired servant who is poor and needy, whether of thy brethren, or of the sojourners which are in thy land within thy gates; I am the Lord thy God.

Ver. 10. If a stranger or an alien dwell among you, in any of your gates which the Lord your God giveth you to inherit, and they desire to cleave unto you; and if any of your children say unto you, What shall I do when I grow old and become poor? Then thou shalt open thine hand wide and shalt impart of thy good to thy brother in need, that he may live with thee. And if a stranger or an alien dwell among you, you shall not do him wrong. For you were strangers in the land of Egypt, and the Lord your God did work great wonders for you in the sight of all Egypt, bringing you out of that land. Therefore you shall remember the Lord your God, and you shall do him good, that he may bless you in all the work of your hands, and that all things may go well with you. For the Lord your God is a merciful God, who will not neglect or forget his covenant and his commandments, which he swore unto your fathers.

Ver. 20. You shall not go into the house of another to take away the garments of any one who is old and feeble, nor enter upon a woman’s bed to commit fornication. You shall not bring the blood of thy neighbor into thy house to be an abomination among you. You shall not commit fornication either by your brother’s wife, or by any other woman. You shall not take a wife in addition to your wife, nor an inheritance in addition to your inheritance. You shall not mix your seed with the seed of another, and you shall not let your daughter marry the son of another. You shall not also bring the blood of your neighbor into your house to be an abomination among you.

Ver. 28. And thou shalt speak in every place where thou dwell; and thou shalt say, ‘I charge thee by the life of the Lord thy God, that thou shalt not do the things which the Lord thy God commandeth thee not to do.’
they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:
7 But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

8 ¶ When thou buildest a new house, then except soost, to have been given, to breed in the Jews a solemn of a Divine Providence, extending itself to all creatures, and to teach them to exercise their dominion over them without any kind of cruelty.

Thou shalt not take the dam with the young: R. Menaeum, mentioned both by Drusius and Bocharus, was of opinion, that it is not pity towards birds which is intended in this law, but kindness to mankind; whom God intended by this usage of other creatures, to form unto gentleness and commiseration towards one another. But others, I think, have more truly determined, that this is a merciful constitution, with respect to birds as well as men; it being a sufficient affliction, as Maimonides calls it, to the old one to lose her young; it being unreasonable also that men should consider only their own present interest without regard to posterity, to whom the breed ought not to be continued, by letting the old one go. Unto which these verses, commonly ascribed to Phocylides, have respect:

Μηδε της ορισκες γαλος ωμα πατας ιδεται,
Μητρα δ' εκπραλακεις, ιδαν τε κενοντι,
i. e. "Let no man take all the birds together out of a nest; but let the mother go, that thou mayest have young ones again of her."

Ver. 7. Thou shalt in any wise let the dam go, and take the young to thee: For there is a great deal of ill-nature in it, to take away the liberty and the life of any creature, from whom we have received a benefit; as Benfrerius glosses upon these words.

That it may be well with thee: Some of the Jews, from these words, have fancied, that the observation of this single precept was of such great value, as to procure for them even forgiveness of sins, and a long life; which is such a foolish conceit, that it makes all other precepts unnecessary. The plain meaning is, that God would reward them for their kind usage even of brute creatures, if other virtues were not wanting, such as charity towards their poor neighbors. And so the Mischna, in the conclusion of the tract called Cholin, discourses very well: "If in a light precept concerning a thing which is scarce worth a farthing, the law says, That it may be well with thee, and thou mayest prolong thy days;" how much more may this be expected in the weightier things of the law?"

Ver. 8. Make a battlement for thy roof: The Jews, I think, are a little too curious, in setting a mark upon the word thy, fancying he saith not simply the roof, but thy roof, to except the temple, and the synagogues, and schools, from this rule; which were no private man's house, but belonged to the whole congregation. They say, indeed, the temple had battlements; but not for necessity, but for ornament, because the roof of the temple was not flat, as the roof of another house was: for nobody walked upon the temple, as they did upon their own houses, to take the air, and discourse together, or to meditate and pray (in little closets they had there), which made it necessary to have these battlements, of three feet and a half high (as the Jews say), to prevent any man's falling down, when he did not attend, but was thinking of some other thing (see Constant L'Empereur, in his Annotations upon the Precepts, p. 160).

That the roofs of their houses were flat, which was the ground of this precept, we have many proofs in the scripture. For either Rahab brought the spies, and covered them with the stalks of flax, which she laid upon them (Josh. ii. 6). Here Samuel communed with Saul, upon the top of the house (1 Sam. ix. 25). David also was walking upon the roof of his palace, when he saw Bath-sheba washing herself (2 Sam. xi. 2). And in the same place Absalom caused a tent to be spread, that he might go in to his father's concubines in the sight of all Israel (xxvi. 22). see also Isa. xx. 3. xxi. 1. and in the New Testament, Acts x. 9. Nor was it the manner of the Hebrews only, but of the Greeks and Romans also, to make the roofs of their houses so that they might walk upon them; and stand there to see any public show, or take the air; as Is. Cassonius shows, in a multitude of instances, lib. iv. in Athenaeum, cap. 12, where he observes also out of Pliny and Seneca, that the Roman houses wanted these battlements, which Moses here ordered in this law. By all which we may easily understand those places in the gospel, that speak of proclaiming these things on the housetop, &c. as L'Empereur observes upon Bavakama, cap. 5.

Ver. 9. Thou shalt not sow thy vineyard with divers seeds: What he had said concerning their fields, Lev. xix. 19, he now says of their vineyards, which they were not to sow with seeds of a diverse kind: for this was an idolatrous custom, as the reason given against it plainly shows. This Maimonides saith he found in a book of the Zabii, and in one rabbi Josiah, who taught, that these three things, wheat, barley, and grapes dried in the sun, should be sown together in the ground with one and the same east of the hand: which was so senseless a thing, that he could not but think they learnt it from the ways of the Americans, as his words are, that is, from the wicked idolaters of the country to which the Israelites were going. For wheat being sown properly at one season of the year, and barley at another, and a vineyard being an improper place for the growth of either of them, this custom could not have its original either from God or from man, but from the devil, the author of confusion, who taught them this unneat rite, in honor of Ceres, perhaps, and Bacchan, whom they joined in the same set of worship.

Lest the fruit of thy seed be defiled: If the Israelites had followed this custom, it would have made both the corn and the grapes that sprung up from such seed impure, because polluted by idolatry; the very smell of which God would not have to remain among
10 ¶ Thou shalt not plow with an ox and an ass together.

11 ¶ Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

12 ¶ Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

the Israelites, as Maimonides speaks in his More Ne-vochim, par. iii. cap. 37 (see Dr. Spencer, in his very learned work De Leg. Ritual. Hebr. lib. ii. cap. 18).

Every one also knows, that it was unlawful for the Israelites to eat any of the fruits of the earth, till the first-fruits of them had been offered unto the Lord. This would not have been accepted by him of such things as these, that were expressly forbidden by his law; and consequently the whole crop became unclean to them, and might not be used by them.

Ver. 10. Thou shalt not plow with an ox and an ass together.] Lest that law should be violated which we read Lev. xix. 19, “Thou shalt not let thy cattle gender with a diverse kind.” So some give the reason of it; even Maimonides, in the book forereminded, par. iii. cap. 49. But it seems also to have respect to those magical rites of the idolatrous nations in those countries: who thought their fields would be more fruitful, if, according to some directions which had been given by their gods, they were thus ploughed.

For one cannot well think that men, of themselves, would join together two creatures so different in their temper and motions, to draw in the same yoke, if they had not been led to it by some superstition or other. For their strength is unequal, as Aben Ezra here observes, “the strength of an ass is not as the strength of an ox.” Whence it was that Ulysses, to make it be believed that he was mad, joined a horse and an ass to plough; and Homer, Odys. 5. would have oxen ζύγωνα, joined together; that is, ἐνοκάρσα καὶ ἐλκάρσα, “equally bearing and drawing,” as Bochart observes the scholiast there glosses. The Jews commonly think this law extends to all other creatures of different species, which might not be yoked together. But some understand it so, that they might join several kinds together; provided one was the same genus that the other. But Hefner finds this mystery in this preclusion, “That the righteous ought to have no society with the wicked.” And there are those who think the apostle alludes to this, when he saith (2 Cor. vi. 14), Μη γινώσκεις ἐτέραν γυναῖκα ἅπασας, “Be not unequally yoked together with unbelievers” which Bochart himself thinks not improbable (see Hierozoicon, par. i. lib. ii. cap. 13. and cap. 40. p. 401. where there are other reasons of this precept).

Ver. 11.] The ancients think God intended hereby to teach his people simplicity in their manners (see Bochart, in the same book, par. i. lib. ii. cap. 45. p. 491). But there was something farther in it, as I have observed upon Lev. xix. 19. to which I refer the reader. And shall only add here, that the Jews carried this so far, as not to sew a woolen garment with linen thread; nor on the contrary.

Ver. 12. Make thee fringes. What these were, is sufficiently explained upon Numb. xv. 35, 39 (see there).

Upon the four quarters of thy vesture. They were long garments in those countries, as most people do still at this day. And I suppose the garments of the Jews had usually four skirts; but perchance they sometimes had more or fewer than four; and in this case, if they had but three, their doctors have resolved they were not bound to make any fringes for them; but, if they had five or six, they were bound to annex 13 ¶ If any man take a wife, and go in unto her, and hate her.

14 And give occasions of speech against her, and bring upon an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's
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And the damsel’s father shall say unto the elders, I gave my daughter unto this man to wife, and he hath her; and yet these are the tokens of my daughter’s virginity. And they shall spread the cloth before the elders of the city.

And the elders of that city shall take that man and chastise him; and they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

virginity] If the accusation, as they say, was to be made good by witnesses of her adultery, then her defence was to be made, no doubt, by contrary witnesses, who endeavored to disprove the testimony which was brought against her. For so they are constrained to interpret the words we translate “tokens of her virginity;” as I shall show upon ver. 17. The Hebrews have many nice subtilities about the word damsel, with which I shall not trouble the reader (see Selden, in the forenamed place, lib. iii. Uxor. Hebr. cap. 1).

Unto the elders] The court consisting of twenty-three judges; who had the cognizance of common, capital, and penal causes, in every city.

In the gate] Where the court sat, as I observed before upon xvi. 18. And this may be added to what I noted there, that by this may be explained those words in the book of Job, v. 1, concerning the children of the wicked, that they are “crushed in the gate,” i.e. lose their cause, and are condemned in the court of judgment, and those of the wise man, Prov. xxii. 22, “Oppress not the afflicted in the gate” i.e. do him justice, and not let him be overthrown, because he wants money to defend his cause. This appears to be the sense from the very next words (ver. 23), “For the Lord will plead their cause,” &c.

Ver. 16. The damsel’s father shall say unto the elders, I gave my daughter unto this man to wife,] The Jews say, the mother had no power to espouse her daughter but the father only, before she was of age. Mischna Sote, cap. 3. sect. 8. Where Wagensell notes, that the mother, and brethren also, had some power in this matter; but such, that the daughter, within a time limited, might make the contract void.

He hath her;] Hath no affliction which a husband ought to have to a wife. If she had no parents alive, she is to appear with him a guardian; and Josephus saith the next of kin were to patronize her, as if they had been her parents.

Ver. 17. He hath given occasion of speech against her.] See ver. 11. He doth not add what there follows, “and brought up an evil name upon her” (i.e. accuses her publicly before you of adultery), because it is sufficiently comprehended in this.

I found not thy daughter a maid;] As such and such give evidence.

These are the tokens] I have good witnesses to the contrary; which are here ready to be produced before the court, to disprove the former testimony.

And they] That is, the witnesses which the father produces.

Shall spread the cloth before the elders of the city.] Though such tokens of virginity, as are commonly understood by these words, might always be found in those countries (being very consonant to the opinion of the chiefest Arabian physicians, as Mr. Selden observes out of Avicenna, and of the Africans and other people at this day, as many authors testify, see Joh. Gen. Nefret Semnus, par. i. cap. 3. and par. ii. cap. 2. and Wiersc L. Medicorum Observationum, sect. II. Hymene), especially in such virgins as the Jews say were here meant, who were under thirteen years of age; and though all that some physicians and lawyers in these parts of the world have said to the contrary is of no consideration; yet there are weighty reasons to incline us to think, that no man of common sense would bring such an action against his wife, wherein he was sure to be cast, whether his cause was right or wrong, if these were the evidences whereby it was to be tried. For if he accused her falsely, he knew her friends were able to produce the sheet wherein they lay when they were married, with such tokens upon it as would disprove him, and render him guilty of defamation. And if he had a just ground to accuse her, because he knew they could not prove the tokens; yet this was no proof she had been vitiated since she was espoused to him: for she might have been corrupted before; and then he could not attain his end, which was to be rid of her, not by way of divorce (for then he must have given her a dowry, which he was desirous to save), but by having her put to death as an adulteress, which ver. 21. shows to be the present case. Such evident reasons as these have constrained the Jews to understand these words, not according to the very letter of them, but figuratively, of such witnesses produced by her parents, as convinced the other of falsity so evidently, that they made it appear as plainly as a piece of cloth that is unfolded, and laid before men’s eyes to view it. And they think the Hebrew word simlah, which we translate the cloth, favors this exposition; for it never signifies a sheet, or linen-cloth, (which is wont to be called sadin, Judg. xiv. 12. Prov. xxxi. 21) but such cloth as men’s garments are made of, which commonly is woollen, not linen. And so it is used in this book, Deut. x. 18. and in this very chapter, ver. 5. So that the sense is “They shall produce evident proofs, and lay them before the court, like a sheet of cloth, that please to look upon it.” Whether this be the truth or not, I will not dispute, but refer the reader to Mr. Selden, lib. iii. Uxor. Hebr. cap. 1, 2.

Ver. 18. The elders of that city shall take that man.] If they were convinced that he had accused his wife falsely, he was to be delivered into the hands of the officers who executed the sentence of the court.

Chastise him;] Condemn him to receive forty stripes save one, as both Josephus and the Talmudists agree; and it was to be done with a scourge made of thongs of an ox’s hide. The woman was dismissed with a solemn benediction; the form of which is set down in the Jewish rituals; and as for the false witnesses against her, they were condemned to be stoned, according to the law, ch. xix. 13, 19.

Ver. 19. And they shall amerce him in an hundred shekels of silver, and give them unto the father.] Who was to receive this satisfaction for the reproach which was thrown upon his family. It is something strange that Josephus should mention only παρετέθη αὐτῷ ἀπὸς Ἴδους fifty shekels” to be paid to her father, when the Scripture expressly saith a hundred (lib. iv. Archæol. cap. 8). But it is supposed, by some, that he means fifty paid her dowry, which he was to have given her, if he had put her away; which, that he
20 But if this thing be true, and the tokens of virginity be not found for the damsels:
21 Then they shall bring out the damsels to the door of her father's house, and the men of the city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.
22 ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel that is a virgin be betrothed might save, he designed to take away her life; and therefore was punished double to what it would have cost him, if he had been so wicked.

Because he hath brought up an evil name upon a virgin I said the most infamous crime to the charge of an innocent virgin; and that out of hatred to her and love to his money. For if he would have put her away, according to the law of divorce, no man could have hindered him, as Maimonides observes: but then he must have paid her fifty shekels, which they take to be the dowry of virgins, mentioned Exodus, xxii. 16, 17. To keep which to himself, and bear her, as he long he brought this scandalous action against her: for which he was thus justly punished.

She shall be his wife; he may not put her away all his days.] Besides the two former punishments, in his body and his pure, he was deprived of the common benefit which all men had who did not like their wives; which was to sue out a divorce. Here Maimonides calls upon his readers to admire the wise ordination of God, which appears in his judgments, as well as his works. For because this man took away his wife's reputation, therefore God ordered him to be rendered vile, by being whipped: and because he basely contrived to save her dowry of fifty shekels, he ordered him to be amerced as much more: and because he indulged his lust, and sought nothing but his pleasure, therefore he was bound to keep her as long as she lived (More Nevechim, par. iii. cap. 49).

Ver. 20. But if this thing be true.] If the witnesses which appeared for her could not prove the falsity of their testimony who appeared against her.

Ver. 21. Then they shall bring out the damsel to the door of her father's house.] Where she was to be punished, as a disgrace to her parents, who had taken no better care to preserve her chastity while she lived with them.

And the men of the city shall stone her.] This was the punishment of such adulteresses, except only of a priest's daughter, who, if she was guilty of this crime, was burnt alive (Lev. xxi. 19). And it plainly shows he speaks here of a woman corrupted between the time of her espousals and her husband's completing the marriage: otherwise he could not have had this capital action against her, none being put to death for simple fornication. And this Maimonides saith, in Seder Zeraim, that, from Moses to his time, it was never doubted, the woman he here speaks of was one that proved false to her husband after she was contracted to him.

Because she hath wrought folly.] A great wickedness; as the word folly signifies in Scripture, and as the Vulgar translates it.

To play the whore in her father's house.] Where she remained after her espousals, as in a safe place, till her husband brought her home to his own house.

unto an husband, and a man find her in the city, and lie with her;
24 Then shall ye bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.
25 ¶ But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die:
26 But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death:

Put evil away.] See ch. xix. 19.
Ver. 22.] It is not said what death, either here, or Lev. xx. 10. But the Jews say they were to be strangled: which is an opinion so settled among them, that Buxtorf saith he never saw any Hebrew book which assigned any other punishment for adultery but this. Stoning, indeed, was the punishment of her that, after her espousals, played the whore (as was noted before) between that time and her marriage: but after the marriage was completed, if she were guilty of this crime, this was the only punishment, as it is in the Talmud (see upon Lev. xx. 10, and Buxtorf. De Sposital. et Divort. p. 52, 53, and Grotius, in John viii. 5).

Ver. 23. If a damsel that is a virgin be betrothed to an husband;] But not yet known by him: for there was generally some space between the espousals and the bringing her home to her husband's house. And the time allowed was, more or less, according to her age (see to the court of Lib. Hebr. cap. 8).

A man find her in the city, and lie with her;] If the lay with her anywhere else, the crime was the same; but it was not so easy to corrupt her in her father's house, or among her friends, where she remained till the completion of the marriage, as it was to do it abroad in the city, or in the field.

Ver. 24. Ye shall bring them both out unto the gate] This was the place of judgment, which sat there; as I noted upon xvi. 18.

Ye shall stone them.] After they had been sentenced to this death by the court.

The damsel, because she cried not,] Which was a demonstration she was not forced, but lay with him by consent.

Being in the city;] Where the neighbors might have heard her cry; and the force, if there had been any, prevented.

The man, because he hath humbled his neighbour's wife;] For so she was by such a contract, as made her only his. This is supposed to be the case of the woman taken in adultery, mentioned John viii. 5. (see my notes upon Lev. xx. 10).

So thou shalt put away evil.] See ver. 21, 22.

Ver. 25.] If a man find a betrothed damsel in the field,] Where nobody was near, as in the city.

And the man force her.] It was presumed, by the circumstances of the place, that she did not consent, but was under a force; as she also affirmed, and he could not prove the contrary.

Then the man only—shall die.] Because he only was guilty of a crime, as it follows in the next words.

Ver. 26. But unto the damsel thou shalt do nothing.] To make her liable to suffer death: for it was her misfortune, as we speak, not her fault, that she was ravished.

For as when a man riseth against his neighbour,] He not being able to defend himself.
for as when a man riseth against his neighbour, and slayeth him, even so is this matter:

27 For he found her in the field, and the betrothed damsel cried, and there was none to save her.

28 ¶ If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

Even so is this matter;] It is here observed by many (particularly by Grotius and De Dieu) that chastity is equal unto life.

Ver. 27. For he found her in the field,] Far distant from all company.

The betrothed damsel cried,] For help, as she affirmed, and as it was presumed; because, if she had consented, some other place might have been found, more convenient for their purpose than the field.

There was none to save her;] None appeared to rescue her, as she desired.

Ver. 28. If a man find—a virgin,] In the field, before mentioned.

Which is not betrothed,] To a husband.

And lay hold on her, and lie with her, and they be found,] There be witnesses of it; or they themselves confess it. This case is different from that in Exod. xxii. 16, 17, in many respects. For that law speaks of one that was drawn in to consent to the man’s lying with her by enticing words (which is expressly there mentioned), and fair promises, perhaps, of marriage; but here Moses speaks of one that “laid hold of her,” i.e. deflowered her by force and violence. In this case the man was bound to marry her, if she and her father pleased (for both their consents were required, though the man that deflowered her could not refuse); but in the former case the man himself might choose whether he would marry or not, which he could not refuse in this; and besides, was bound to pay fifty shekels, as a malum upon him for the crime, as follows in the next verse (see Selden, lib. i. Uxor. Hebr. cap. 16.)

Ver. 29. Then the—man shall give unto the damsel’s father fifty shekels of silver,] Here is another difference between this case and that in Exodus; where the man was bound to settle a dowry upon her; but here to pay a fine unto her father. The reason is plain; because there was no need of settling a dowry in this case as in the former; for the dowry was settled upon her in that case, lest the husband might lightly and wantonly put her away by divorce, and she have nothing to maintain her; of which there was no danger here, because this law saith expressly, in the conclusion of this verse, that “he may not put her away all his days.” Yet there are those who think it likely, that in this case also he settled a dowry of fifty shekels upon her, besides what he paid to her father; for otherwise the condition of a virgin deflowered by force, was worse than hers deflowered by her own consent.

They have some exceptions concerning this pay-

29 Then the man that lay with her shall give unto the damsel’s father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

30 ¶ A man shall not take his father’s wife, nor discover his father’s skirt.
CHAPTER XXIII.

1 Who may or may not enter into the congregation. 9 Uncleanliness to be avoided in the host. 15 Of the fugitive servant. 17 Of filthiness. 18 Of abominable sacrifices. 19 Of usury. 21 Of vows. 21 Of trespasses.

1 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.

2 A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.

3 An Ammonite or Moabite shall not enter into the congregation of the Lord.

Ver. 1. He that is wounded in the stones,] bruised or compressed in those parts; as the manner was of making enunciats, who are here spoken of, and were sometimes made that way when they were infants; or by taking them quite away; which was done in some when they were grown up. And there were those who had none of these parts left remaining; as it follows in the next words.

Or hath his privy member cut off[,] In whole, or in part; which was not used till they found the other did not effectually answer their purpose in this unnatural practice. Wherein some thought they honored their gods, particularly Cybele, the mother of the gods, unto whose service her priests devoted themselves by cutting off their genitals. So not only Minucius Felix, Tertullian, and several other of the ancient Christian writers testify, but many also of the pagans (see Joh. Genius De Victorymis Humanis, par. ii. cap. 1).

Shall not enter into the congregation] These persons were so much abhorred by some among the pagans, that Lucian saith they were excluded not only from the schools of philosophers, but which was more, από των έρωτικών, και περιμετρετών, και των κοινών ἀπάτων συλλόγων, "from their holy offices, and their sprinklings, and all common meetings,"

So Dioecles is introduced speaking in his Ennemus. But nobody thinks this to be the meaning here, that they should not entertain such a person as a proselyte; or that he should not come to worship God at the temple; for that was free for all nations if they renounced idolatry. But the meaning of this law is, either to forbid the Israelites to marry with such persons, or not to admit them to hear any office in the Jewish commonwealth. The Hebrew doctors generally take it in the first sense: see Selden, De Juris Nat. et Gent. lib. v. cap. 16. and so do a great many among Christian writers. And there is an eminent example of the use of this phrase in this sense, Neh. xiii. 1—3. But some think it was superfluous to forbid this, because none would marry with such persons as were incapable to perform the marriage duty; and therefore they follow the second sense, it being certain that the Hebrew word kahal, congregation, signifies in many places, not the whole body of the people of Israel, but the great assembly of elders, into which no such person was to be admitted; because they were unfit for government, enunciats being observed generally to want courage. Thus Simeon De Muis, and others, who seem to have great reason on their side. Yet it is so plain that the congregation of the Lord, in the following part of this chapter, signifies the people of Israel, who might not marry with the persons mentioned, ver. 2, 2. 8. that I cannot but think it ought to be so interpreted here. For though such marriages were useless and unpromising, as Malincnides speaks, yet they made a distinction between those who were made enunciats by God (that is, born so) and those made by men:
into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever:

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against them verbosity. And, indeed, some heathens anciently put such a mark of infamy upon mere bastards, as to prohibit both males and females to come to their sacred offices. Such a law there was at Athens, mentioned by Isæus; as Casaubon observes upon Athenæus, lib. vi. cap. 6, p. 410.

There were some also of these mamzers, who were not manifestly born of such incestuous, or other forbidden mixtures, but were called dubious, because their fathers were not known, or being exposed, and found in the fields, or the streets, neither father nor mother was known. Yet it being uncertain whence they were descended, the Israelites might not marry with them, for fear they should be polluted by those who, perhaps, were born of incestuous parents. But proselytes of justice, they say, might marry with mamzers; and that they might not for ever be excluded from the congregation of the Lord, they contrived this remedy for the restitution of their blood. They mingled with them they were disputes (as in the case of a Jew), whose children were not reputed mamzers, but only slaves: who, being made Jews, and having their freedom given them, might lawfully marry with a Jewish woman; and then they were entirely incorporated into the congregation of the Lord: for proles sequitur matrem, "the issue follows the mother" (as that M.N. of Wagenseill hath it, cap. 566), and there was no regard had to father.

Ver. 3. An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation] These last words for ever, in this verse, the Jews think warrant them to interpret those words to the tenth generation, in the foregoing verse, as if he said, never. It is certain, indeed, that Moses intended to exclude the Moabites and Ammonites from marrying with the Jews for ever; for so Nehemiah understood him when he quoted this law, xiii. 1, as a reason against the Israelites' marriages with them in his time, when more than ten generations were past. But then these words, for ever, being omitted in the foregoing verse, where he speaks of mamzers, it seems reasonable that they should not be so interpreted; but that, after ten generations were past, all distinction between them and others should be abolished. This, one would have expected, should have been the sense of those who examine every word so nicely as the Jews do: for here being made mention only of an Ammonite and Moabite, that is, of the males of these two nations, they will not have their women concerned in this law: but say, that an Israelite might take one of them to wife, if she embraced their religion. For thus they expound this whole matter of marriages with proselytes of justice; that is, such of other nations as became entirely of the Jews' religion. With such proselytes of some nations, whether men or women, the Israelites were never to make any marriages: with those of some other nations, they were prohibited only to marry with their men: with others, they were prohibited to marry only for some generations: and there were others, with whom they might marry as soon as they were made perfect proselytes. Of the first kind were the seven nations of Canaan, mentioned Deut. vii. 1, with the males or females of which they might never contract an affinity. To the second kind belong the Ammonites and Moabites: to whose males an Israelish woman Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.

was forbid by this precept to marry: but a man of Israel might marry any of their women, after they professed the Jewish religion; otherwise David, who descended from Ruth, a Moabitess, had been illegitimate. Of the third kind were the Edomites and Egyptians: with whom and with their children, the Israelites might not marry; but their grandchildren might. And of the fourth kind were all other nations besides these mentioned. This is an abridgment of what our great Schenkel hath more largely shown to be the sense of the Jews, in his fifth book De Jure Nat. et Gent. &c. cap. 14, which another excellent person, J. Christoph. Wagenseill hath confirmed, out of his inestimable MS. as he calls Etz-Izachajim, in Hilchoth Nidda, cap. 10 (see Excepr. Gem. in Sota, cap. 1, p. 143).

Ver. 4. Because they met you not with bread and with water] This seems to belong to the Ammonites, who had no compassion towards the Israelites, when they were upon the wilderness, and though they were near of kin to them, did not show them that civility which is commonly expressed to mere strangers in their travels (Gen. xiv. 18. xviii. 2. 31. xix. 1. 2). We do not find any mention of this barbarity of theirs in the foregoing history; but we read how kind God ordered the Israelites to be to them, in not meddling with them, much less distressing them, as they passed by their country (Jer. vi. 19. Which argues that their inhumanity in not vouchsafing this common kindness to the Israelites, of giving them the refreshment of bread and water as they went by them.

Because they hired against thee Balaam] As the foregoing passage peculiarly refers to the Ammonites, so this doth to the Moabites; who, with the assistance of the Midianites, invited Balaam, by the promise of a great reward, to come from the eastern country and curse the Israelites (see Numb. xxii. 5—7). For these two reasons God laid this prohibition upon his people; in which Maimonides observes the Divine justice in proportioning punishments to offences. For Amalek coming out against the Israelites, when they were newly come forth from Egypt, to cut them off with the sword, God commanded their memory to be blotted out (xxx. 19), but the Ammonites being only basely covetous, and the Moabites acting against them only by craft, and not by force, God inflicted no other punishment upon them but this, that his people should avoid all affinity with them, and show no love to them (More Nevechim, par. iii. cap. 41). And the MS. author of Etz-Izachajim, mentioned by Wagenseill, in the place aforesaid, makes this the ground of the distinction mentioned before between the males and females of those countries: "Their males (saith he) might never marry with an Israelish woman; but, by a tradition delivered down to us from Moses in Mount Sinai, we hold, that the women of those countries (if they embraced the Jewish religion) might be married to a man of Israel. For the women must be thought, in all reason, not to have been guilty, as the men were, of that which was the reason of this law, it not being the custom for women to bring out bread and water to travellers; nor did they send ambassadors to hire Balaam to come and curse the Israelites." Accordingly we find Ruth, who was a Moabitess, married to Boaz, the ancestor of David. Ver. 5. Balaam, indeed, did not curse the Israel-
6 Thou shalt not seek their peace nor their prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite; for he is thy brother; thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease

all agree, likewise, that none of these laws extended to proselytes, who might marry with any of these nations (see Selden, lib. cap. 18).

Ver. 9. This was a rule to be observed at all times; but then especially, when they had the greatest need of the Divine help (for which wicked people could not reasonably hope), and when there was the greatest danger of being wicked, in a time of such license as soldiers commonly take. There is a sentence very like this in Agathias, lib. ii. (mentioned by Grotius towards the conclusion of his Prolegomena to the book De Jure Belli et Pacis, "Abaxiv yap και οὐκ ἀδέμετραν φρεύδα μι ἢ καὶ σοφία, μάλιστα δὲ ἐν τῷ προσπόλεμῳ καὶ παρατάσσεται. "Injustice and neglect of God's service are ever to be avoided as most pernicious; but especially in a time of war, and when men are upon the point of giving battle." Which he proves elsewhere, by the illustrious examples of Darius, Xerxes, and the Athenians in Sicily.

Ver. 10. If there be among you any man, that is not clean, &c.] This seems to be only one instance of uncleanness, from which they were to keep themselves carefully; though it was no moral impurity, nor a voluntary pollution. By which it was easy for them to understand how watchful they were to be over themselves, in all other cases, especially such as had an inward turpitude in them.

Then shall he go abroad out of the camp.] There is no such thing required before in Lev. xv. 16, where the same pollution is mentioned. The reason, I suppose, was, that he speaks there of what happened to them in their own houses; where they had private chambers, into which they might retire, and keep themselves from defiling others: but here, of those that were abroad in the army, where it was hard to keep their fellow-soldiers from touching them, without removing out of the camp.

He shall not come within the camp:] This some understand, particularly Drusius, of not coming within the camp of God, and of the Levites, that is, to the tabernacle: but it seems to be an exclusion of him from the whole camp of Israel, as I have expounded it.

Ver. 11.] See Lev. xv. 16. The end of all this, as Maimonides observes, More Novochim, par. iii. cap. 61. was, that every man might have this fixed in his mind, that their camp ought to be as the sanctuary of God (into which every one knows no man might enter in his uncleanness), and not like the camps of the gentiles, in which all manner of corruption, filthiness, rapes, thefts, and other wickednesses, were freely committed.

Ver. 12.] A place distant from all company; where they might ease themselves, as it is explained in the next verse. For natural modesty directed all men on such occasions to seek privacy; and it tended, as all cleanliness doth, to the preservation of health: which was one reason of ordering them to find a place without the camp, that there might be no offensive smell.
thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shalt thou

among them. And hereby, as Maimonides observes, they were distinguished from brute beasts, which commonly case themselves anywhere, and before any body. But, besides all this, Moses himself gives as the principal reason of this command, peculiarly respecting the Israelites (ver. 14).

Ver. 13. Thou shalt have a pottle.] An instrument wherewith to dig up the ground, and cover it again; Epiphanius, Haeres. xxvii. calls it παῦσαν ἀδειος, "an iron pottle."

Upon thy weapon.] Their sword, I suppose.

When thou wilt ease thyself abroad.] It was not in their choice when they would do this, but when their needs required; yet the Jews will have it, that they were to accustom themselves to do this business in the manner among them, at least Jews at this day (as Leo Modena tells us, in his history of them, par. i. ch. 6), afterward washing their hands, that they may go clean to their prayers.

Thou shalt dig therewith.] A hole in the ground.

Cover that which cometh from thee.] That there might be no appearance nor scent of it remaining. This is still practised by the Caribbeans; among whom there is never any such thing as ordure seen. So the authors of the History of the Caribbee Islands tell us, book ii. ch. 14, where they observe, also, out of Busbequius, that the Turks use the same cleanliness in their camps, making a hole with a piece of iron, wherein they bury their excrements. And in this matter the Esseuses were extremely superstitious: for, as Josephus relates, they would not ease themselves at all on the sabbath-day, because they locked upon it as a labor to dig in the earth, and excrements not fit to be seen on that day.

Ver. 14. For the Lord thy God walketh in the midst of thy camp.] At this time the ark, which was the token of the Divine presence, was settled in the midst of their camp; and, whithersoever they moved, was carried along with them; two standards going before, and two following, soon to ark between them in the midst, as appears from the tenth of Numbers. It is likely, also, that it was carried in aftertimes in the midst of them, when they went to war; as some think it was when they went against the Midianites (Num. xxxi. 6), and when they compass Jericho. Now this presence of God among them was the reason why no uncleanness, though in itself natural, might be found in their camp; but, out of reverence to the Divine Majesty, which dwelt between the cherubims over the ark, be removed afar off. And by such actions as these, Maimonides well observes, God intended to strengthen and confirm the faith of the soldiers, that God, dwelling among them, would go along with them, and fight for them against their enemies, as it here follows, More Neveoeham, par. iii. cap. iv.

And the Arbabine discerns upon these words: "The camps of the Israelites ought to be holy, having a special providence of God among them: for they do not make war by mere human power and courage, but by the power of God and of his Spirit, on which they depend for deliverance from all evil, and victory over their enemies," &c.

To deliver thee, and to give up thine enemies before thee.] This is the constant sense of this phrase, "of God's being in the midst of them," to defend, protect, and deliver them from all evil, as I observed before thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, even among you,

(see Deut. vii. 21. Josh. iii. 10. Psal. xlii. 6. Zach. iii. 15.) Now this cleanliness being commanded with respect to the Divine presence, which dwelt among them, the Jews are strangely mistaken in using such superstitions as they do in every place, when they have no such presence of the Divine Majesty in the midst of them (see Schickard in Misch- pat Hammelech, cap 5. This observation is well and right.

Therefore shall thy camp be holy.] Free from all manner of defilements, though they be only of this sort. That he see no unclean thing in thee.] In these words, saith Maimonides (in the place before named), he deters them from fornication; which is far worse than the fornication of the Jews at this day (as Leo Modena tells us, in his history of them, par. i. ch. 6), afterward washing their hands, that they may go clean to their prayers.

And so it is used by the prophet Nahum, iii. 5 (to make no more, where the unhedness of Nineveh, which God saith he would shew to all nations, signifies all the murders, robberies, deceits, and other great wickedness, which abounded in that city (see Uxor. Hebr. lib. iii. cap. 23). And thus Abarbinel here extends it to all the horrid sins which were usually committed in the camps of idolaters.

Turn away from thee.] As princes are wont to do, when they see any fault in them. And the meaning is, he would not deliver them from their enemies (as he promised before), but give them up into their hands. I conclude all this matter with the words of R. Zachariais, in Pirke Eliazar, cap. 44, "The pillar of the cloud (in which the glory of the Lord dwelt) encompassed the camps of Israel round about, and made them like a city girt about with a wall, that no enemy might assault them. But this cloud threw all uncleanness out of the camps of Israel, for they were holy:" and he quotes this place for it.

Ver. 15.] The Hebrew doctors understand this of a servant of another nation who was become a Jew. Whom his master, if he went to dwell out of Judea, might not carry along with him against his will; and if he fled from him, when he had carried him, he might not be delivered to him, but suffered to dwell in the land of Israel. Which they understand also of a servant that fled from his master out of any of the countries of the gentiles into the land of Israel; which was to be a safe refuge to him (see Selden, lib. vi. De Jure Nat. et Gent. juxta Discipl. Hebr. cap. 8, p. 711).

Ver. 16. He shall dwell with thee.] Having embraced the Jewish religion.

In that place which he shall choose.] He was not to be abridged of his liberty, but permitted to settle himself where he pleased, in any part of their country.
in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

17 ¶ There shall be no whore of the daugh-

Thou shalt not oppress him.] For there was an ex-
press law against all manner of injuries or hardships
put upon strangers (Lev. xix. 33, 34).

Ver. 17. If a woman be a whoremonger, or a sodomite,
or any whoremonger of the sons of Israel; as the last
part of the verse may be translated, with the same
reason that the foregoing words are translated, no
who're of the daughters of Israel. So Bonfrereius truly
observes, and so the Vulgar Latin and the LXX.
translate it, and several other versions mentioned by

Which sort of persons Moses would not have to be
 tolerated among the Israelites, as they were among
the Egyptians; many of which, if we may believe Nextus
Empiriarius, were so far from thinking it a reproach for
women to prostitute themselves, that they looked upon
it as honorable, and gloried in it, to the gniacis
E'XO,E, &c. sara nosolos Ayffowv xaiarlov. &c.  

But as there was no such prohibition, because
whereby domestic families are confounded and
destroyed (as Maimonides observes); and their issues
are looked upon by all men as aliens; so that none
will own them as their kindred, and their neighbours
become strangers to them; than which nothing can
be worse for them, and for their parents. For which
cause (saith he) all public stews were dissolved
among the Israelites; who had this benefit by it,
among others, that many brawls and quarrels,
fighings and bloodshed, were prevented; which frequently
happened, when several men were assembled at the
same time, contending for the same woman. For so
the Scripture saith, Jer. v. 7. They assemble by
troops in the harlots' houses. For the preventing of
these and such-like mischiefs, and that the distinction
of families might be preserved, both whores and
whoremongers, are here condemned; and no other
conjunction permitted, but with a man's own wife,
publicly married. For, if a private marriage had been
sufficient, many would have kept women in their
houses as their whores, and pretended they were their
wives. Therefore, after a man had privately espoused
a woman, he was bound publicly to keep his wed-
ing. Thus that great man, More Nevochim, par.
iii. cap. 49, and see Selden, lib. v. De Jure Nat. et
 Gent, juxta Disc. Hebr. cap. 4. p. 554.

How much more abominable then were such
persons as prostituted their bodies in honour of Venus
and of Priapus, and such-like filthy deities! of which
sort there were both males and females consecrated to
such impure services! and this practised even in
the days of Moses; as appears from the history of
those who committed fornication with the daughters
of Moab, who exposed themselves in honor of Baal-
Peor; for their lying with them was accounted
idolatry. And such there were at last among the
Israelites, as appears from 1 Kings xiv. 21, 2 Kings xxiii.
where we read, that 'the houses of the sodomites'
to whom the daughters of the Lord were given by
the phenomenon of the Lord.' Which shows they were not vulgar, but consecrated
Sodomites, or whoremongers. I need not mention the
heathen writers, who tell us this was a piece of reli-
gion among them. See our learned Dr. Spencer, lib.
ii. De Leg. Hebr. Ritual. cap. 25, and Heideggerus,
in his Histor. Patriarch, exerect. i. sect, 3, where he
observes, a great many very learned men understand this
very place, not merely of vulgar whores, but of such
as I have mentioned; which were famous in ancient
times among the Phenicians, Babylonians, and other
nations, whom Strabo calls [eirpovtxov, lib. viii.

Geograph., where he saith (p. 570), that at Corin
there was a temple so richly endowed, that it con-
tained πλανήτης εἰς τὴν Ιεροδοτίαν τιταίνας, "above a
thousand of these consecrated whores:" whom both
men and women had dedicated to the goddess, Ω ταγά
ναίσσων ῥηθοῦ ιερονόμου, "for seafaring men
(who arrived in great numbers at this port) parted with
their money easily." And, lib. xii. speaking of
Comana, he saith, there were a multitude of women
there, των βαφαγωμάτων από τίνακατο, "who main-
tained themselves by prostituting their bodies;" and
most of them were ἑρμαί "sacred persons": this city
being a little Corinth, to which great numbers of
people resorted at their festivals, 'διὰ τὸ πλῆθος τῶν
τῶν αὐτοῖς ἀπείρων ἰερονομών ἐπταίνην, "because of the
multitude of harlots which were here sacred to
Vulgar Lat. 'And the Hebrews, by whom we know
Athenaeus, lib. xiii. Deipnos. cap. 6, where he saith,
that they went to pray there, were wont, for the ob-
taining their petitions, to add, that they would bring
some women to be devoted unto Venus; as Xenophon
the Corinthian did, when he returned conqueror from
the Olympics.

Ver. 18. Thou shalt not bring the hire of a whore.
If such persons are mentioned in the foregoing
verse, offered unto God what they had got by pro-
tituting their bodies, it was not to be accepted, but
rejected, as abominable. For this was a custom
among the idolatrous nations, as appears by a great
many of their writers; who tell us, they were wont
to dedicate some part of that which they received for
the use of their bodies at the temples of their pre-
tended deities. Particularly Herodotus mentions it,
as done among the ancient Babylonians, lib. i. p.
199. Which explains what we read in Baruch, vi.
42, 43. where see Grotius's Annotations.

Or the price of a dog:] There was a peculiar reason
for this, besides the vileness of this creature (which
Maimonides only mentions, More Neverchim, par. iii.
46), which was, as Bochartus, and some other great
men think, because a dog was highly honored
among the Egyptians, from whom the Israelites
were lately come. For the Nile was wont to overflow
and enrich their country at the rising of the dog-star,
and a dog was the symbol of one of their principal
deities, called Anubis, who was represented with a head like
that of a dog (see Hieroceleon, par. i. lib. ii. cap. 56.
429, &c.). If we can think this vile idolatry was so
ancient as the days of Moses, which it is certain
prevailed afterward, this may pass for a very likely
reason why God would not accept so much as the
price for which a dog was sold or exchanged; for so
the LXX. expound it: as, for example, if a man gave
a lamb for a fine dog, God would not have that
lamb offered at his altar; as Maimonides explains it.

For any vow:] There was the greatest obligation
laid upon men to make good their vows, whereas;
upon any occasion they had bound themselves; but
God would have them discharged from such vile
obligations as these.

For even both these are abomination unto the Lord:] It is
difficult to give an account why these two (the price
of a woman and that of a dog) are_rate per
the same law; unless it be in opposition to some such rites as
those before mentioned among the Egyptians. Who,
thy God for any vow: for even both these are abomination unto the Lord thy God.

19 And Lest thou be ensnared by the price of a dog, for though a dog and a dog are both alike impudent. Josephus thinks that the price of a dog here mentioned, was money given, \(i.e.\) \(\text{טָבָן} \text{טַבָּנָה}\), "for the loan of a good dog to breed withal," as Mr. Selden observes in his History of Titiles, p. 57, where he notes, also, that the Jews would not admit the tithes of usury or of war to be offered. But the Talmudists expound it quite otherwise, as I have done, for the price of a dog, either sold or exchanged for some other thing; which the same great man approves of as the true interpretation (lib. v. De Jure Nat. et Gent, cap. 4. p. 537).

Ver. 19. Not lend upon usury to thy brother; \(i.e.\) Unto an Israelite (see Exod. xxii. 25. Lev. xxv. 36).

Usury of money. Here the word nesech is used for all sorts of usury; whether that which was made by the loan of money, called here nesech cesech, or that which was made by the loan of food, and snail-like things, called nesech okel. But, commonly, there are two words used to express this matter, viz. nesech, usury, and tarbirth, which we translate increase. Which are not two kinds of usury, one more griping, the other more moderate, as some have conceived; for the same usury is called nesech with respect to the debt, and tarrith with respect to the creditor, to whom it is beneficial (see Salmassius, in his book De Usuris, cap. 7. p. 188). Yet there is some difference between nesech and tarbirth; else one cannot tell why they are so often both mentioned in the same place. And nesech properly signifies the interest, as we speak, which was paid for money; and tarbirth, the interest of corn, and other fruits of the earth; as the same author shows in that book (cap. 20. p. 614, &c.). And in the next book (De Modo Usuraram) he shows, that, as the LXX. and R. Levi ben Gerson thus understood the difference, so do the ancient fathers, particularly Origen and St. Jerome (cap. 8. p. 320, &c.):

Ver. 20. Unto a stranger One that was not an Israelite, whether he dwell out of the land, or in it; if he were not a proselyte to the law; of whom they might not take any usury, but use him as a brother.

Thou mayest lend upon usury; Some of the Jews would have this to be an affirmative precept, obliging them to make the usury of a gentle, if they lent him any money. For this Maimonides quotes a passage out of Siprius; which others say he mistook. See J. Wagensell, in his Annotationes upon Lipman's Carmen Memorialis, 5. 56, where he shows that he was of this cruel opinion. But this is not the common sense of the Jews, and their wise men have been so modest also as to decree, That though their law did here permit them to take usury of a gentle, yet they were not to practise it, unless it were that they might provide for themselves, that they might live more safely among the gentiles. And they add this reason for this limitation: Lest the Jews by this way of commerce and traffic, should grow too familiar with the gentiles, and learn their manners: only men that studied the law, and thereby were out of danger of being enticed to their religion, might freely lend them money upon usury; for this very end, as they think, that they might make a gain of it, and enrich themselves. See Selden, lib. vi. De Jure Nat. et Gent, cap. 10. where he observes, that the Mahometans forbid usury only among themselves, not to strangers. Which Salmasius shows is thus limited in the Aleoran by these words, "in their own territories." That is, if Mahometans live among Christians, they may take usury of them; but of Christians who live among them they may not take any, no more than of a Musulman, as they call themselves.

Unto thy brother thou shalt not lend Upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.
21 ¶ When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour’s vineyard, then thou mayest eat grapes thine fill at thine own pleasure; but thou shalt not put any in thy vessel.
25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the
therefore might not put any in their pouches, or their garments, or bosoms, or so much as carry away in
their hands what they could not eat.
Ver. 25. Thou mayest pluck the ears with thine hand] As the disciples of our Saviour did, when
they walked through the corn (Matt. xii. 1), which they might have justified by the strictest rules of the
ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

Pharisaical doctors, who granted this privilege unto Jews, but not unto gentiles.

But thou shalt not move a sickle They might not cut down any corn, but only pluck with their
hands as much as was necessary to satisfy their hunger, or for their pleasure.

CHAPTER XXIV.

1 Of divorce. 5 A new married man goeth not to war. 6, 10 Of pledges. 7 Of manslaughters. 8 Of le-
prosy. 14 The hire is to be given.

1 When a man hath taken a wife, and mar-
rried her, and it come to pass that she find no favour in his eyes, because he hath found some
un潔ness in her; then let him write her a bill of divorce, and give it in her hand, and send her
out of his house.

CHAPTER XXIV.

Ver. 1. When a man hath taken a wife, and mar-
rried her] The Hebrew doctors make a difference be-
tween these two; understanding by "taking a wife," his espousing her to be his wife; and by "marrying her," his completing the contract, by lying with her.

It come to pass] Either after he hath espoused her, or after he hath consummated the marriage.

That she find no favour in his eyes] He dislikes her; or, as it is expressed, ver. 3, hates her. Which signifies either an absolute dislike to her, or comparatively with some person whom he likes bet-
ter.

Because he hath found some uncleanness in her.] This is assigned as the reason and ground of his dis-
like, which signifies something odious to him, though perhaps it might not be so to another, whom Moses
supposes she might marry after this husband has dis-
charged her. Some of the Jews, indeed, extend this liberty so far, as to fancy they might, without any
reason at all, for their mere pleasure, part with their wives (see Buxtorf. De Sponsal et Divortiis, sect. 89).
But others are more modest, and acknowledge that these words ["matter of uncleanness"] signify some
weighty cause. Yet they distinguish between the first wife a man took, who might not be put away
but for some uncleanness, and the second, who might be put away for a lesser reason. But there were
great differences between the school of Hillel and the school of Shammai (whom the Talmudists so much
talk of), about this matter of uncleanness: yet both agree it hath a far lower signification here than in the
book of Leviticus, where it signifies adultery, incest, or such like turpitude. For if adultery had been here
meant, she might have been put to death; or the mere suspicion of it by the water of jealousy (see Bux-
thinks the two plainest causes of divorce signified by these words, were either such behaviour as might
make her suspected of impurity (as going with her face uncovered, or her breast naked; sporting with
young men, or washing in the same place with them, or having her arms bare); or, secondly, when they
were of such a different temper, humor, and disposition, that they disliked and manseated each other's
company, and, consequently, lived in continual brawls and contentions. And, besides such moral causes,
they allowed also such natural as made a woman offensive; viz. leprosy, or some such disease in her
body as he did not discover before marriage. And

sometimes they extend this as far as to a stinking breath.

Let him write her a bill of divorce.] Whatev-
er was the cause of the husband's dislike, this law provides the wife should not be injured by it, being
made rather for her advantage than her husband's; viz. to free her (as Dr. Hammond observes) from the
pain and vexation of her husband's unkindness, and the danger of seeing another taken in, and preferred
before her; and she might be perfectly at liberty to leave one who did not love her, and take another
husband who might possibly delight in her (see answer to Six Queries, q. iii. ch. 2). Some think
that this custom of putting away wives which they did not like, prevailed before the law of Moses;
which opinion hath something to counterbalance it, from the mention of divorces in several places (Lev.
xxi. 14, xxii. 13, Num. xxx. 9) before the book of Deuteronomy was written, wherein he orders a bill
to be given in writing to discharge them. If this be true, it gives a good reason why God was pleased
to grant this permission; because they were so settled in this practice, that it was safer still to
indulge it to them, than quite to abolish it. Which he did with this caution, that husbands should not
discharge their wives with a word, biding them to go out of doors (i.e. putting them away rashly,
and in a sudden fit of anger), but first write them a bill containing their pleasure herein. When a being
a deliberate act, might possibly hinder this divorce;
to which they might be prone in a passion, but not
after some consideration. The form of this bill is in
Mr. Selden, and exactly scanned, lib. iii. Uxor. Hebr.
cap. 21. Who observes also, in another place of that
book (cap. 19), that as, for five hundred years or
more, the Roman state flourished without the use of
divorces, so for seven hundred years after the making
of this law, there is no mention of any bill of divorce
among the Jews, that is, till the days of Isaiah (see
ch. 1. 1), and but rarely afterward.

Give it in her hand.] Saying these, or some such
like words, "Behold, this is thy bill of divorce;" other-
wise it was not good; and there were to be at least two witnesses unto it, as the Jews say. Who
make ten things necessary (which they think to be
founded upon the law itself) to make the bill legal
(see Selden, in the same book, cap. 25).

Send her out of his house.] This Dr. Hammond (in
the place above mentioned) looks upon as an obliga-
tion upon her husband to furnish her for her journey,
to endow her, and make provision for her. For so
the word προσίπρωτα, "to send out," signifies in the

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22 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife.

4 Her former husband, which sent her away, may not take her again to be his wife, after she hath been defiled; for that is abomination before the Lord; and thou shalt not cause the land to sin, which the Lord thy God giveth thee for inheritance.

5 ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

New Testament, to provide a visitium, 1 Cor. xvi, 6.

11. Titus iii. 13. where it is explained by “letting nothing be wanting.” But the Jews are of opinion, that the divorce was perfect and legitimate before he sent her out of his doors: for it was sufficient to give her a bill in such a form as plainly showed their marriage was dissolved; and that she was no part of his family, though he had not actually sent her away. Yet if he kept her still in his house, after this bill was delivered into her hand, it was presumed they cohabited together, and he was to give her a new bill of divorcement.

In all which I can see nothing like a command for putting away their wives, if they were disagreeable; which the Jews would fain extort out of these words. And so they spake unto our blessed Lord, Matt. xix. 7. though it were a passage which they only3, &c. took for a permission, Mark x. 3. The plain intent of this law being this; that if a man did put away his wife (as they are suffered to do, she might get another man; but if that new husband died, she might not return to her first husband again. See Buxtorf. De Sponsel et Divortiis, p. 107, 108, &c. and to show that Moses rather supposed than permitted divorces, P. 112.

Ver. 2. When she is departed So that it is publicly known she is no longer his wife.

She may go and be another man's wife. The bond of marriage being wholly broken by the bill of divorcement, whereby he renounced all interest in her, and expressly said, in the very body of the bill (as we speak), “it may be free to thee to marry with whom thou wilt.” Much more w. s. the bond broken by adultery, for which our Saviour gives a man leave to put away his wife, and take another. See David Chytreus concerning this matter, p. 117, &c. where he reports a very wise resolution of Luther's Pomeranus and Melanchthon, in the case of the criminal person.

Ver. 3. And if the latter husband hate her, and write her a bill of divorcement. This shows that no other way of putting away a wife was allowed, but only this. For, as Maimonides well observes (More Nevohim, par. iii. cap. 49) if it had been lawful to do it by bare words, or simply sending her out of his house, any woman might have left her husband, and said she was put away; both she, and he that committed adultery with her, pretending a divorce, when her husband had given her none. Therefore the law wisely provided none should be put away but by such a bill as is before mentioned, whereby an authentic testimony was given of it.

Or if the latter husband die.] Whereby she became free again, as the apostle hath observed, Rom. vii. 2. Ver. 4. Her former husband,—may not take her again.] One would have thought there could have been no danger of any man's desiring her again, whom he had solemnly sent away with dislike. But such is the levity and fickleness of human nature (the Jews at this time were so inconstant), that it seems men sometimes sought after that which they had rejected: and this was the punishment of their injustice, in putting away a wife without sufficient cause (as by this they acknowledged), that they might not again enjoy her.

After that she is defiled] This is the reason why the former husband might not marry her again (as the Jews take it), because by her second marriage she was defiled. Which they say she was (so that he could not have her again), though she had been only espoused to a new husband who had never lain with her. For they make no difference between her second marriage and second espousals, but think a woman contracted such a pollution by her second espousals, that she would not have been so much polluted, if she had played the whore after her divorce. For in that case, they say, she might notwithstanding have married her again; but not after she had been married to another. Thus Mr. Selden reports their opinion, Gen. xxiv. 1. Uxor. Heb. cap. 11, where he observes, that the Maimonides observed it was wrong in many things to ape the Jews, here quite differ from them; allowing a man liberty to take his wife again, though he had divorced her three times.

Now the ground upon which a divorced woman was accounted defiled or unclean, after another man had married her, I suppose, was, that this was looked upon as a sort of renunciation of her former husband on her part, who had been renounced by him by the bill of divorcement; but he was not absolutely renounced by her till she married another, whereby she was totally alienated from him. This made her unclean, not in herself, nor with respect to her second husband, whom she married, nor with respect to any other man (who might marry her without any pollution), but only with respect to her first husband, unto whom, by this law, she was made unclean; for all things forbidden to the Jews were accounted, as appears from Acts x. 14, where all meats prohibited by the law are called unclean; and God is said to have cleansed them, by taking off that prohibition.

For that is abomination] That is, to return to her first husband, and to be his wife again: for this, saith Abarbinel, was to imitate the Egyptians, who changed their wives, and took them again into their houses; which was the occasion of great filthiness. But this intimates, that if she had not been married to any other man, but kept herself free, she might have been his wife again, if he had a mind to be reconciled to her. And this shows also, that God intended to discourage them from putting away their wives, by making them incapable, after they had been married to another, for so many things forbidden to the Jews were accounted, as appears from Acts x. 14, where all meats prohibited by the law are called unclean; and God is said to have cleansed them, by taking off that prohibition.

Thou shalt not cause the land to sin.] The people of the land might, by such a large indulgence, have been tempted to pollute it with many sins, and thereby bring God's judgments upon it (see Jer. iii. 1). For, as Isaac Arama glosses, if this had not been prohibited, a gate had been opened unto vile men, “to make a trade of changing their wives,” and thereby filled the land with whoredoms.

Ver. 5. When a man hath taken a new wife.] The He-
6 ¶ No man shall take the nether or the upper millstone to pledge; for he taketh a man's life to pledge.  
7 If a man be found stealing any of his brethren the children of Israel, and maketh merchandise of him, or selleth him; then that breads think (as I observed before, xx. 7), that, whether he had married a virgin or a widow, he was to have the privilege here mentioned; yea, they extend it to him who had married his brother's wife; but not to him who had married whom he put away, and might take again, if she had not been married since that and to another man. For she could not be said to be a new wife.

He shall not go out to war;] See Deut. xx. 7.  
Neither be charged with any business;] No public employment was to be put upon him, which might occasion his absence from his wife; not so much as watching, or such like. For the better understanding of which, it must be remembered, what was said about fearful and timorous, who were bid to return home from the army, lest they disheartened their brethren, xx. 8. And yet these men were bound to furnish the army with victuals and water, to clear the ways, and take up their quarters; but a new bridegroom was free from all these. Only they made a difference between a war by the Divine commandment, and one undertaken voluntarily, and the former of which they think this immunity doth not extend, but only to the latter. In the margin these words are translated, nor any thing pass upon him, that is, he shall not pay tribute.

He shall be free at home one year;] The same time of freedom it was thought reasonable to grant unto builders and planters, because they are joined with new-married men in the speech the priest made before they went to battle, xx. 5—7.

And shall cheer up his wife;] Make much of her, as we speak, and so endear himself to her by his kind- ness, that there might be no occasion of a divorce. For the prevention of which this law seems to have been intended; that by a long conversation togeth- er, without any interruption, they might have so much affection for one another, that the greatest caution might be set down, that he might not easily entertain any jealousies of her, when he should be absent in the wars, or elsewhere.

Ver. 6. No man shall take the nether or the upper millstone to pledge;] This is a law of the same nature with that Exod. xx. 26, 27, for the preservation of mercy, beneficence, and clemency towards the poor, as Maimonides speaks, More Novochim, par. iii. cap. 59.

For he taketh a man's life to pledge.] That is, his livelihood; by which he maintains himself and his family, and keeps them from starv- ing. By this reason it was unlawful to take any other thing for a security, by the want of which a man might be in danger to be undone. For instance, they did not allow any man to seize upon the oxen which were at plough. He who broke this law was scourged.

Ver. 7. If a man be found stealing any of his brethren;] If he were either taken in the fact, or it was plainly proved against him. So the very words of the Athenian law were, ἵνα τις φαράγων γίνηται ἄδελφων διαδοχήμενος, "if a man be an apparent man-stealer.  
And maketh merchandise of him.] This was the state of man-stealing, to make a gain of him, either by exchanging him for some commodity, or selling him for money.

Then that thief shall die;] This crime was punished with death, though stealing of beasts or other things was not (see Exod. xxi. 16), because it was very heinous on a double account, both by depriving the community of one of its members, and making him a slave in another country. And, indeed, the most moderate lawyers did not know how to secure men in the possession of things very valuable, but by exacting such a punishment on those that stole them. Thus, after Solomon had tempered the rigid law of Draco, which punished all theft with death, by ordering in most cases only the payment of double, he enacted the stealing of a great sum of money to be capital; nay, he made it a great crime to steal dungs, because it was a thing of great value in that country, which was very barren, and needed it for their ground. How much more valuable was a man in all men's account, whom if any man stole, the law was τριεἴκων ἑαυτόν ἐπι τῆς γυναικας, "that death should be his punishment," as Xenophon reports it. And he was accounted ἀδελφοδικοτητίς, a "man-stealer," who, not only by force or by fraud, carried away a freeman, and sold him for a slave, or suppressed him; but he who inveigled away another man's servant, and persuaded him to run away, or concealed such a fugitive (as Sum. Petitus observes, out of Pollux and others, lib. vii. Leges Atticas, tit. 5, p. 533). Which makes me think not only he that stole "one of his brethren of the children of Israel," but he that stole a pro- lyte of any sort, or a servant of a stranger, was liable to the punishment mentioned in this law of Moses.

Put evil away from among you.] By these words we may understand the greatness of his crime; for they are never used in this book, but when Moses speaks of the punishment of some enormous sin (see xiii. 5, xvii. 7, xix. 19, &c.)

Ver. 8. Take heed in the plague of leprosy;] This was the highest legal uncleanness, and therefore the greatest caution was to be used to prevent its contagion.

Do according to all that the priests] They were constituted by the law the sole judges whether a man had the leprosy or not; and were to order his separa- tion from others if he had; and frequently make in- spection whether it spread, or was at a stand, &c. See the thirteenth and fourteenth chapters of Leviticus; where there are laws about houses and garments, as well as persons infected with this disease by the hand of God, as the Jews understand it.

Shall teach you:] To teach in this place signifies to declare the obligation of the law by the judges of it, the priests the Levites. Thus Jehoshaphat is said to have sent his princes "to teach in the cities of Judah," and with them he sent Levites and priests, 2 Chron. xviii. 18, where it is observed, that in Levitical literature, it is given to the priests how to proceed in judging lepers; but no provision made till now, that the people should stand to their judgment.

They who imagine that the priest had the care of lepers, as their physicians, forget that no other dis-
9 Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt.
10 ¶ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.
11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.
12 And if the man be poor, thou shalt not sleep with his pledge:

Cursed persons are ordered to repair to them; which is a sign they did not pretend to eure them, but only to preserve others from being defiled by them; and to do what was necessary for their cleansing, when they were healed by God.

So ye shall observe to do.] They were so to observe the priests, as to mark what God commanded; and accordingly obey them, not against, but according to his command.

Ver. 9.] This seems to be mentioned, that they might not think much to be shut up seven days, when they were but suspected to have the leprosy, and seven days more to make farther trial, and to be put out of the camp, when it appeared plainly they had this disease (Lev. xiii. 4, 5, 45, 46), since so great a person as Miriam was excluded so long from the society of God's people (Numb. xii. 15). And this may be looked upon as an admonition to take care, lest they spake evil of dignities (which brought this punishment on Miriam), or disobeyed the commands of the priest, which might bring the like, or some other judgment upon them.

Ver. 10.] This was a very merciful provision for the poor, whose houses he would have so priviledged, that no man might enter into them without their consent, and there choose what he pleased for the security of his debt; but he was to take what the borrower could best spare.

Ver. 11. Stand abroad.] Keep without door.

Shall bring out the pledge abroad unto thee.] So the debtor, not the creditor, was to choose what pledge he would give, for he best knew what he could, with most convenience to himself, part with; and if it was sufficient, the lender had reason to be satisfied with it.

Ver. 12.] But restore it before night, which is to be understood of such things as were necessary for the preservation of his life or health, as the following words demonstrate.

Ver. 13. In any case thou shalt deliver him the pledge again—that he may sleep in his own raiment.] And not be forced to borrow of others a necessary covering to defend him from the cold; and not be able, perhaps, to procure it (see Exod. xxii. 26, 27). Which law seems to have been intended to keep them from taking any pledge of a very poor man. For to what purpose should they every morning fetch a pledge and every evening carry it back again, which would only create them a great deal of trouble!

Bless thee.] Pray God to bless thee.

To shall bring the pledge abroad unto thee.] Procurer thee a blessing from God, who will esteem it an act of great mercy: which is often called by the name of righteousness in the holy books, Ps. cxii. 9. Prov. x. 2, &c. Nay, such-like actions are properly called tzedakah, or righteousness, according to the opinion of Maimonides, who observes (More Nevuchim, par. iii. cap. 32), that this word doth merely signify giving to every man that which is his due when a man pays them for using his wages, or a debtor pays his creditor, that is not called tzedakah; but what a man doth out of pure love to virtue and goodness (as when a man eues a poor wretch of his wounds), is properly called by that name. From whence it is said, concerning the restoring of a poor man's pledge, it shall be to thee for righteousness.'" That is, saith Dr. Hammond (in his Practical Catechism), that degree of mercy which the law required of every Jew, without which he could not be accounted righteous: but there was a degree of bounty beyond this called chasidah, which was an exercise of righteousness or goodness.

Ver. 14. Thou shalt not oppress an hired servant] Either by putting more work upon him than he is able to do, or by detaining his wages when it is done. The latter of these is most properly here denoted, as Const. L'Empeur observes out of D. Kimhi, who in his Book of Roots saith, the difference betweenIFY (which is the word here) and 97 doth not lie in this, that the former signifies to defraud, the latter to take away by violence; but the former signifies to detain by force, and the other to take away by force what belongs to another. And for the proof of it, alleges this place in Deuteronomy, which he thus translates, "Thou shalt not detain by force the wages of the hireling." Which is expressed more clearly, Mal. iii. 5. Annot. in Baye-kanna, cap. 9. sec. 7. p. 217.

That is poor and needy.] And therefore the more to be pitied, and not oppressed, either by giving him less wages than another man, when he ought rather to have greater, or by keeping back his hire beyond the time wherein it ought to be paid: for, as the ancient lawyers say, "Minas solvit, qui tempore minus solvit;" as it is observed by Grotius upon James v.

Whether he be of thy brethren, or of thy strangers] No difference was to be made between a natural Jew and a proselyte of the gate, according to the general law, Lev. xix. 34. For such oppression might tempt them to do very wicked things; for instance, expose or kill their children, when they were not able to maintain them; after the manner of the heathen, who were frequently guilty of this, and thought it no crime when their poverty constrained them to it. See Petrus Petitus, lib. iii. Miscell. Observ. cap. 17, where he produces many proofs of it, both out of Greek and Roman authors.

Ver. 15. At his day thou shalt give him his hire.] Which was due to him, either by contract or by natural equity; and whether he had agreed to serve him for a day, or a month, or a year. At the time when his wages were due, it was to be punctually paid unless he was willing to have it remain in his hands. For this was not an act of mercy, but of justice, to pay a hireling his wages.

Neither shalt thou the sun go down upon it.] This shows he speaks particularly of one that served for a day's wages, and could not forbear the payment of it, because he was so poor as not to be able to provide himself with the means of life without it.

Setteth his heart upon it:] Eagerly expects it,
poor, and setteth his heart upon it: lest he cry against thee unto the Lorn, and it be sin unto thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take the widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the Lorn thy God redeemed thee, the support of his life. So the Vulgar translates it, "With it he supports his soul," that is, his life. 

Lest he cry—unto the Lord.] Make grievous complaints to him who made both rich and poor.

It be sin unto thee.] God will hear his cry, and severely punish thee (see James v. 4).

Ver. 16. This is a rule of common reason, which was anciently expressed in this vulgar saying, Noxa e contrario sequitur; and is excellently expressed by Dion Chrysostom, ἰκασσος αὐτος γίνεται γιὰ ἄδικος αὐτος. "Let every man be the author of his own misfortune." Which Amazia, king of Judah, thought extended to the children of traitors, unto whom he allowed the benefit of this law, as we read in so many words, 2 Kings xiv. 6. 2 Chron. xxv. 4. And not only Philo, but Dionysius Halicarnassaeus condemns the custum of those nations who put to death the children of tyrants or traitors. See Grotius, lib. ii. De Jure Belli et Pacis, cap. 21. sect. 13, 14, where he observes that God indeed threatens "to visit the sins of the fathers upon the children;" but in this case, Jure dominii non penes utitur, "he uses the right of dominion, not of punishment."

Ver. 17. Thou shalt not pervert the judgment of the stranger, nor of the fatherless; Not of the widow, who is joined with them, ver. 19. For such persons commonly have none to stand by them, and plead their cause; and therefore the judges were to take the greater care to see them have justice done (Exod. xxii. 21. xxiii. 9).

Nor take a widow's raiment to pledge.] Which is to be understood of one that is poor; as appears from very proper examples (Deut. xxiv. 17. 20. 21. 22.

Ver. 18.) The remembrance of their own miserable condition in Egypt, till God took pity upon them, was to work compassion in them towards others in like forlorn estate; otherwise they did not remember as they ought. This is often urged as a reason for showing mercy to strangers, and such-like helpless persons, particularly in Lev. xix. 33, 34, and in this book, x. 19. 20. xxv. 15.

Ver. 19. Hast forgot a sheaf in the field, thou shalt not go again to fetch it.] There are many merciful laws about the poor (see Lev. xix. 9. 10. xxii. 22). They are all put together by Mr. Selden, lib. vi. De Jure Nat. et Gent. cap. 6, where the exposition the Talmudists give of this law seems to me to be so strict that it could do little good. For they say a sheaf was not taken to be forgotten, unless not only the owner of the field, but all the laborers forgot it; and if none of them remembered it, yet if any man that passed by that way came and gave them notice of it, it was not looked upon as left by forgetfulness. Yet they are so kind as to extend this law, not only to the sheaves of corn left in the field, but to bunches of grapes, and other fruits, which were left behind in their vineyards or orchards. And it seems no unreasonable interpretation of this law, that if an owner of a field, or his workmen, called to mind, before they deended thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shal be for the stranger, for the fatherless, and for the widow: that the Lorn thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

were gone quite out of the field, that a sheaf was left in such a place, they might go back and fetch it; but not, if they did not remember it till they came into the city. They that would see more cases about this matter, may look into Maimonides De Donis Panum, translated by Dr. H. Prideaux (cap. 5), and his very learned annotations upon it. Josephus seems to me to have interpreted this law most charitably, lib. iv. Archelog. cap. 8, where he saith, they were not only not to go back to fetch what they had forgot, but to leave on purpose corn, and grapes, and olives, &c. for the benefit of the poor.

It shall be for the stranger, &c.] Who are commonly put together as proper objects of charity: and are (as Mr. Selden speaks) a kind of paraphrase upon the word poor.

That the Lorn thy God may bless thee.] Make their hand still very fruitful; which was a reward of their charity.

Ver. 20. When thou beatest thine olive tree, As they were wont to do, in those countries, with sticks, to bring down the olives.

Thou shalt not go over the boughs again:] Not search the boughs, after they are beaten, whether any be left.

It shall be for the stranger, &c.] Who might go into the olive-yards, after the owner had carried out his fruit, and gather what they found still remaining on the trees.

Ver. 21. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward:] By making a new gathering after the first. But if the poor themselves left any boughs after the usual time allowed for the gathering such fruits or corn as were left for them, it was lawful for the owner to take it himself; and he was not bound, either to pay the poor the price of it, or to leave it for the beasts and birds. For the command is (say the Jewish doctors, who nicely scan these things), that it shall be for the poor, and that it be left for them; but not any thing given them by the use of it (see Selden, in the fornamed place, p. 699). It shall be for the stranger, &c.] The Jewish doctors by the stranger here mentioned, in this and the foregoing verses, would have only proselytes of justice, understood, who had entirely embraced the Jewish religion: so that other proselytes, and mere gentiles, had no right to these things. For by the law, say they, concerning the tithe for the poor (xvi. 29), the Levite and the stranger are put together: and the Levite being a child of the covenant, so must the stranger be, who is joined with him. But this restriction confined this charity within such narrow bounds, that they themselves are not satisfied with it; and therefore they add, that though such only as were within the covenant had a right to these things by the law, yet if proselytes of the gate, or mere gentiles, mixed themselves with the Jews, by the decree of their wise men, they were not to be hindered from gathering their
21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

share in these fruits of the earth which were left for the poor. And they gave this reason for it because of the way of peace, that is, offices of humanity and charity ought to be extended to all (see Selden, p. 709).

Ver. 22.] If they had been only strangers there,

and neglected by the natives of the country, the remembrance of God's mercy in providing for them had been a powerful motive to obey this command; and therefore the remembrance of the slavery and grievous oppressions under which they there groaned was a far greater (see ver. 18).

CHAPTER XXV.

1 Stripes must not exceed forty. 4 The ox is not to be muzzled. 5 Of raising seed unto a brother. 11 Of the immodest woman. 13 Of unjust weights.

1 If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

CHAP. XXV.

Ver. 1. If there be a controversy] It is evident, by the sequel, that he speaks of criminal causes.

The judges may judge them;] Who were appointed to be constituted and settled in all their gates (see xvi. 18).

They shall justify the righteous,] Acquit him who is falsely accused of doing any wrong.

Condemn the wicked,] To suffer such punishment as his crime deserves.

Ver. 2. If the wicked man be worthy to be beaten,] For what crimes men were to be beaten, by the sentence of the lower courts, as well as by that of the great Sanhedrin, see Selden, lib. ii. De Synedr. cap. 13. n. 7. 8. They were in all, as they reckon, two hundred and seven.

The judge shall cause him to lie down,] By his officers who attended the court.

Before his face,] In open court. But he was first to be admonished; and the witnesses were to be produced against him, as in capital causes: after which the judge commanded him to lie down before a low pillar, to which his hands were tied; and he being stripped down to his waist, the executioner stood behind him upon a stone; where he scourged him both on the back and breast, with thongs made of an ox's hide, before the face of the judges: for though one judge be only mentioned, the execution was done before the whole bench, after the sentence was pronounced by one of them.

According to his faults,] For the violation of a negative precept he might be scourged before the court, consisting of three judges; but not for the violation of an affirmative, which was to be done before the court of twenty-three, as Selden observes in the place forenamed, sect. 6.

By a certain number,] He was condemned to receive more or fewer stripes, proportionable to his crime; and all the time the executioner was scourging him, the principal judge proclaimed these words (Deut. xxviii. 54), with a loud voice, "If thou observest not all the words of this law, &c. then the Lord shall make thy plaques wonderful," &c. adding those, xxix. 9, "Keep therefore the words of this covenant, and do them," &c. Concluding at last with those of the Psalmist, lxxviii. 38, "But he being full of compassion, forgave their iniquities." Which he was to repeat, if he had finished these sayings before the full number of stripes were given (see Selden, lib. ii. De Synedr. cap. 13. n. 6, which I find in the title Maccoth, cap. 3. sect. 16, and see G. Schickard, Mischpah Hammenelech, cap. 2. p. 57, 58).

Ver. 3. Forty stripes he may give him,] Which was more merciful than the Athenian law mentioned by Eschines, which was inflicted upon criminals, ἐθημα κακεων πεντεκοτα χλοαν, "fifty stripes by the public scourge." But none among the Jews were to receive above forty for any crime; fewer they might inflict, though not more. But not exceed;] Of this they were so careful, that as one of the three judges commanded the executioner to strike, another told the stripes, while the third pronounced the sentences out of the Scripture before mentioned, to admonish him, and every one else, of the justice of the punishment. So Schickard observes out of Maimonides, in the place above named. For the prevention also of excess in this punishment, they were wont to give but thirty-nine stripes, and no more; though the offender was ever so strong or pertinacious. Thus the Jews generally affirm, and it appears to be true, by what St. Paul said of himself, 2 Cor. xi. 24, "Of the Jews five times I received forty stripes save one;" which is exactly the phrase of Mischa in Maccoth, cap. 3. sect. 10, where they interpret forty stripes for the next number to forty, i. e. thirty-nine. For which they give a foolish reason in the Gemara (as Joh. Cohn there observes); but Maimonides gives a sober account, that this was ordered, lest the executioner, by carelessness, might exceed the number of forty, beyond which the law required them not to go; but it was lawful to fall short of it, and therefore they required him to stop at the thirty-ninth stroke. Yet if any by the decree of this punishment twice together, they did sometimes exceed the number of forty, and went so far as to sentence such a malefactor to receive seventy-nine stripes; as Mr. Selden observes in the same place; where he likewise notes, on the other side, that if a man was so weak, that he was ready to faint away, before he had received thirty-nine, the judges ordered the executioner to stay his hand.

Lest, if he should exceed—then thy brother should seem vile unto thee.] Being beaten like a dog, as we speak; that is, so cruelly, that the marks of it re-
4 ¶ Thou shalt not muzzle the ox when he treadeth out the corn.

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him as wife, and perform the duty of an husband's brother unto her.

6 And it shall be, that the firstborn which she beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in her.] This was a law before the time of Moses, among the patriarchs, as we learn from Gen. xxviii. 7. 8. &c. And it was so well understood to be a bounden duty, that the Hebrew doctors say, it was not necessary there should be any solemn marriage celebrated with such a widow; because, unless her husband's brother mourned her, she was esteemed his wife, min hashamajim, by the authority of God; and that, whether she had been only espoused by the deceased brother, or his complete wife. Yet by the constitution of their elders, he was to contract with her before two witnesses, and give her a piece of money; before which it was not lawful for him to lie with her. There was to be also a sacred benediction of the marriage; and her dowry assigned her by an instrument. But if he did lie with her before these solemnities, there was no formal contract exacted of him afterward: he was only scourged for continuing the connexion, and some were reproved of God, and the whole was converted into a dowry upon her. See Selden, lib. i. Uxor. Hebr. cap. 12, where he observes, that, in case a man left several widows, if his brother either married, or renounced one of them, all the rest were free from this law. And if several brethren died, and left every one of them a wife, without issue, the surviving brother might either take or reject them all; or take two of them, and let the rest alone; and then marry them. And if the best brother, that married his brother's relict, died also without issue, then the next surviving brother was to marry her; and so forward, according to the case supposed in the gospel. And yet that brother only was admitted to this marriage, who was born before his brother's death; which they gather from the first words of this verse, "if brethren dwell together;" which cannot be meant of one born after his brother's death. They might likewise have concluded, from this phrase, that such of the brethren as had wives already were not bound to take her to wife, but only that he was unmarried; who might be supposed to be meant by "him that dwelt together with his brother," and was not yet gone to a house of his own. But I fear I have said too much of a matter now quite antiquated, unless it be among some of the Indians and Persians, and among the Tartars that inhabit Iberia and Albania, who still retain this custom; as Huetius observes, in his Demonstrativo Evangel. prop. iv. cap. 11. n. 1.

Ver. 6. The firstborn which she beareth, shall succeed in the name of his brother which is dead.] Shall be restored the son and heir of the deceased; but there was no necessity to give him his name. That his name be not put out of Israel.] That a family in Israel might not be lost; for this was a provision for the preservation of families (see Numb. xxvii. 4). And therefore, if there was no brother, properly so called, to perform this duty, the next of kin (who is also called a brother in a large sense) was bound to marry her. See of this word name, Numb. xxvii. 4.

Ver. 7. If the man like not to take his brother's wife.] Here now was a great mitigation of that ancient law, which had been before the time of Moses, that a man might refuse to marry his brother's wife, if he did not like her. Which was not permitted before, as ap-
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Israel, he will not perform the duty of his husband's brother.

8 Then the elders of his city shall call him, and speak unto him; and if he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

pears by the story of Onan (Gen. xxxvii.), who married Tamar against his mind (as his behaviour towards her demonstrates), which he needed not to have done, if this permission, which here follows, had been then in use.

Go up to the gate] Where the court of judgment sat, as I have often observed (see xvi. 18).

Unto the elders.] A court consisting of three elders was sufficient to judge in this matter. And it was of no consequence, whether these three were created elders, according to the solemn form among them, by laying on of hands; but it was sufficient, if they were such as they called elders of the street, or common men (see lib. i. Uxor. Hebr. cap. 15. and lib. ii. Deut. cap. 7. n. 3).

And say, My husband's brother, &c.] She was to put a bill of complaint against him in these words.

Ver. 8.] He being summoned to appear before them, together with the woman (who they say was to be fasting), and two witnesses at the least, she opened the whole matter. And then the question being asked, whether it were three months since her husband's death (which were to be allowed, to see whether she proved with child or not), and whether this man was next of kin; and a satisfactory answer being returned, the judges laid the law before them, admonished them seriously to consider, on each side, their right, or any disparity or incommodity that might be in their marriage, and accordingly to resolve; and then they asked the man, in express words, whether he would marry her, and raise up seed to his brother. If he stood to his first resolution, as it here follows, and said, "I like not to take her;" then the woman read the words foregoing, ver. 7. "My husband's brother refused to raise up unto his brother a name in Israel," &c., and then proceeded to do as follows, ver. 9 (see Selden, in the book forenamed, cap. 11. n. 5). But he could not be found, and the man said, "I will take her," and the woman asked, "What man?" and he said, "My brother.

Ver. 9. Then shall his brother's wife come unto him and loose his shoe from off his foot.] From his right foot, as the Hebrew doctors say; which was done, I suppose, as a mark of infamy, for his want of natural affection; which made him unworthy to be reckoned among freemen, but rather deserve to be thrust down into the condition of slaves, who were wont to go barefoot.

Spitting his face.] In contempt of him who had despised her. The Hebrew doctors, indeed expounded this only of her spitting upon the earth, directly before his face, so that the spitting might be seen by the judges. And they give this as a reason, why the king was not subject to this law of marrying his brother's wife, (and they might add the high-priest, Lev. xxi. 12, 14), because it would have been below his dignity to have had his shoe pulled off (if he had not liked the woman), or to have had her spit before him, as Bartenora's words are: which would have been a better reason, if they had said, it had been very unbecoming for her to have spit in the king's face. See Selden, lib. i. Uxor. Hebr. cap. 10. and Hackspan, lib. i. Miscellan. cap. 7. n. 8, where he observes, the king was bound to all the six hundred and thirteen precepts, but only this of marrying his brother's wife.

Ver. 10. And his name shall be called in Israel, The house of him that hath his shoe loosed.

Ver. 11. When men strive together] Fall out (as we speak) and fight, either with their fists or sticks, or other weapons.

Of him that smiteth him.] Who had wounded him, and was likely, I suppose, to be too hard for him.

Taketh him by the secrets:] As a sure means to make him let go his hold of her husband, that he might preserve himself.

Ver. 12. Thou shalt cut off her hand.] This was to be done by the sentence of the court, as a punishment for her impudence; and for the hurt which,
13 ¶ Thou shalt not have in thy bag divers weights, a great and a small.
14 Thou shalt not have in thine house divers measures, a great and a small.
15 But thou shalt have perfect and just weights, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

16 For all that do such things, and all that perhaps, the man might have received hereby in those parts whereby mankind is propagated.

Thine eye shall not pity her.] The word her not being in the Hebrew text, several of the Jews (and Grotesus seems to approve their opinion) interpret this law quite otherwise; as if the woman might both take hold of his secrets for the delivery of her husband, and also cut off the other man's hand; and they should not pity him who suffered thus, nor punish the woman, who might do any thing of this nature, to preserve one so dear to her as her husband: but this is a very forced interpretation. Maimonides is a little more reasonable in his exposition of these words: But let us now signify, that they should lay a fine or a mulct upon her for her immodesty; which is suitable to the interpretation of that law, Exod. xxi. 24, "Eye for eye, tooth for tooth," &c. (see L'Empereur on Bava-kama, p. 198). But it is an intolerable presumption in Maimonides to say, that if any one interpret this of a proper abscission of the woman's hand, though he pretend to be a prophet, and say, The Lord hath said unto me these words, Thou shalt cut off her hand, are to be understood as the words sound (i.e. literally as we speak), and do a miracle to confirm it, he is to be looked upon as a lying prophet, and may be put to death, because it is contrary to the constant tradition of their elders. So he writes Seder Zerain, translated by our famous Dr. Pocock, p. 15, 28. Upon which principle they killed our blessed Saviour.

Ver. 13. Divers weights.] In the Hebrew the words are, a stone and a stone: for their weights were then made of stone, as are ours now commonly of lead or brass.

A great and a small.] To buy in commodities with the merchant, and sell them out again by the small; which was then and is now an usual way of cheating.

Ver. 14. Divers measures.] In the Hebrew, an ephah and an ephah: for this was the most known measure among them, by which all the rest of their measures were made (see Exod. xvi. 36). From hence it was that Lucius Ampelius thought Moschos, that is Moses (who by ancient writers is called Moscheo), was the inventor of weights and measures, because he took such pious care there should be no deceit in them, as the most learned Huetius observes in his Demonst. Evangel. prop. iv. cap. 8, n. 16.

Ver. 15. Thou shalt have a perfect and just weight.] Neither too scanty nor too large. See Lev. xix. 35, 36, where all these three verses are sufficiently explained.

That thy days may be lengthened!] Justice, as well as charity, was necessary to prolong their happiness in the land of promise (xvi. 90).

Ver. 16. For all that do such things.] All that any way wrong their neighbours.

Are an abomination.] This is an expression commonly used, to denote God's hatred of all idolatrous practices (see xviii. 9, 12).

Ver. 17. Remember what Amalek did unto thee by the way.] The Jews have framed three precepts out of this and the two following verses. One is, that they do unrighteously, are an abomination unto the Lord thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

And smote the kindmost of thee.] This he makes the third cause; that they did not offer them a pitched battle, but only fell upon their rear (as we speak), and there cut off such as lagged behind...
19 Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance

through feebleness and weakness, being unable to march so fast as the rest of their brethren. This is, in a very sober sense, suitable to the use of the word in Josh. x. 19. But what some of the Jews say, that the Amalekites cut off the privy members of certain of the tribes, in their engagements to maintain themselves, is disowned by others of them, as having no foundation. See Schickard, in his Jus Regium, p. 112, 113, where Carpzovius observes, this was only a fancy of their midrashim, or preachers, wherewith they entertained the people in their sermons, on occasion of the ambiguity of the word we translate "cut off the hindermost." Which R. Zacharias much better interprets, in Pirke Eliezer, cap. 44, where he makes it to signify all that were behind the cloud (which protected those who were under it), as those who went out of the camp, by reason of some uncleanness, to wash themselves. But this is no more than an ingenuous conceit; for the laws about cleansing were not then delivered.

And he feared not God. This he makes the fourth cause; that though they feared Israel, whom they durst not look in the face, but cut them off behind, yet they feared not God, who had done such wonderful things for them in Egypt, and brought them thence with a mighty hand, and had overthrown Pharaoh in the Red Sea. Which might have made them understand, that he sets up kings and pulls down kings, as Daniel speaks, ii. 31. But instead of considering this, they would have "profaned the glory of the Lord" (as he speaks), by enslaving those whom he had but newly delivered, and continued under the protection of a glorious cloud. Unto all which may be added, that they were originally derived from the same stock with the Israelites; viz., from the Canaanites.

Ver. 19. God hath given thee rest from all thine enemies round about; God did not require them to put this command in execution immediately after they were possessed of the land of Canaan, but after they were well settled there: so that there were some ages passed before they went about it; and then God himself put them in mind of it; or rather to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

strictly enjoined it to be performed by Saul their first king: and we do not find them blamed for not doing it in the time of the judges (1 Sam. xv. 1—3).

Thou shalt blot out the remembrance of Amalek. So God commandeth Saul in the place now mentioned, "utterly destroy all they have, and spare them not; but slay both men and women," &c. For by the same justice that one person is cut off, a whole family, or a whole nation, may be utterly destroyed: that other families or nations, seeing or hearing God's judgments upon them, may be moved to flee from that wickedness for which they are punished. They are the words of Maimonides, par. iii. More Nevochim, cap. 41.

If we could believe all that the Talmudists say, we might think there were some among the Jews who endeavoured to mollify the severity of this precept: for they tell a story in Bava-bathra of Joab's master, who taught him to read it thus; Blot out secher, the male of Amalek, not secher, the remembrance. But at the same time they tell us, Jeab thought to have killed him for leading him into an error.

Thou shalt not forget it.] This is not a distinct precept, but only a repetition of the foregoing; to imprint it more on their minds and hearts. And accordingly the Jews pretend to have had their hearts so set upon it, that when the officers were about to proclaim freedom from war to those persons mentioned xx. 5, 6, &c., they always excepted the war against the seven nations and Amalek, in which everybody was bound to assist.

I shall end this matter with an observation of Abarbinel, that in this paragraph about Amalek, the injunction which God gave to Moses, Exod. xvii. 14, was fulfilled by him: "Write this for a memorial in a book." No other book, saith he, is hereby meant, but the book of the law, which when Moses wrote, he was bound to mention this precept about Amalek; which he doth in this place. And if we suppose that he immediately wrote a distinct history of this matter, yet he inserted it afterward into the Pentateuch, both here and in the book of Exodus.

CHAPTER XXVI.

1 And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

CHAP. XXVI.

Ver. 1.] When they had a settled possession of the several inheritances, which fell to their share in the land of Canaan.

Ver. 3. Take of the first of all the fruit of the earth.] This is not meant merely of the first-fruits they should have after they were settled in Canaan, but of the first-fruits they should have every year; which being the most desirable (as Conradus Pellicanus here observes) of all other, and coveted by every one, major aviditate, "with a greater appetite than ordinary."
place which the Lord thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I

opinion is, that they might both bring first-fruits and use the protestation, because Abraham was also the father of strangers (Gen. xvii. 5). And it may be, saith R. Bechaj, that is appointed at ver. 11, of this chapter; where it is said, "Thou, and the Levite, and the stranger that is among you."

Which thou shalt bring of thy land] In order to which, they say, every owner of land, when he went into his ground, and found any figure of grapes, or a pyramide more forward than the rest, he was to tie a rush about it, and write upon it, "These are first-fruits." So Wagenseil, and many others, have observed out of the title Bicerrim, cap. 3.

Put it in a basket.] The quantity of each, they say, was to be at least a sixtieth part. And they might be put into the basket, provided they were not mingled, but preserved distinct; barley being laid at the bottom, and then wheat, and next olives, and above them dates, and then pomegranates; and last of all, figs and grapes, being hung on the outside; and leaves of palm, or other trees, put between every kind of first-fruits.

Bechaj saith, that the rich brought these fruits in baskets of gold and silver, that is, covered with gold or silver (as Maimonides speaks); and we read of the like golden baskets carried by virgins, in the feast of Bacchus at Athens (see Ezek. Spanheimus on Callimachus's hymn to Ceres, p. 733). Now, if the basket here mentioned was made of these, or any other metal, the priest would not have given it to the owner, when he had emptied it: but if it was a wicker-basket, or suchlike, the priest had it together with the first-fruits (see Wagenseil upon Mischna Sota, cap. 7, sect. 3).

And shall go unto the place which the Lord thy God shall choose] The man himself was to go, as the Jews say, with the basket upon his shoulder; and a great company went to go together, when they met at the chief city of their province. The time of going was at the feast of Penteceost (Exod. xxiii. 16), not before but at any time after, till the feast of dedication, which was in our November: after which they were not accepted. Of the manner of going up with a bullock before them, whose horns were girt, and head crowned with an olive garland, with music, and singing in the way the first verse of Psalm xxixii., &c., see Wagenseil, in the place above mentioned; and Selden, lib. iii. De Synedris, cap. 13, n. 3, with Dr. Lightfoot in his Temple Service.

And here I cannot but think fit to note, that the heathen, in all probability, from hence derived the custom of carrying their first-fruits, as a tithe every year, unto a certain Delos, where they thought it best to have his special residence. And this not only from the islands thereabouts, and the neighbouring countries, but from all parts of the world; as the Jews we find everywhere sent, from the countries where they dealt, a sum of money every year, instead of first-fruits and tithes, unto Jerusalem; which privilege the Romans allowed them, after they had conquered them, as Josephus tells us, lib. vii. De Bello Jud, cap. 13. That heathen custom, now mentioned, is expressed by Callimachus, in his hymn upon Delos, in those remarkable words, ver. 278, 279, &c.

proffes this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. 4 And the priest shall take the basket out of

The sense of which is this: "That first-fruits were sent for tithes every year from all countries, not only from the east, and west, and south, but from the north also." And they were sent with such joy, as the Jews expressed on this occasion; for all cities, he saith, did χορον αναγιν. And so we read in several authors, that there were δερματα, as they called them, "solemn embassies, and several vessels, by chosen persons, unto Delos, to celebrate there the feast of Apollo with music and dancing, &c. Particularly the Athenians, Peloponnessians, and Messenians, &c., of whom see Ezek. Spanheimus, in his Observations on Callimachus, p. 487. And, which is most strange, the Hyperboreans, a very northerly people, sent frugum primities to this island, as Phylacus saith (see F. M. I know not which author), testifying only what he calls the first-fruits of their corn, and such like things, they call the first-fruits of their holy things; as the same excellent person observes there (p. 490, 492, &c.). Which was done to testify their honour to this god, and for the maintenance of his priests and other ministers, who attended them in the temple, and the Delos, of itself, was but a barren isle, the soil being dry and stony, and called therefore by Callimachus, ver. 208, άδιπροφο

There are other footsteps of this among the heathen; the mystica vannes iacci, mentioned by Virgil in his Georgics, being nothing else (according to Servius) but a leymenum, "a wicker basket," in which their first-fruits were carried (see the same Spanheim, p. 495).

Ver. 3. Go unto the priest] Who was then in attendance at the sanctuary, and particularly appointed to wait for their coming. When they entered the gates of the city, they sang the second verse of Psalm xxixii., "Our feet shall stand in thy gates," and then they went on to the mountains of the temple, and sang the whole hundred and fiftieth Psalm: and as soon as they entered the court of Israel, the Levites began to sing, Ps. xxx. 1, "I will extol thee, O Lord my God," &c.

Say unto him.] The following confession in this verse was made by them with the baskets on their shoulders, to stir them up to humility, as Maimonides interprets it. His words are these: "While they were compelled to carry their baskets on their shoulders, and in that manner to proclaim the Divine benefit, it signified that it was a considerable part of God's worship and service, for a man to be mindful of his afflictions and tribulations, when God had given him ease and rest, and to have this the law of Moses, in several places; as when it saith, 'Thou shalt remember that thou wast a servant,' &c., with this intention, that he who lived in riches and pleasure, might be secured from the vices which spring from thence, such as pride, haughtiness, apostasy, and the like. According to what is said in this book, vii. 13, "Lest thou eat, and art, O Jerusalem, to be thus offered every year to his Divine Majesty" (More Neveochim, par. ii. cap. 39).

I profess this day, &c.] This is a thankful acknowledgment of God's faithfulness to his promise, whereby they were put in mind to be faithful unto him.
of whom they held this good land, by his gracious and free gift, and held it by this tenure, of paying to him this yearly rent.

Ver. 4.] After the foregoing words were said, the basket was taken down from their shoulders, and every one holding his basket by the handle, or the rim of it, the priest put his hands under it, and waved it about, according to the prescription in the law, while they cried, "Hallelujah!" (see Deut. xxvi. 10.) This waving was a manifest token that it was offered to the Lord of the world, as an acknowledgment that he was in a peculiar manner their Lord and Sovereign of whom they held this land.

Ver. 5. Thou shalt speak and say] Audibly pronounce in the presence of God.

Deut. xxvi. 8. The present word, was my father, was not a Syrian by birth, for he was born in the land of Canaan. But one and the same person may be said to be of divers countries (as Bochartus hath observed), with regard either to the place of his nativity, or of his education, or of his life and conversation; which occasioned three countries to be added to our Saviour, viz., Bethel, Nazareth, and Capernaum (see his Phæg, lib. ii. cap. 5). Thus Jacob, who was born and bred in Canaan, is notwithstanding called a Syrian, because he lived twenty years with his uncle Laban, who was a Syrian (Gen. xxv. 20), and consequently Jacob's mother was so, as were both his wives, and all his children, who were born there, except Benjamin. But he is more properly called a Syrian, because of his poverty when he went first into that country, and there lived as a servant, under a hard master; which is expressed in these words, ready to perish, that is, very poor, and reduced to great straits, being forced to flee from the fury of his brother Esau, and to travel on foot to Padan-Aram (which was comprehended, anciently under the name of Syria, Gen. xxxii. 10), where he was so eminently used by his uncle Laban (xxxii. 39—41), that Onkelos takes these words, which we translate ready to perish, in an active sense, for him that destroys another. For by the Syrian here he understands Laban (who is so called, as I noted before, Gen. xxviii. 5), as if the meaning were, the Syrian power (that is, the power of my father). For, as he used him barbarously when he was with him, so he followed after him, when he went away, with a mind to ruin him. And thus Manasseh ben Israel understands it, and many others mentioned by Fessellus, which is the sense also of the Vulgar Latin, Syrus persequebat patrem meum.

He went down into Egypt.] Though he brought him from Laban with great substance, yet as he was still but a sojourner in the land of Canaan, so he was forced by famine to go down into Egypt for sustenance.

Sojourned there with a few.] They were but seventy persons, and lived there as strangers. All which they were now bound to commemorate, for their humiliation before God (which I observed before out of 8 And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt rejoice in every good thing of which Maimonides), which might move them the more exalt and magnify the glory of God to him who had made them (as it follows) a mighty nation. For this confession consists of these two parts; their own unworthiness, and God's great goodness.

Became there a nation,] See Exod. i. 7.

Ver. 6.] The goodness of God unto them in making them so numerous, was the occasion of soror affliction than others, and this is a frequent expression (see Exod. i. 9, 10, &c.). The remembrance of this was exceedingly useful, to stir up their gratitude to God, not only for their deliverance from the Egyptian slavery, but bringing them into a country of their own, most plentifully stored with all manner of good things.

Ver. 7.] Having acknowledged their low, and poor, and distressed condition, now they proceed to an acknowledgment of God's wonderful goodness; which appeared the more in relieving them when they were utterly helpless (see Exod. ii. 23—25, iii. 7, 8).

Ver. 8.] See iv. 31, and vii. 19. This is so vehemently inculcated upon them (as Maimonides speaks in the place forenamed), that they should "remember the day they came out of Egypt all the days of their life," xvi. 2; Exod. x. 9. Which it became them especially to remember at this time, that they might demonstrate the truth of prophecy both concerning punishments and rewards.

Ver. 9.] As they remember the terrible plagues upon Egypt in the foregoing verse, so they commemorate the singular blessings bestowed upon them in this.

Ver. 10.] Having brought them into Egypt, and there they concluded this solemn rite, as they began it (ver. 3), with an acknowledgment that they held this land of God as the supreme Lord, and that by his free gift. Set it before the Lord thy God,] Having said these words, they left the basket by the altar, as the Jews say, where it had been placed (ver. 4), and then the priest set it before the sanctuary, where God dwelt by his special presence there.

Worship before the Lord: They made a profound reverence towards the holy place, by bowing their bodies as low as they could, and so went out of the temple; so the Hebrew word imports. And this outward act of worship, no doubt, was accompanied, in all good men, with humble thanks to God for his benefits.}

Ver. 11.] They were to make a feast at the time of offering these first-fruits; and there to entertain the Levites, and the strangers, as well as their own family. These feasts were made out of the provision mentioned, xii. 6, 7, xvi. 10—12. Besides which, the bullock, which went before them when they carried up the first-fruits from the several cities, was offered for a peace-offering, when they came to the sanctuary; as Mr. Selden observes in the place above mentioned (lib. iii. De Synedr. cap. 13, p. 303).

Ver. 12. When thou hast made an end of tithing] For there was a second time to be paid after the first to the Levites, as was observed above, xii. 6, and is
which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and has given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

plainly spoken of, xiv. 29, 33, &c. Which the Jews call the "consummation or finishing of tithing," as I observed there, ver. 29. And so these words may be translated, "When thou hast finished all the tithes of thine increase.

The third year, which is the year of tithing.] Every third year, the second tithe before mentioned was to be employed to a peculiar use (see xix. 29, 30), as it follows here in the next words (so the Jews expound it, whose sense our Mr. Mede expresses in a few words). For two years together they paid the Levites' tithe, and the festival tithe; but in the third year they paid the Levites' tithe, and the poor man's tithe; that is, what was wont in other years to be spent in feasting, was wholly spent the next year upon the poor (see i. Diocr. xxii. p. 292). But there are some that think they were bound every third year to pay this poor man's tithe, besides that to the Levites and the festival tithe: about which I shall not here dispute.

Give it unto the Levite, &c.] According to the commandment, xiv. 29 (see there).

Ver. 13.] Then shalt thou say ] As they were every year to make the foregoing profession when they brought their first-fruits, so they were to make another profession, which here follows, every third year; "When the course of all manner of tithing, (as Mr. Mede there expresses it) was come about."

Before the Lord] This sounds as if they were to make this profession before the Lord in the temple, and the sanctuary. Which seems to confute the common exposition of the Jewish doctors, that this tithe of the third year was not to be spent there, but at home, within their own gates. But it may be supposed that every man was privately to make this solemn profession, as in the presence of God, who knew the truth of every man's people. When the Levites went up to worship at God's house, he was bound to make this declaration before the Divine Majesty. Which is the most likely interpretation, because these words, before the Lord, are always so used in these books. And unless they had been obliged to this, their covetous and cruel disposition might have inclined them to defraud the poor, which was prevented. For though men might have satisfied themselves in omitting this profession, if it had been left merely to their own private consciences, yet when they were bound to come and make it publicly at God's own house, as they could not avoid it, so few would be found so impudently profane as solemnly to tell a lie to God himself.

If men separate out of the hallowed things Things separated by the Divine commandment from their own private use, for the use of the poor.

Out of mine house.] From the rest of the fruits of the earth which they had gathered.

Have given them unto the Levite, &c.] That is, unto the refreshment of the poor. So the Jerusalem Targum translates these words to the meaning: "In the third year, which is the year of tithing for the poor, ye shall give the first tithes to the Levites, and then the tithes of the poor to the strangers, fatherless, and widows, that they may eat in their cities, and be filled." According to all thy commandments, &c.] Neither done contrary to God's precepts, nor forgotten to perform them; either by keeping these tithes for themselves, or by bestowing them otherwise than God appointed.

Ver. 14. I have not eaten thereof in my mourning.] After the general profession mentioned in the verse foregoing, that they had brought all hallowed things out of their houses, and employed them as God directed, they were to make three particular professions, which are mentioned in this verse. And it is probable, they were to repeat some idolatrous oaths and promises which were in those days: the first of them is, that they had "not eaten thereof in mourning, or in lamentation." For so the Hebrew word oni signifies, very bitter grief, and sore mourning. Such the Egyptians made in harvest-time, when they offered the first-fruits of the earth, and kept the feast of Isis with dreadful solemnities, and other authors tell us, particularly Julius Firmicus, who severely reproves their folly, or madness rather, saying, Cur plangitis fruges terrae, &c. "Why do you bewail the fruits of the earth? Why weep you at the growth of your seed, &c. You should rather give thanks for these things to the most high God, whose bounty is not to be lamented; but bewail rather your own error," &c. If there was such a custom in the world when Moses lived, it may very well be thought that he taught the Israelites to disclaim such senseless and impious practices. And as the Egyptians, by this mourning, acknowledged Isis, that is, the earth, to be the giver of all these good things; so he required the Israelites, through their hands, to bless the earth, do them joy and thanks unto the Most High: for there was no joy so great as that of harvest and vintage; directly opposite to the heathen, who kept the feast of Bacchus also with lamentations (see our learned Dr. Spencer, lib. ii. De Ritual. Hebr. Leg. cap. 24, sect. 1).

Taken away ought therefor for any unclean use,] As some of the old interpreters were wont to do; who separated some part of the first-fruits for magical purposes, and sometimes for carnal and filthy. So Julius Firmicus informs us, who immediately after the mention of their lamentations, when they gathered the fruits of the earth, asks this question, Quid addis incestum et adulterium! Which shows that there were unclean rites which accompanied their offerings, and that they were the more amiss thereby. See the same learned author in the same place, sect. 3.

Nor given ought therefor for the dead.] If this be the right translation of the last words, for the dead, St. Austin hath given us a likely reason of this clause, which was, to profess they had not imitated the gentiles, who were wont to set meat and drink upon the dead, as Methodius. So Serm. 15, de Sanctis. But it doth not appear that they set any part of their tithe, or first-fruits upon them, not that they did it only in harvest-time; but rather common bread
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neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me.

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou spakest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the Lord thy God hath commanded and wine, which at all times they set upon their graves when they were interred; and therefore it may be translated to the dead (as the same excellent person observes, sect. 3). And so it is a profession, they had not offered any of the fruits of the earth to heroes (after the manner of the gentiles, particularly to Osiris. For that they honoured them with their first-fruits, appearing by a passage in it. All these verses from 13 to this place, were to be spoken with a low and humble voice, because they are a sort of commendation of themselves, and of their own integrity; which is not to be proclaimed aloud. But when they made the foregoing profession, at the presenting of their first-fruits (ver. 5, 6, &c.), they being an acknowledgment of their own meanness and poor beginnings, and of God's infinite goodness in their advancement, they were to lift up their voice, and say aloud, "My father was a Syrian ready to perish," &c. Thus the doctors resolve in the Gemara of Mischna Sota, cap. 7, in the beginning of it.

Ver. 15. Look down.] Have a gracious regard.

From thy holy habitation.] This is an humble acknowledgment of the infinite majesty of God, which, though he was originally pleased to dwell among them by a glorious symbol of his presence in the sanctuary, yet dwelt in a far more transcendent glory in the heavens, the highest of which could not contain him, as holy men acknowledged (1 Kings viii. 27; 2 Chron. ii. 6).

Bless thy people Israel.] Having performed their duty, they had the greater confidence to beg the continuation of God's mercies to them, and to their country; which it had been presumption to expect, if they had not acknowledged him to be the donor of all the good things they enjoyed in the manner before appointed. For this was the end of all oblations, both of this tithe, and of the first-fruits, and any other, to acknowledge God to be the Lord, "of all the good things come (as David speaks), and of whose own we give unto him" (see 1 Chron. xxii. 11—13, &c.),
CHAPTER XXVII.

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an

you, a people dedicated to his name, as his peculiar, &c. Where Meura, “the Word,” cannot be understood otherwise than of the second person in the Deity.

Ver. 19. To make thee high above all nations.] It is a pious note of Conr. Pelicanus, that there is no greater glory to the faithful, than that they are peculiarly grateful, devoted, dedicated, obedient unto God, as his children.

As from, Israel in name, and in honour.] These words express his singular kindness to them, in that though all nations were his (being made by him, and he the Lord and governor of them all), yet he promised to have such a special favour to them, that all nations round them should take notice of it, and speak

with admiration of their happiness, and the honour he had done them. All this is included in those words before mentioned, Exod. xxvii. 5. and the last words of this verse are explained, “That thou mayest be a holy people unto the Lord thy God, as he hath spoken.”

All this Moses called to their mind, that it might prepare and dispose them to renew the same covenant with God before he left them; which he presses upon them in the whole context of this book, after he had given them some other admonitions, and laid before them the blessings and curses that would come upon them, according to their fidelity or falsehood in that holy covenant. Which is the subject of the two following chapters.

CHAPTER XXVII.

1 The people are commanded to write the law upon stones, and to build an altar of whole stones. 11 The curses pronounced on mount Ebal.

3 And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day when ye shall pass over Jordan unto the land which the Lord

left there, where they lodged that night, which was at Gilgal (see there, ver. 3, 8, 20).

Plaister them with plaister.] That being plain and smooth, they might write what is here commanded upon them, which they could not do while they were rough and uneven.

Ver. 3. Write upon them all the words of this law.] Many think he means the whole book of Deuteronomy; which, because it is long, great stones are ordered to be provided for this purpose. Others think only the ten commandments are here intended, which were the principal “words of the covenant,” as Moses calls this law, xxxix. 1. But Josephus (lib. iv. Archæol. cap. ult.) is of opinion, that he means the verses which here follow from verse 15, to the end of the chapter. Which is no improbable opinion; they containing several select precepts, and the last of them seems to respect the whole law of Moses, ver. 26.

But, however we understand this, it is certain, that, before the use of paper was found out, the ancients, particularly the Phenicians and Egyptians, were wont to write their minds upon stones, as a great many authors testify, mentioned by Huetius, who observes, that this custom continued long after the invention of paper, especially if they desired any thing should be vulgarly known and conveyed down to posterity. See Demonstr. Evang. propos. iv. cap. 2, n. 15, where he observes, that Moses ordered the book of Deuteronomy to be inscribed upon stones. I suppose he means all the laws contained in this book (not all the exhortations and historical passages), which agrees very well with this injunction, that they should write on the stones “all the words of this law.”

When thou art passed over, &c.] When they were grown over Jordan to take possession of the land of Canaan, and were come to the place where he directed these stones to be set up, and this inscription
Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee.  

4 Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them.

made upon them. Which place is particularly named in the next verse. And from these words Fortunatus Sceachus thinks he hath reason to assert, that none of the things forementioned are meant by the words of this law, here commanded to be written; but that upon the very top of these stones (or the altar made of them, as he would have it understood) were written only the words of this covenant, whereby the people of Israel confessed themselves to have received the land of Canaan from God, and to hold it in condition of obedience. And the altar was made of these stones, upon what condition; viz. that thou shouldest keep the commands given to thee by God in Horeb. And therefore Moses doth not bid them write on the stones the law of the Lord nor the law absolutely, but the words of this law. Where the demonstrative particle hath limits the sense to the present matter of which he is speaking. Thus in Exod. 20, 25, chrysm, cap. 57, where he endeavours to strengthen this interpretation, by observing, that, after this command for writing this law upon the stones, "Moses, and the priests, and Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel, this day thou art become the people of the Lord thy God, &c. (ver. 9, 10).

In Mount Ebal. Here the Samaritan Pentateuch hath, "in Mount Gerizim:" which is a manifest corruption, to justify their building a temple there, while they pretend God commanded in these words. Ver. 5. There shalt thou build an altar. That they might offer sacrifice to God, and renew their covenant with him.

An altar of stones. Upon which Josephus himself fancies the forenamed inscription was to be made; and so the Talmudists also, in Mischna Sota, cap. 7. But it is plain, the stones designed for that use were to be set up before the altar was built; the intention of it being (as I shall show presently), that they might promise to observe the words which were there written.

Not lift up any iron tool. See Exod. xx. 25.

Ver. 6. Build the altar—of whole stones.] Not hewn, nor polished; whereby all manner of imagery was avoided. Such rude altars of rough stone, piled one upon another, were in use among the heathen, who seem to have imitated this pattern. The form of one of them Fortunatus Sceachus hath given us out of some ancient monument at Brixia, related by Octavius Roscius (see his forenamed book, cap. 59, p. 553). Such altars the Israelites were permitted to build upon some special occasion, as Gideon and Manoah did (Judg. vi. 24, 26, xiii. 19), and Samuel (1 Sam. vii. 17), and Saul (1 Sam. xiv. 35), and others (2 Sam. xxv. 25), and such an one Moses himself built (Exod. xxiv. 4). And as Moses there set up twelve pillars, according to the number of the tribes of Israel, when they entered into covenant with God at Horeb, so the forementioned author thinks, at the confirmation of it, when they came into Canaan, they built not twelve altars, but heaped up twelve stones, whereon they built one altar without any cause at all bestowed upon it. And thus Elijah took twelve stones, and on a sudden built an altar with them, when he endeavoured to bring the Israelites back again into the covenant of God (1 Kings xviii. 31, 39).

Offer burnt offerings thereon.] As they did at Horeb (Exod. xxiv. 5), and as Joshua did when they came into Canaan, and had built the altar here commanded (Josh. vii. 31), which burnt-offerings were an acknowledgment of God's sovereign dominion over them; and that they held this land of him, as their supreme Lord, from whom they had received it. They kept the passover as soon as they came into Canaan; but we read of no altar erected, nor burnt-offerings offered (Exod. xxiv. 5). Ver. 7. Offer peace offerings.] So Moses also did at Horeb, as we read in the forenamed place (Exod. xxiv. 5), and so Joshua did when they came into Canaan. And they were offered as thanksgivings to God, for bringing them into that good land.

And shalt eat there and rejoice.] The sacrificers had a part both of the peace-offerings given to them, and might feast with God, in joyful communion that they were in covenant with him (see Lev. vii. 5). And therefore God ordered these sacrifices to be offered, as soon as they came to this place, where his law was to be inscribed upon the stones before mentioned: that the people of Israel, to whom God promised the possession of the land of Canaan, upon the condition that they observed his laws, might confirm their covenant with him, when they took possession of it: and be given to understand, that God, having performed what he promised, expected, that they should be mindful of their obligation, faithfully to observe his Divine laws. So that this altar may be properly called (as the same Fort. Sceachus terms it), "the altar of the covenant, into which they had entered at Horeb." Ver. 8.] So that they might be read easily. How the Talmudists came to fancy they were written in seventy languages, I cannot imagine; but such a conceit there is among them, as Mr. Selden observes, lib. ii. De Synedr. cap. 9, p. 396; for so many languages they think there were in the world, that the Patriarcha said, God would have everybody that came into their country learn these truths, if he pleased; and no pagan be able to excuse his ignorance, by saying, he had no means to know them (see Joh. Wagenseil upon Sota, cap. 7, sect. 5, annot. 5).

Ver. 9. Moses and the priests the Levites spake]
hearken, O Israel; this day thou art become the people of the Lord thy God.

10 Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphthali.

14 ¶ And the Levites shall speak, and say unto all the men of Israel with a loud voice, 15 Cursed be the man that maketh any graven or molten image, an abomination unto the Lord,

Mount Gerizim, and then cursed the men of Shechem. Which shows, that the tops of these mountains were not so far distant one from another, but what was said upon the one might be heard by those who were on the top and the sides of the other. And yet there was such a valley between them, that they could not enter within one another at Jordan, upon preceding him, but he had time to die, and get away, after he had spoken his apologue.

Reuben, God, &c.] Four of these were children of the handmaids; and Reuben had lost his dignity by going up to his father's bed; and Zebulun was the youngest of Leah's sons: who was therefore chosen, for this less honorable employment. For otherwise there would not have been an equal number of tribes upon each mountain.

Ver. 14. The Levites] That is, the priests, who are often called "the priests the Levites;" particularly in that very place where we read of the execution of this command, Josh. viii. 33. And the Levites were among those that stood upon Mount Gerizim (ver. 19), who did not pronounce the blessings, but answered Amen to them. Yet the Gemara upon Sota, cap. 7, sect. 23, will have it, that as many of the Levites as were fit to minister, (that is, all from thirty to fifty years of age, who were fit to carry the ark) stood round about the ark with the priests; the rest of the Levites being upon Mount Gerizim, with the other tribes appointed to have their station there.

Shall speak.] The same Gemara rightly gathers, that the ark with the priests were below in the valley between the two mountains; because, it is said, in the place before mentioned, that all Israel and the elders stood about it, Josh. viii. 33. Which could not have been, unless it were placed between the two mountains, for they stood, upon both sides, from the top to the bottom.

With a loud voice.] That every one that stood on the side or top of the mountains might hear what they said, the priests being placed so, in several parts of the valley, that their voice might reach them all. For which end they were advanced, perhaps, upon a pulpit (as Ezra afterward was, Neh. viii. 4), and a signal likewise given when they should say Amen.

Ver. 15. Cursed be the man that maketh any graven or molten image.] The people upon the mountains being to bless as well as curse, the Mishena, in the title Sota, (cap. 7, sect. 5) rightly explains it; that, first, the priests, turning their faces towards Mount Gerizim, proclaimed with a loud voice, "Blessed be the man that maketh not any graven," &c., unto which all the people that stood there answered Amen; and then turning their faces towards Mount Ebal, they said these words, "Cursed be the man that maketh," &c., to which they that stood there made the same answer. See also the Jerusalem Targum, which paraphrases these words in the same manner.

An abomination] Which is odious, and far to be removed from the presence of the Lord, as the same Targum interprets it.

The work of the hands of the craftsmen.] A mere device of men, and therefore not to have Divine worship given to it of any sort.
the work of the hands of the craftsman, and
putteth it in a secret place. And all the people
shall answer and say, Amen.
16 Cursed be he that setteth light by his
father or his mother. And all the people shall
say, Amen.
17 Cursed be he that removeth his neighbour's
landmark. And all the people shall say, Amen.
18 Cursed be he that maketh the blind to
wander out of the way. And all the people shall
say, Amen.
19 Cursed be he that perverteth the judg-
ment of the stranger, fatherless, and widow.
And all the people shall say, Amen.

Putteth it in a secret place.] Though he was not a
public declared worshipper of images, yet, if he did
it privately, in some closet of his own house, or in
any other secret place, to conceal his wickedness, though
he escaped the punishment of the law, which senten-
ted those to be put to death, yet he could not escape
the vengeance of God.
All the people.] The forenamed Mischna and Targum
say, that the people on both mountains answered
Amen, both to the blessings and to the cursings:
which do not agree with what goes before, ver.
12, 13.
Small answer and say, Amen.] Express their consent
to it. For the word Amen, as the Talmudists say in
Schebuth, hath sometimes the force of an oath,
sometimes only declares consent and approbation,
and sometimes is used for the confirmation of any
thing. An example of the first they think there is in
Numb. v. 23, and they allege this place for an
example of the second; and for the third, Jer. xxviii. 6.
Ver. 16. Cursed be he that setteth light by his father
or his mother.] It is observed by interpreters, that,
as the precept of honouring parents stands next to the
commandment concerning the honour that is due to
God (Exod. xx. 12), so the curse pronounced against
those who dishonoured them is here placed next to the
curse against worshippers of images. And as idola-
ters were to be put to death, so were those that cursed
their parents (Exod. xxi. 17; Lev. xx. 9). And I may
add, from the foregoing words, that though they did
it ever so secretly, they lay under his curse.
The people shall say, Amen.] But before this curse
was pronounced, they had said Amen to the blessing
opposite to it ("Blessed is he that setteth not light
by his father and mother"); as was observed in the
foregoing verse. And the same is to be noted con-
cerning the following curses, which were preceded
with a blessing, till they were all ended.
Ver. 17.] Against which there is an express pre-
cept in the foregoing part of this book, xix. 14. And
Pellican well observes, that, by this particular
instance of God's displeasure against injustice, they were
all encroachments upon their neighbour's possessions.
Ver. 18.] By giving him wrong directions, or mis-
leading him (see Lev. xix. 14). Some apply this to
giving pernicious advice to simple people; which is
certainly worse than misguiding the blind, because
it leads men into sin, as well as into danger.
Ver. 19.] These three I observed before (xxiv. 19),
are commonly put together, as a paraphrase on the
word poor: whose cause God himself undertakes
to plead (x. 18, and see Exod. xii. 21, 22). And,
therefore, all good lawyers have taken special care of
them, particularly of orphans; concerning whom
Plato ordains, that the conservators of the laws should
be ἄνευ γενετόρων, "instead of their natural parents"

20 Cursed be he that lieth with his father's
wife; because he uncovereth his father's skirt.
And all the people shall say, Amen.
21 Cursed be he that lieth with any manner
of beast. And all the people shall say, Amen.
22 Cursed be he that lieth with his sister, the
doughter of his father, or the daughter of his
mother. And all the people shall say, Amen.
23 Cursed be he that lieth with his mother
in law. And all the people shall say, Amen.
24 Cursed be he that smiteth his neighbour
secretly. And all the people shall say, Amen.
25 Cursed be he that taketh reward to slay an
and look after them so well, that they should not fare
the worse for wanting their fathers (see lib. viii. De
Legibus, fol. 926, &c., edit. Serrau).
Ver. 20.] See xxii. 30, and Lev. xviii. 8.
Ver. 21.] Exod. xxii. 19, and Lev. xviii. 23. This
some of the Jewish doctors, out of an unaccountable
pride, conceived to be the vulgar sense of their master
(whom they call The people of the earth), as if they were
no better than beasts, with whom they were not
to marry.
Ver. 22.] This hath been explained also, Lev.
xviii. 9.
Ver. 24.] Though it be with his tongue, whereby
he wounds the fame of an absent person.
But the word smile is often used for killing (Exod.
xxi. 12, Lev. xxiv. 17). Of which, if a man was guilty,
though he committed the murder so secretly that he
could not be put to death by the sentence of the judges,
yet he lay under this heavy sentence of God.
Ver. 25.] This seems to have respect to the judges,
who for money not only gave wrong judgment in
other causes, but condemned those that were not
guilty to death (see Exod. xxii. 7, 8, and in this book
x. 17, xvi. 19).
Ver. 26.] The word we here translate confirm, is
more plainly translated perform, in 1 Sam. xv. 11.
And so it certainly signifies here, the performing of
the holy commandments, being a kind of establishment
of the law, as obedience is a subversion of it, and
as far as lies in the offender's power, an abolishing it
and taking it away. Therefore, the apostle exactly
translates the sense of these words, Gal. iii. 10.
"Cursed is every one that continueth not in all
things," &c., where the apostle adds the word all (as
the LXX. and the Samaritan did, even in St. Jerome's
time), to express "the words of this law," to signify
not merely all that is contained in these blessings and
curses, "but all things which are written in the book
of the law." So that whether this whole book (i.e.
all the laws contained in it) were to be written upon
the pillars, or only these blessings and cursings, the
matter is no different. But there are a number of the latter opinions,
that in this book is comprehended in this last
curse, all that is contained in the whole law of Moses.
Therefore, it is not very material whether, whether
these cursings and blessings were recited upon Mount
Gerizim and Ebal, or the whole law of Moses, from
one end to the other, about which the Jews them-
sewly differ. But that there is of the latter opinion,
we think it well grounded upon Jos. viii. 33, where we
read how Joshua carefully performed what Moses
here enjoined. And, that his words might not be
forgotten, Moses seems to have ordered the con-
tinuance of this solemnity every seventh year, in the
twenty-ninth chapter of this book, ver. 16, 11, &c.
The Mischna in Sota (which I have often mentioned)
innocent person. And all the people shall say, Amen.

26 Cursed be he that confirmeth not all the concludes this matter with these words: When the blessings and cursings were ended, they brought stones and built an altar, which they plastered over, and wrote upon them all the words of this law in seventy languages. But I have shown before, that the stones on which the law was written were different from the altar, and were erected before the building of the altar. The Gemara there adds (cap. 7, sect. 24), That every one of the Israelites there present stood bound one for another (that is, for the whole company), that they would observe these laws. Which I know not how they extract out of Moses's words; but their doctors frequently mention it in their books, and make this pious use of it, that, by virtue of this security which they gave for each other, every man was bound to reprove his neighbour if he saw him offend, unless he was content to undergo the punishment which was threatened unto the breach of God's laws, and come under the curse (Lev. xix. 17). And unto this they apply those words, "they shall fall one upon another" (as we truly translate Lev. xxvi. 37), as if they signified, "every one shall fall by his brother," that is, by his brother's crimes: for we all promised, say they (in the Gemara Sanhedrin, cap. 3, sect. 6), and engaged one for another, and so from that time were punished one for another.

CHAPTER XXVIII.

1 The blessings for obedience.

1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

15 The curses for disobedience.

3 Blessed shalt thou be in the city, and blessed shalt thou be in the field.

4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed shall be thy basket and thy store.

CHAP. XXVIII.

Ver. 1. It shall come to pass.] In this chapter he repeats, with many enlargements, the reward and penalties which he had promised and threatened in the book of Leviticals, unto the observance or breach of the covenant they had made with God: and here in this verse he promises in general the blessings which are more particularly enumerated in the following verses.

If thou shalt hearken diligently.] See vii. 12, where the same thing is said; only here he adds the word diligently, to make them attend with the greater seriousness to what he delivered (see ch. xi. 13, 22).

The Lord thy God will set thee on high above all nations.] By bestowing on them the following blessings (see vii. 14). They were already endued with singular privileges above other nations (Exod. xix. 5, 6), which by their obedience would be confirmed, confirmed, and augmented, in greater plenty of all things.

Ver. 2. All these blessings shall come on thee.] Blessings that come unexpectedly, and when we are not in pursuit of them, are most welcome, and highly delight us. And such God here promises to bestow on them by his gracious providence, without their laborious and anxious seeking after them. By which very thing he sets them above all nations: for what they followed after eagerly, and many times in vain, he undertakes should come to them and prevent their desires.

If thou shalt hearken.] So as to observe and do all his commandments; as it is explained in the foregoing verse.

Ver. 3.] That is, in all their affairs, within doors or without. Or whether they lived by employments in the city, or by husbandry in tilling the ground. It is not a natural interpretation of these words, which one of the Hebrew doctors gives of them in Bava Metzia, where he expounds, blessed shalt thou be in the city, Thy house shall be so nigh unto the synagogue, that thou needest not be troubled by going a long way to it; and blessed in the field, Thy ground shall lie so near to the city, that thou mayest quickly bring the fruit it produces to be sold in the market. But if he could have gone on in this manner, it had been something tolerable; but he expounds what follows in a most indecent manner (see Wagenseil upon the Gemara of Sota, cap. 3, sect. 9, annot. 5).

Ver. 4. Blessed shall be the fruit of thy body.] This seems to be a promise of preventing miscarriages, when they were with child: for a numerous progeny is promised afterward (ver. 11).

Of thy ground.] This signifies they should have seasonal harvest and vintages. For fruit of the ground comprehends not only all sorts of corn, but grapes, figs, pomegranates, and suchlike fruits which grow on trees.

Of thy cattle.] By the word behema is sometimes meant all sorts of broad creatures, in opposition to men; sometimes tame creatures, in opposition to wild beasts: but here all sorts of domestic creatures (except kine, sheep, and goats), viz. asses and camels. Which Jacob brought with him, as well as oxen and sheep, when he came from Laban into Canaan (Gen. xxxii. 5, 7).

The increase of thy kine.] The breed of these was the most profitable, being a considerable part of the riches not only of that, but of other countries; as appears by what Pausanius saith of them (see Bochartus, par. 1. Hierozioeicon, lib. ii. cap. 40, in the beginning).

The flocks of thy sheep.] Under the name of sheep, in the Hebrew, are comprehended goats also. All which God promises to increase, that is, to make them very wealthy. And here it may be observed, that the Israelites were generally husbandmen or shepherds, and did not commonly follow any other trades: and therefore no mention is made of them here, unless it be in ver. 6, where he seems to speak of all sorts of business.
6 Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

7 The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

9 The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

As he hath sworn unto thee, [See vii. 12.
If thou shalt keep the commandments,] He had separated them from all people, by peculiar laws and privileges: for this purpose, that they should be governed by him, and be obedient to him.

Walk in his ways. Nobody can see any reason to make this a special precept (as the Jews do), that "we should walk as the way led on by the Lord." It contains all the duties owing to him: whether by his ways we understand those Divine qualities, of mercy, holiness, goodness, and truth, whereby we approach to him; or (as the word ways is commonly used in Scripture (his Divine precepts, whereby he comes (as it were) unto us, and declares his mind and will toward us, by conformity to which we become like the people of God in these desiderata: for that is the entire meaning of "walking in his ways;" ordering all our actions, according to the direction of his holy will, whereby we resemble him.

Ver. 10. All people] Who were round about them or should have any knowledge of them.

Shall see that thou art called by the name of the Lord.] Be convinced that on the most peculiar manner, the Lord's people, (xiv. 1, xxvi. 18). For wheresoever we read that a person or thing hath the name of God called upon it, or is called by his name, the meaning is, that it is his. As the "city called by God's name," Jer. xxv. 29, is the city of God, where he dwelt, viz. Jerusalem. And thus the ark is said to "be called by the name of God," Num. iv. 13, which was the Lord's ark, or the ark of the covenant. And as here the children of Israel are said to be the people called by his name, so it is of the Christian church, Acts xv. 17. For the very same phrase (as Mr. Mede observes) is used of the like relation that men have unto that which is theirs. Thus Jacob saith, Gen. xlvi. 16, that his name should be called on the two sons of Joseph, that is, they should be his, as Reuben and Simeon were: which shows these are "words of adoption" (see Disc. i. p. 7).

They shall be afraid of thee. Not dare to do thee any hurt, or fear to have thee their enemy.

Ver. 11. Make thee plenteous in goods.] Bestow on them abundance of all good things, that their hearts could desire.

In the fruit of thy body.] By giving them a numerous and healthy issue; whereby they should be multiplied like the stars of heaven, or the sand on the seashore; according to the promise made to Abraham, Gen. xv. 5, xxvii. 17.

Of thy cattle.] Which he promised likewise to increase as long as he continued in the land.

Of thy ground.] Which should afford large crops of corn, and great store of all other fruits every year.

In the land which the Lord sware unto thy fathers] So that they should not need to send unto other countries to procure food (as they did in the days of their father Jacob), but have enough in their own land to support them all, though ever so numerous.
12 The Lord shall open unto thee his good treasure, the heaven, to give him rain in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow.  
13 And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them:  
14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.  
15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:  
16 Cursed shalt thou be in the city, and cursed shalt thou be in the field.  
17 Cursed shalt thou be thy basket and thy storehouse.  
18 Cursed shalt thou be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.  
19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.  
20 The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be de-

Ver. 12. The Lord shall open unto thee his good treasure.] The heaven, or the air, is called the good treasure of God, because there he gathereth together great heaps of clouds, from whence he enriches the earth with rain. And the showers of rain, which when he withholdeth, he is said to shut up this treasure (xi. 17), and when he bestows it, to open it; that his people might be sensible of their dependence upon his bounty for that blessing, as well as others, which he dispenseth as he pleaseth.  
In his season.] The former and the latter rain, as the Scripture calls it. The former fell in autumn, after the seed was sown, to make it take root and spring up; the latter fell in the spring-time, to bring the seed which was come up to maturity (see xi. 14). See the learned Dr. Prideaux, upon Maimonides’s treatise De Donis Pauperum, cap. I, not. 25.  
To bless all the work of thine hand.] By these seasonable showers he blessed their ploughing and sowing, and produced a plentiful harvest; which seems to be meant here by the “work of their hand;” viz. their husbandry; which includes all sorts of plantations, as well as tillage (Gen. ix. 20).  
Thou shalt lend unto many nations, and—not borrow.] A token of great riches (see xv. 6), which make men bold to be as blessing as they are disposed with piety. And therefore Callimachus, in his hymn to Jove, prays him to bestow both virtue and riches upon them (ver. 97).  

Ver. 13. Make thee the head and not the tail.] This is a proverbial speech, which is explained in the words following: “And thou shalt be above only, and thou shalt not be beneath.” For the head being the first and chief part of all animals, and the tail the last and lowest, those persons are said to be the head who command over others, and those the tail who are subject. And therefore this is a promise that they should rule over other nations, as their lords (as they did in the days of David and Solomon); but other nations should not lord it over them.  
If that thou hearken unto the commandments—to observe and to do them.] This was the condition upon which all their happiness depended; as he had told them in the beginning of this discourse, ver. 1.  
To go after other gods.] This was the principal commandment of the law, to serve no other gods but the Lord alone. Which, while they observed, he was pleased to bless them, and to bear with many other sins which they committed. Upon which account, this commandment is so often repeated, as we find it, in this very book, vi. 14, vii. 4, 15, viii. 19, ix. 16, 18, xi. 3, 4, 30, xc.  
Ver. 15. To observe to do all his commandments.] Especially that great commandment, “Not to go after other gods to serve them.”  
All these curses shall come upon thee.] Pursue them so, that they should not possibly escape them. The same phrase is used of the blessings, ver. 2.  
Ver. 16.] As many, indeed, as they made them happy (ver. 3).  
Ver. 17.] The blessing of the barn was to have it full (ver. 5), and therefore the curse upon it was to make it empty.  
Ver. 18.] He threatens to consume their children, their corn, and other fruits, with their herds and flocks.  
Ver. 19.] Have no comfort in any undertaking, either at home or abroad, in peace or in war.  
Ver. 20. Cursing, vexation, and rebuke.] It is very hard to know what these three words particularly import; the first two of them being very variously translated. The first of them, mecura, seems to signify, in general, that God would blast them in all they desired and vexed and withered them as the earth is with drought; therefore God promises to remove all these things, and to give them health and tranquillity, that they might perfect their obedience, and be worthy of the life of the world to come.  
For this is not the end of the law, to make the earth bring forth plentifully, and to prolong men’s life upon the earth, and give them healthful bodies; but that by these things they may be judged and encouraged to perform obedience to it, “k.  
Ver. 13. Make thee the head and not the tail.] This is a proverbial speech, which is explained in the words following: “And thou shalt be above only, and thou shalt not be beneath.” For the head being the first and chief part of all animals, and the tail the
stroved, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

23 And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

24 The Lord shall bring thee into a land of brooks of waters, and seas, and rivers, that thou hadst not known, and shall bring thee into a land of corn and wine, and oil and honey, and shall bring thee into a land of meats, and shall feed thee, and cause thee to dwell therein with cattle great and small.

25 The Lord shall give thee the mouth of the enemy that speaketh against thee, to make him stumble in his words, and to make thee victorious in his sight.

26 The Lord shall set thine enemies to sing in the dust, and the peoples that he hath made shall praise thee. Ver. 26, 27. 27 The Lord shall make thee the head, and not the tail; thou shalt be above, and they shall be below thee.

28 Ver. 27. The Lord shall cause thee to be worshipped of thy enemies, and thou shalt curse them that curse thee.

29 Ver. 28. The Lord shall make thee a name, which shall be feared among all nations where thou goest.

30 Ver. 29, 31. Thou shalt drive out nations from before thee, and they shall dwell in thy cities which thou shalt forsake, and in the houses of cities which thou shalt found.

31 Ver. 30, 32. Thou shalt reap the increase of thy land, and eat therein securely. Ver. 31.

32 Ver. 32. The Lord shall slay pestilence before thee, and whatsoever plagues in Egypt, which thou knewest not, I will bring upon thee.

33 Ver. 33. The Lord shall make thee a nation as one of the most numerous nations of the earth.

34 Ver. 34. The Lord shall make thee a prosperous nation, if thou wilt only hearken to his voice, and do all that is right. Ver. 34, 35.

35 Ver. 35. The Lord shall make thee to be hated of all nations, as the curse, and as an astonishment, and as an execration, among all nations where thou goest.

36 Ver. 36, 37. Because of all thy wickedness, thou shalt be destroyed, until thou be destroyed.

37 Ver. 37. For thou didst hate the Lord thy God, and goest after other gods, which were not the gods of thy fathers.

38 Ver. 38, 39. Which led thee away, that thou mightest go after them, and thou hast profaned his name in among them. Ver. 38, 39. For the Lord shall bring thee into a land where the seas roar with waves, that cannot be crossed. Ver. 39.

40 Ver. 40, 41. Where the rocks fall upon thee, and where thou shalt not find bread or water; where the winnowing fan shall sweep thee away, and where the sword shall overtake thee. Ver. 40, 41. Ver. 41.

42 Ver. 42, 43. Thou shalt be as a dreamer that dreameth. Ver. 42, 43. And thou shalt see many things, but none of them shall come to pass; and that which thou shalt hear, shall be as the word of a dream. Ver. 43.

44 Ver. 44, 45. And thou shalt be hated of all nations, among whom thou shalt go, because of the Lord, who sent them to drive thee out. Ver. 44, 45. For it is a hidden thing unto thee, to know the manner of all things that shall come to pass. Ver. 45.
24 The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

26 And thy carcase shall be meat unto all abundantly, and they should be blessed with healthful seasons, sound bodies, and long life. For it is the very foundation of the law (as his phrase is), to root the forementioned false opinion out of men's minds? (More Neveoch. par. iii. cap. 30).

Ver. 24. Make the rain of thy land powder and dust.] That is, there shall be such a long drought, that, instead of rain, showers of dust, blown up into the air by the wind, shall fall down from heaven upon them. For he is of the opinion that it come down upon thee, but thou be destroyed.) This seems to denote something more than the falling of clouds of dust, wherewith the air was filled by high winds; viz. showers of ashes, which have sometimes fallen in great quantities, as good historians testify. Nothing is more known than the vast clouds of ashes which Mount Etna hath often vomited, whereby all the country thereabout hath been laid desolate. And the like hath been thrown out by Mount Vesuvius, which hath reached as far as Rome and Constantinople (see Bonfrius). But if there was any such thing in Judea, it must be a miraculous judgment, there being no such mountains in those parts of the world, to make such evictions.

Ver. 25. Cause thee to be smitten] He saith the same in effect, Lev. xxvi. 17. For to smile in Scripture (as I have before observed) signifies to slay or kill. Thou shalt go out one way against them, and flee seven ways before them:] Though they marched out in a great body against their enemies, he threatens that they should soon be dispersed; the hand of the Lord at large, as it were, shall be against them. But that expression is remarkable, "the Lord shall cause thee to be smitten" (see ver. 7).

Be removed into all the kingdoms of the earth.] This is something more than is threatened, Lev. xxvi. 33, signifying, not only their dispersion into the remotest parts of the world, but their being tossed up and down like the sands of the seashore, in any certain settlement; which had been notoriously verified since their last dispersion by the Romans, of which they themselves have given us large accounts in several books, viz. Juchasin, Schalscheleth Hakabala, Schebet Judah, and Zemueh David, wherein they have abundantly confirmed what Tertullian saith of them in his time, Dispersi, palabund, erudit, soli sui exteriores vagantur per orbem; "that being scattered, straggling up and down uncertainly, banished from their own country, they wander about the world, without any king, &c. But this belongs to the time of the first captivity, when Nehemiah (ch. i. 8) confesses these words were fulfilled (see Jer. ix. 16; Ezek. vi. 8, xii. 14, 15).

Ver. 26. Thy carcase shall be meat unto all the fowls of the air, and unto the beasts] Nothing was accounted a greater calamity among the Jews, than to have their dead bodies lie exposed, to be buried only in the bowels of birds and beasts; and therefore Jeremiah threatens this as the utmost punishment of the king of Babylon, xxix. 19, 30, and the Psalmist beholds it as one of the sorest judgments that was befallen them, Ps. lxxix. 2, 3.

No man shall fray them away.] That is, no man took so much compassion upon them as to chase them away, and to inter the remains, which the birds and beasts hath not devoured.

Ver. 27. The Lord shall smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The Lord shall smite thee with madness, and blindness, and astonishment of heart: 29 And thou shalt grope at noonday, as the

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blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

always brought great calamities upon them, as R. Gedaliah himself confesses in Schalseleth Hakka-bim (see the learned Wagenseil's conflation of R. Lipman's Carmen Memoriale, p. 233, &c.). Unto which I shall add only one observation made by Virgil in the thirtieth Eclogue. In the places of Germany, they were possessed with such a rabies, that they cut one another's throats, to avoid the oppression of their enemies; and burnt themselves and their neighbours in their houses, setting whole cities on fire, and perishing in the flames. Such were their extreme rage and furious revenge against those Christians who pressed them to change their religion. Many stories of the like nature that author tells in his book entitled Schebet Judah; where he hath sixty-four relations of the calamities which befell them in that and in other countries. But these words I doubt not, were fulfilled before in the first desolation of Jerusalem, to which they belonged. For though we have not such particular relations as those now mentioned, there is the prophet's evidence of this, and that of their being mad, by drinking of the cup of the Lord's fury (Jer. xxv. 16, 18), and blind (Zeph. i. 17; Lam. iv. 14), and astonished (Jer. iv. 9; Ezek. iv. 17).

Ver. 29. Thou shalt grope at noonday, as the blind gropeth in darkness.] This shows the blindness spoken of in the foregoing verse, relating to the mind, which was so darkened, that in the plainest and clearest things they mistook the way and means of their preservation (Zeph. i. 17).

Thou shalt not prosper in thy ways.] But, quite contrary, whatsoever course they took, it turned to their undoing.

No man shall save thee.] This was so remarkably fulfilled in those parts of the world, that the magis-
terates who had so much in many places to preserve them from such outrages, as none but Jews can justify, durst not venture to appear for their rescue. And those that did take them into their protection, were the instruments of their further wrongs, by grievous exactions for the maintenance of the war undertaken in their defence. So strangely (as that excellent person, by the foregoing verse, tells us), that to this day, the Moors, in the habit of spoiling, used by God to bring that to pass, which his servant Moses had foretold in this verse, no man shall save thee: for even succour itself turned into their sorrow; and it is hard to say, whether men's purposes for their good, or for their evil, brought greater plagues upon them. Thus it was before their first captivity; Pharaoh king of Egypt came to help them, but was not able (Jer. xxxvii. 7, xlv. 17).

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day.

Ver. 30. Thou shalt betroth a wife, and another man shall lie with her.] Take her away from thee before thou canst condone the marriage. This was a sore affliction, for all nations accounted it a singular blessing to complete a marriage; and, on the contrary, a curse to be defaced of such delightful hopes. Whence Callimachus, in his hymn to Apollo, promising many blessings to the youths who sung and danced before his altar, mentions this in the first place (ver. 14).

El relato mildones rapide

"that he would be with them, and prosper them, if they were to be married."

Thou shalt build an house, and— not dwell therein. But another take possession of it (Zeph. i. 13).

Thou shalt plant a vineyard near the grapes.] So we rightly translate the Hebrew word, which (as the margin notes) is, thou shalt not procure or make common the grapes thereof; which was not to be done till the fifth year after the plantation. Before which time God threatens another should enter into it, and enjoy the fruits thereof.

Ver. 31.] All these are but particular instances of their grudging kindness in all countries, where their goods have been confiscated, the bills of debts owing to them all cancelled. Of which the same pious and learned person, Dr. Jackson, gives several instances in the forenamed chapter.

Ver. 32. Thy sons and thy daughters shall be given unto another people.] This was literally fulfilled when the Jews were banished out of Portugal, in the time of king Emanuel; who ordered their children under nineteen years of age to be taken from them, and brought up in the Christian religion. When infants also were torn from their mothers' breasts, with far more grief and sorrow than they had at their coming out of their womb: and many hundreds years before that, when the Moors were in a violent war against Spain, suffering no parents to have any commerce with their children after the seventh year of their age, but by public decree they were committed to Christians to be educated by them, who married them to their own sons and daughters (see the same Dr. Jackson, ch. 28, parag. 1, 2).

Thine eyes shall look, and fail with longing for them. Their women filling the heavens with more hideous shrieks than the Egyptians did, when all their first-born were slain in the night. For these were bereft at once of all their dear children in the open sun, in vain begging to have them restored to them. And to increase their calamity (as that excellent person observes, ch. 29, par. 15), many Moors professing Mahometan sects, were transported out of Portugal at the same time, without such violence offered to them. What was the reason (saith he)? God would have a manifest distinction made between the Jews and other people, that this prophecy might be fulfilled. There shall be no might in thine hand.] Either to protect or to rescue them from their enemies, which was not but a mighty deed, with the same doctor, that the Moors then had some power in their hand, which
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33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a

long: and there shall be no might in thine hand.

Ver. 33. The fruit of thy land—shall a nation which thou knowest not eat up.] This was remarkably fulfilled, when Salmaneser came and despoissied the ten tribes; and when Nebuchadnezzar carried away the other two tribes and placed other people in their room. There were many strange people also among the Romans, who devoured their labours, before their last destruction by Titus. And ever since they have been subject to deprivations of various sorts; having scraped up riches, with great care, which have often fallen into the hands of strangers. Particularly in the time of the famous crusades, when divers nations marched in great numbers to recover the Holy Land from infidels, their business was in their way to rob and spoil the Jews, and to make great slaughter of them, as both Jewish and Christian writers witness; particularly the author of Schalscheleth Hakakabala, and our Matthew Paris.

Only oppressed and crushed alway.] That they should not only be oppressed, but in some ages, or in some one or few kingdoms, but always, in every kingdom whither they removed (as he speaks, ver. 35), suffer such violence and wrong, as no other people hath done, must needs be thought to proceed rather from Divine justice than men's inclination to injustice. Which could not but have varied with the diversity of times and places, and the disposition of the particular persons, among whom they have been dispersed. And yet the brief enumeration of their particular spoils and hard usage, which Dr. Jackson makes in the forenamed chapter (whose words these are, in the beginning of it), throughout the most civil and best governed states of Europe, will abundantly confirm the truth of Moses's words in this place, "Thou shalt never but suffer wrong and violence alway," as our old translation hath it. The same is lately observed by an eminent learned person (J. Wagenseil), in his confession of R. Lipman's Carn. Memoriale, p. 211, where he takes notice, that the Jews no sooner have grown rich, and by degrees become considerable in any country, but some great calamity hath befallen them. This the attentive consideration of their history will justify, particularly as he observes in France, Spain, and England; God not suffering them to be quite destroyed, like the Amalekites, Jebusites, and Philistines, of whom no footsteps remain, but be scattered and tossed about through all Christian countries (for a testimony to the truth of our religion), and there only oppressed, crushed, and squeezed, as Moses here foretold. One instance of which sore oppression I cannot forbear to add out of Schebet Judah, where R. Solomon Virge confesses what great miseries they have been exposed unto, by persons pretending to be their Messiahs, who have drawn the hatred of all nations upon them; particularly in Persia, he saith, they were most lamentably handled upon this score, being not only stripped of all, but forced to go about like dogs with a great clog of wood bound to their necks, which exposed them to the scorn and laughter of all men; for while some threw it behind their backs, some threw it down before their feet; some dragging them backwards, and others cruelly beating them with it. This one told him who saw it.

Ver. 31.] So they were (as the forenamed doctor observes, ch. 29, par. 6, 15), when their children were taken from them in Portugal. For some, being not able to rescue or despatch them, killed themselves; others, who had the opportunity, drowned their children in wells or ditches. And here in England, one of their learned rabbins persuaded four hundred of his company, besieged with him in a strong tower by the furious multitude, to eat their own throats, rather than fall into their enemies' hands; himself confirming his doctrine, by cutting his wife's throat first, then his children's, and lastly, killing himself. And thus, in the time of the forerenominated crusades, the soldiers made such dreadful havoc of the Jews as they went along to the Holy Land, that many of them made themselves away out of despair; as their own authors, R. Gedaliah and David Ganz, tell us, ad an. 1096.

Ver. 35. This is the same word in the Hebrew [seebe'hekin] which is used ver. 27, called the "botch of Egypt," and here "an evil botch," that is, a very grievous breaking out; which began in those lower parts, and so spread, (being incurable, and by no means to be stopped) from the sole of the feet, unto the crown of the head.

Ver. 36. This shall bring thee—unto a nation which neither thou nor thy fathers have known.] This may seem to have been fulfilled literally, only when Jehoiachim was carried away captive to Babylon (2 Kings xxiv. 15), and afterward Zedekiah (xxv. 7; Jer. xxxix. 7, 9, 11). For when they returned, they had no more any kings. But the latter part of these words ["a nation which neither thy fathers have known"] may incline us to extend their threatening as far as to their last dispersion by the Romans. Since which they have been driven into several countries far less known to them than Babylon was (with which they had correspondence before their captivity thither, 2 Kings xx. 12, &c.), and though they have had no king, yet they have erect of their own governors, who may be comprehended under that name.

There shall thou serve other gods.] Either sot-}

is tishally following the example of the country to which they were carried (Jer. xlv. 17, 18), or being compelled thereunto by their cruel tyranny (Dan. iii. 6). The author of Schebet Judah observes, that this was the just punishment of their folly in running after idols, that they were sent into other countries to worship those gods which they were so fond of in their own. And he refers it particularly to the time of the captivity of Babylon; in which they continued seventy years, according to the number of years wherein those planets, whom they had worshipped, finished their course: for Saturn, as he computes.
proverb, and a byword, among all nations whither the Lord shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather but little in: for the locust shall consume it.

39 Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

finishes his in one-and-twenty, Jupiter in as many; and so he proceeds with the rest, which make up that number. But this is too curious an observation, and the Jews have little skill in astronomy; therefore I pass it by, and only observe, that Manasseh ben Israel also understands this of the Babylonian captivity; for all the punishments mentioned, from ver. 15 to ver. 38, were fulfilled under the first temple, and after the ruin of it, till the building of the second; which, though it be not exactly true (some of these predictions having been more completely fulfilled, as I have shown in aftertimes), yet is it reasonable to think that this threatening particularly belongs to what they suffered in Babylon: the very same calamities being again threatened in the sixty-fourth verse, where I shall show it belongs to their present condition.

Ver. 37. *Become an astonishment.* Their neighbours, he means, who saw or heard of the greatness and strangeness of their various plagues, should be dismayed at the sight, or report of them; wondering that a people, who had been so flourishing, should be made so exceeding desolate (see 1 Kings ix. 8; Jer. xviii. 16, xix. 8).

A proverb, and a byword.] So that when men would express one extremely vile, they should say he was a Jew. The same is threatened by God when he appeared to Solomon, 1 Kings ix. 7, and by Jeremiah, chap. ii. 10, 11, in which it is likely was fulfilled, in their first captivity into Babylon (see Lam. ii. 15, 16); but hath been notoriously fulfilled in their last captivity (as they call it) since the destruction of Jerusalem and their temple by the Romans: for here in England (from whence they have been banished above three hundred years) their name serves as a perfect measure (to use the words of Dr. Jackson, before on the same subject, 20), to shew the height of impiety in any agent, or the death of an abject, worthless, forlorn condition, in any patient. Better we cannot express the most cut-throat dealing than thus, "You use me like a Jew?" or, "none but a Jew would have done this." And when in common speech we exaggerate wrongs done to the most odious or despised people among us, we say, "I would not have done so to a Jew." Ver. 38. Thou shalt carry much seed out into the field, and shalt gather but little in.] This was fulfilled before they were carried captive to Babylon, when God frequently sent sore famine upon them, as we read in the prophet Isaiah, lii. 19, and Jeremiah, xiv. 1—3, &c., and is often threatened by Ezekiel among manner tempests, and judgments, and by Jeremiah himself, xxix. 17, 18.

For the locust shall consume it.] They were a great plague in those countries, falling sometimes in such vast numbers (from whence they had the name of arbe), that they covered the whole face of the earth, and devoured every green thing: so for another of their name tempests, which is chasal, coming from chasal, which signifies to consume and eat up; which they did so entirely, that they were looked upon by all people as a plague sent by God, and are therefore called by Joel his army, ii. 25. So not only the Hebrews, but the Arabians esteemed them; who say, that some of them on a time fell before their prophet, as he sat at meat, with this inscription on their backs: "I am God, and there is none other beside me, the Lords of locusts, who nourish them; and when I please, send them forth, that they may be food for the people; and when I please, that they may be their plague, by eating up their food" (see Bochartus, in his Hierozoicon, par. ii. lib. iv. cap. 6).

Ver. 39. Thou shalt plant vineyards, and dress them.] Take a great deal of care and pains about them, after they are planted, to make them fruitful. But shall neither drink of the wine nor gather the grapes.] Not enjoy the least benefit by their cost and labours.

For the worms shall eat them.] The Hebrew word tholath is a general name for all worms whatsoever; but there is a peculiar sort that infest vines, which the Greeks call ixistes, and ixes, as Bochartus observes, in his Hierozoicon, par. ii. lib. iv. cap. 27, where he takes notice that the Latins call this worm rotenon, and convolulatus: because it wraps and rolls itself up in the buds, and eats the grapes up when they grow towards ripeness, as the Roman authors explain it.

Ver. 40. Thou shalt have olive trees—but thou shalt not anoint thyself with the oil.] Though the country abounded with these trees in all parts of it, they produced nothing but leaves, and a show of fruit, which came to no perfection.

For thin olive shall cast his fruit.] Being blasted, as the Jerusalem Targum explains it, in the very blossom; or the buds dropping off for want of rain; or the fruit being eaten with worms. Mainonides observes, that the idolaters in those countries pretended, by certain magical arts, to preserve all manner of fruit, so that the wind should not strike it, the worms and fruit fall from the trees (as he reports their words out of their own books, which he names): therefore to deter the Israelites from all idolatrous practices, Moses here pronounces, that they should draw upon themselves those very punishments which they studied by such means to avoid (More Nevochim, par.iii. cap. 67).

Ver. 41.] Which is threatened in many places of the prophets, and fulfilled in several invasions of their neighbours; for the Syrians, no doubt, carried captive more than one little maid, who waited on Naaman's wife (2 Kings v. 2). And in other inroads upon them, till the captivity of the whole land. This we may be confident was a frequent calamity (2 Kings iv. 25, 26). But it was never more remarkably fulfilled, than since they crucified our Saviour; their children having been taken from them (as I have observed before, ver. 32, 34), and transported sometimes into other places. And who knows whether many of their stock, detained by king Emanuel of Portugal, before mentioned, have not been transported into America? and whether the Spanish colonies have not a mixture of the Jewish progeny in them? as Dr. Jackson observes. Manasseh ben Israel, I am sure, endeavours to prove (in his book called Spes Israelitis) that some of the ten tribes are in America; though how they came there, he can give no account.
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43 The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servestst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things;

48 Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want threatened to those who bare ill-will to Sion, lighting on them and their friends; and all the blessings promised to such as prayed for her peace, being heaped on those that wrought her ruin.

Ver. 42. *All thy trees, and fruit of thy land shall be the locust communes.* So Onkelos and the Hebrew writers generally translate the word *tsaldal;* which signifies a peculiar sort of locusts which fall on trees, as others upon the fields. And it seems to have this name, because these locusts came in such thick clouds, that they darken the sun; the Hebrew word *tsaldal* signifying to overshadow. The Jerusalem Targum translates it, "all your trees, and the fruits of your land, shall spoilers possess." Peculiar marks fell in the order wherein they are here mentioned in vers. 38-42, there being first a great dearth, of which we read 2 Kings viii. 1, &c., and Joel i. 10-12, &c., then many invasions of their country, wherein several were carried captive by the bands of Moab upon the Israelites (2 Kings xiii. 20), and of the Chaldeans, Syrians, and Assyrians. Above all nations, they heisted him up to the very clouds, And we read expressly, that before this, in the days of Ahaz, a great multitude were carried captive by the Syrians (2 Chron. xxviii. 5). After which more spoilers came upon them in the days of Jeremiah, xii. 12, and a new famine, xiv. 1, &c., in which this forty-first verse may be thought to be fulfilled.

The punishment of the proud people, than to see those who are not only their inferiors, but much behoalden to them (as all strangers were to the Jews, among whom they lived merely by permission), get up above them, and become their superiors. But so it was, that the Jews, by their foolish endeavours to advance themselves, raised a mere stranger to the highest dignity, who humbled them down to the lowest condition. For this (as that excellent person I have often mentioned observes) may be applied to Vespasian, who was appointed to command in the wars against the Jews, and being a person of mean birth and obscure family, had no thoughts of aspiring to the imperial seat; but by the unsavourable desire of the Jews to exalt themselves above all nations, they raised him up to the sublime pitch of greatness, who was ordained by God to pluck them down from their seat, and bring them beneath all people (see Dr. Jackson, book i. on the Creed, ch. 23, par. 3, 4, &c.). For he quite extinguished their glory, which was their temple at Jerusalem; and likewise shut up and profaned the temple of their God: for they had built in the country of Heliopolis, after it had stood above three hundred years: but if any one think good thus to apply the words of this verse unto Vespasian, they must not take this for the literal meaning of them; because it is evident, that by the stranger is to be understood those of other nations who lived among them; particularly, those gentiles, who were brought into the country by the Assyrians, instead of the ten tribes, as some of the best of the Jewish writers explain it. What the doctor also saith, concerning their advancing Vespasian to the imperial dignity, cannot be maintained.

Ver. 41.] Thus the covenant of God, to exalt his people and humble their foes, was quite inverted, as he also observes (see ver. 12, 13), all the plagues of God, to keep his commandments and his statutes which he commanded thee;

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servestst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things;

48 Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want threatened to those who bare ill-will to Sion, lighting on them and their friends; and all the blessings promised to such as prayed for her peace, being heaped on those that wrought her ruin.

Ver. 45. *All these curses shall come upon thee.*] These punishments, he means, should not cease, but follow one upon another till they had brought them to utter ruin. Which is so evidently fulfilled, that, would but the atheists consider it, and lay it to heart, it would wring from them a confession of the truth of what these Divine emblems have uttered, that "this was a people who had been appointed to destruction." For, though there be a great many of them remaining, in several parts of the world, yet they have never been suffered to grow into a nation, but in that sense are utterly destroyed, as Moses here prophesied.

Because thou hearkenedst not unto the voice of the Lord thy God, He hathmanifestly appeared the hand of God is very heavy upon them for their disobedience to him, there being no other reason why they, who were once so favoured by him, should be so long as they have been more miserable than any other people.

Ver. 46. *They shall be upon thee.* That is, the curses before mentioned should remain fixed upon them, and continue unremoved from age to age.

For a sign and for a wonder.] That all men may take notice of them, and look upon them as extraordinary tokens of God's high displeasure, and take warning thereby to beware of their infidelity and disobedience; for, as that great man often saith, "No sign can be given equivalent to the desolation of the Jewish nation, and their continuing still banished from their own land, and miserably treated in all other countries."

Upon thy seed for ever.] All the world may clearly see (to use his words again) that the God of their fathers hath cast them off, they having no signs or badges of his love and favor. But great marks and scars of his fearful indignation against their fathers remain unhealed in their children, after more generations than their ancestors had of prosperity in the promised land.

Ver. 47. *For the abundance of all things;* Or, "in the abundance of all things;" for this is opposed to the hunger and thirst "in which (he saith) he in the next verse would mention" as a reminder of the wanton abuse of God's mercies. Which being so exceeding great, justly required not only their obedience, but cheerfulness and delight therein.

Ver. 48. *Therefore shalt thou serve thine enemies.* He doth not call the Lord their God, as he did before, now they were abandoned by him for their sins.

In hunger, &c. Ver. 47. &c.] This shows what he meant before by "abundance of all things," plentiful provision of food and raiment, and all other things belonging to the comfort of life.

He shall put a yoke of iron upon thy neck. The loss of liberty was as great a misery as any other, which ended also in hard servitude. And it was but just that they should be enslaved in the land of their enemies to cruel masters, who would not, in their own country,
of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be delivered;

A yoke of iron] Signifies an unsupportable yoke, which could not be broken (see Jer. xxviii. 13, 14).

Ver. 49. Bringing a nation against thee from far.] This evidently belongs to the Romans, as Manasses ben Israel acknowledges; who thinks, that at this verse begins his prophecy of their calamities under the second temple, as in the foregoing he describes their calamities under the first. And in this, I think, he shall eat the fruit of thy land, is scarcer than in the following part of this chapter, but what relates to what they suffered under the second temple (as he speaks), and since its destruction; though I cannot say, as he doth, of the foregoing part of it, that it was fulfilled in the calamities which befell them under the first temple; for many things were never so completely fulfilled, as since they crucified our Saviour.

From the end of the earth.] This shows he speaks of the Romans, rather than of the Chaldeans, who did not come "from far," much less "from the end of the earth," but out of the north country, which was not very far distant from Judea; whereas the Romans, by whom they were last destroyed, came literally "from far," and "from the end of the earth;" particularly Julius Severus was called by the emperor Adrian to their destruction out of this island of Britain; wherein Vespasian also had given great proof of his conduct. And Adrian himself, and Trajan, by whom they were still more crushed, after Vespasian had destroyed their city and temple, were both Spaniards by birth. And, therefore, Manasses ben Israel says peremptorily, in his book, De Termino Vite (lib. iii. sect. 3), this is to be understood of the soldiers in Vespasian's army, which he brought out of England, France, and Spain, and other remote parts of the world.

As swift as the eagle.] Which every one knows the Romans used in their ensigns. And these birds are observed to fly upon their prey with great force and violence; to whom, therefore, fierce soldiers (such as the Romans were) are compared, when they set upon their enemies. So Homer describes Achilles falling upon the Trojans,

ελευθεριάν ὑπὲρ γέροντας... In Iliad 9, where ὑπὲρ signifies ὑπεράντερα, "furious assailants," as the English translators have it. And so he speaks concerning Hector, Iliad X. As David also speaks of Saul and Jonathan, 2 Sam. i. 23, and the Chaldeans are so described, coming against Jerusalem, Jer. iv. 13, xviii. 40, xlix. 22; Lam. i. 19; Ezek. xvii. 3; and see Dan. vii. 4, and Bochartus, in his Hierozoicon, par. i. lib. ii. cap. 9, par. ii. lib. ii. cap. 2. But in none of these texts doth σταφυλίας, "strong, as since they crucified our Saviour.

The Roman tongue was more strange to them than the Chaldean, especially the language of many nations, of which the Roman army was composed; and being a people whose ancestors, perhaps, never heard of. Dr. Jackson justly looks upon the destruction and general desolation of their country, made by the Romans and their tributaries in these western parts stroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

53 And thou shalt eat the fruit of thine own of the world, as an everlasting monument of the truth of Moses's prophecy, in this and in the following verses.

Ver. 50. A nation] This word nation being used thrice in this and the foregoing verse, Manasses ben Israel (in the place forenamed) is so critical, as to observe, that this repetition shows Jerusalem was to suffer thrice by the Roman power: first, in the time of Pompey; and, secondly, when Sosius came to the assistance of Herod against Antigonus; and, thirdly, when it was besieged and overthrown by Vespasian and his son Titus, whom they purchased by a most inflexibly pursued their designs; which is the true character of the old Romans.

Which shall not regard the person of the old, nor show favour to the young.] These are wont to be pitied, being unable to hurt others; but in their wars with the Jews, the Romans spared nobody, their rage and fury extending to the utterance of gray hairs, and all tenderness to young babes.

Ver. 51. He shall eat the fruit of thy cattle, &c.] For they brought such vast armies, as devoured all the provisions in the country.

Which also shall not leave thee either corn, wine, or oil, &c.] He repeats it again, in more particular words, to set forth the desolation to be so great, that nothing should remain for their support.

Ver. 52. He shall besiege thee in all thy gates.] The country being wasted, the Jews fled into their fenced cities, where they had laid up some provisions, to enable them to hold out a siege.

Until thy high and fenced walls come down, wherein thou trustedst.] This was literally fulfilled by the Romans, to whom the best fortified places were forced to yield, as may be seen in Josephus's History of the Jewish War, which is the best commentary on this part of the prophecy. The walls of Jerusalem particularly were razed by Pompey; and Sosius took it again by force in the time of Augustus. But Tacitus tells, that the Jews took such advantage of the clemency of Claudius, that they purchased of him the liberty to fortify their city again: which they did so well, that they trusted, as Moses here speaks, to its strength; which was so great, that Titus could not take it but by a long siege, which concluded in its utter ruin.

He shall besiege thee in all thy gates.] He repeats it again, that they might not think to find security in any place whatsoever, though never so strongly fortified, and well provided with all things necessary for its defence.

Ver. 53.] This was fulfilled to a little by Vespasian and his son Titus; who, after they had vanquished them in the field, begirt them so close in Jerusalem, that they could not stir out, and rather than sur-
body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thin enemies shall distress thee:

54 So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thin enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and the straitness, wherewith thin enemies shall distress thee in all thy gates.

Ver. 56. The tender and delicate woman, &c.] A description of the greatest softness and delicacy: both which the Chaldees express by a word that signifies the nicest motion, and going so slow a pace, as if they were loth to touch the ground (see Bochartus, in his Phaleg, lib. iv. cap. 19).

Her eye shall be evil toward the husband of her bosom, &c.] This shows either a higher instance of the cruel effects of their distress by famine: for women, especially of the better sort, are naturally more tender and pitiful than men, and have the most passionate love to their children; which Moses here prophesies should be quite extinguished by hunger. And it was literally fulfilled, both in the siege of Samaria, wherein a woman boiled her own son before their eyes (2 Kings v. 26), as a man did in the first siege of Jerusalem by the Babylonians (Baruch ii. 3, and see Lam. ii. 20, iv. 10). But never so exactly fulfilled as in the last siege by the Romans, when a noble woman (which fully answers to this prophecy, such persons being very delicate) did the very same, as Josephus relates in his book of the Jewish Wars, lib. vii. cap. 9. A most unnatural cruelty, which was never committed either by Greek or barbarian; and which he would not have related, because it might seem incredible, if there had not been many witnesses of it besides himself.

Ver. 57. Toward her young one.] Toward her new-born babe, which is wont to be welcomed into the world with great joy; but in this siege despachted out of it, to satisfy the rage of the hungry. In the Hebrew (as we take notice in the margin) the word we translate young one, properly signifies the after-birth: and so the LXX. translate it, τὸ ἀφεροῦσαν. Which makes this passage most plain; that their hunger should make them so unnatural, as first to eat the after-birth which came from them, and then the child which was wrappèd up in it.

Toward her children.] The rest of their children, whose cries for food they had no way to stop, but by killing them, and making them their own food. So it follows in the next words.

For she shall eat them for want of all things.] Having nothing else left to eat: for they had devoured, not only the leather of their girdles and their shoes, and which covered their shields, but the very stable dung of oxen, and such things as the most sordid of all living creatures would not eat (see Josephus, lib. iii. "Antiq." cap. 16, lib. vii. cap. 7).

Secretly.] It was not done secretly for any other reason, but lest anybody should have a share with them, and so make their hunger return the sooner; yet it was a hard matter to conceal what they had done of this kind; for the seditions people presently smelling there had been something boiled, got into the house when she had eaten one half of her child, and found the other half, which she had left till another time; of which she invited them to eat.

In the siege and straitness.] These two words which are used here and ver. 53, and 55, may both
straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague,
which is not written in the book of this law, they shall bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God.

63 And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you up his throne at Bitter, in the tribe of Benjamin, which the Jews had made their chief seat after the destruction of Jerusalem and had in it, as they pretend, four hundred synagogues. Here the Romans made such a slaughter of them, when they took it, that the Jews themselves cannot find expressions tragical enough to represent it. Twice as many, they tell us, perished now as came out of Egypt; great rivers ran with the blood of the slain, which (say some of them) carried great rocks along with them. With these and many other such like hyperbolical speeches, they themselves exaggerate their calamities, as many have observed out of Juchasim and Gitin, particularly Const. L'Empeure, in his annotations on Jachiedes (Dan. xi. 34).

But though now they were left few in number in Judea, yet, in other countries where they were dispersed, they multiplied again, that God's plagues might continue to be multiplied upon them, and this prophecy more perfectly fulfilled: for some ages after this (anno 1009), they had so infected Christian people against them, by bringing the Persians upon them, who destroyed the churches dedicated to our Saviour at Jerusalem, that it was resolved by the consent of all Christians, that no Jew should live in their territories, but be driven out of them throughout all the world. By which means the greatest part of them died of several kinds of death, or made away themselves, so that vix panel residui furent in orbe Romano, "there remained but a very few of them in the Roman world." They are the words of Glanvill, who relates this, lib. iii. cap. 7.

Ver. 63. As the Lord rejoiced over you to do you good, so the Lord will rejoice over you to destroy you.

The state of the Jews, from the time of Adrian till the expiration of the Roman empire, cannot be gathered from the Roman writers; but the fathers of the church often mention their miseries. And so do nearly the author of Schebet Judah, who saith, "It is not in the power of man to tell all the kingdoms and cities where they were scattered, in which they suffered things so horrid, that it is fitter to pass them over in silence, than to relate them: but therein was verified the Divine prediction, Lev. xvi. 28, "Ye shall perish among the heathen, and the land of your enemies shall eat you up" (sect. 49). And Dr. Jackson, to explain this, hath more particularly observed, that as God raised up Cyrus in testimony of his "rejoicing to do them good," who released them from their captivity in Babylon; so, to give the world a proof of his "rejoicing to destroy them, and bring them to nought," he advanced Phillipus Augustus, etc. (about anno 1179), to defeat all the hopes which some kindness shown unto them had put into their hearts: for he spoiled their synagogues of all their donatives and ornaments, confiscated all their lands and immovable goods, and granted a release of all debts due unto them from Christians (see book i. upon the Creed, ch. 23, parag. 13). This was wonderfully fulfilled by Adrian; who, after a strange dissolution, before mentioned, prohibited, by a public decree ratified with the senate's consent, any Jew to come within sight of Juden. This he did out of a politic respect, lest the sight of their native soil might inspire them with some fresh desperate resolutions to...
to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have fallen them, he saith, "This we see fulfilled, after a singular manner, in this present captivity; because of all those evils wherewith the Hebrews have been afflicted in France, and England, and Spain:" for they have been often pressed, either to renounce their religion, or to be undone; and many times chose rather to comply with the idolatrous worship in the Roman church, than to be banished, and have their goods confiscated.

Ver. 66. Among these nations shalt thou find no ease." This was wonderfully fulfilled in the ages which followed that in which Adrian lived: when they both disturbed others, and could find no rest themselves: for in the third century, they raised sedition in the reign of Severus, by whom they suffered very much about the year 203, after our Saviour's birth; and in the next century we are informed by St. Chrysostom, in his second creation against the Jews (tom. iii. epist. i.), that the Roman synod held at the time of Constantine; who, causing their ears to be cropped off, dispersed them, ἀκούσαντες τοὺς δραπάνους καὶ μαστίγοις, "as vile fugitives and vagabonds, into various countries, where they carried this mark of infamy along with them, that all might be instructed to make no more such attempts." But in the fifth century, when Cyril, bishop of Alexandria (anno 431), was the very hunter himself, who had driven out of Alexandria for their seditious practices, where they had been settled ever since the time of Alexander the Great, and dispersed into several countries, as Socrates observes in his Ecclesiastical History, lib. vii. cap. 16. And in the next chapter relates how miserably they were deluded in Crete, by one who pretended to be Moses come down from heaven to lead them to their own land through the sea; into which many threw themselves, and perished. That expulsion out of Alexandria is mentioned by David Ganz also, one of their own authors. In the sixth century, as Elmacinus tells us, they again rebelled in Palestine against the Romans, who slew a great number of them. And in the seventh, they were expelled from Antioch and Phoenicia, by the Persians. That bustion out of Spain (anno 604), by Sisebutus, or, as some call him, Sisebodus, king of the Goths; and they flying in great numbers into France were shortly after put to this hard choice, either to renounce their religion, or lose all they had; which persecution, Dr. Jackson observes, in the book often mentioned (ch. 28, parag. 1), is recorded by those who wrote the life of Dagobert, as one of the chief memorables of his reign. What their state was in the next three centuries, he saith, he had observed nothing remarkable; nor can I find any thing notable in the eighth, but the appearance of a false Messiah, by whom they were deluded, and brought into trouble. As for the ninth, there were no lessened men among them in that age, nor in the Christian world. And in the tenth they were in the same condition; insomuch, that they were fain to make a weaver the head of one of their universities.

Neither shall the sole of thy foot have rest." They being not able to obtain a long settlement anywhere; but were tossed up and down, and forced from one country to another: for so it was, that, in the beginning of the eleventh century, about the year of our Lord one thousand, they were so vexed throughout the most part of Europe that quid agerent, aut quod se verterent necsebant, "they knew not what they
rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

should do, or which way they should turn themselves" as the forenamed doctor observes (par. 4), out of Papius Massonius, who hath it out of Glauber. To which I will add this testimony out of David Ganz, in his book called Tzemach David, that in the latter end of the twelfth century there was a famous expedition for the recovery of the Holy Land, "the Jews felt it a most calamitous time" (as he speaks), being robbed, and pillaged, and killed, by the soldiers as they went along. And, indeed, so much cruelty was exercised upon them, that it moved St. Bernard’s compassion to write to the bishop, clergy, and people of Spire, not to persecute them, much less kill them or drive them out of their country: "For they are dispersed (saith he) into all lands, that while they suffer the just punishment of their horrid wickedness they may be witnesses of our redemption," Epist. 332. And the author of Schebet Judah, mentioning their banishment out of Savoy, Peidmont, Lombardy, Sicily, and other countries, quotes these very words, that came out of [among those instances in his shall find no rest," K.c. ] as a prophecy of that exile: which was accompanied with many other mischiefs: for, as they fled to other countries, an immense multitude of people fell upon them, and pillaged them of all the gold and silver they were carrying away with them, as he relates there, sect. 11. Similar instances was:

They being always in dread of some new misery, their condition still growing more dismal in the twelfth century: for as there is a progress in Moses’s prophecy of the increase of their calamities; so it proved in the event, that their sufferings grew greater and greater. They themselves (in Tzemach David, and other books) relate, that in the year 1142, a hundred and two thousand of their congregations were utterly subverted and dispersed. And in the year 1170, they were expelled again out of France, and spoiled of their treasure, which was renewed in the year 1198. How they were used here in England, our own chronicles tell us; and the like ill-usage they met withal in Germany and Spain: so that R. Zacut complains of no less than hundred, and the sufferings, in this one age, to abolish the name of Jews out of the world. This could not but give them a very trembling heart.

Failing of eyes.] Which looked for some relief; instead whereof they were still more hardly used in the thirteenth century, being, in the year 1353 again expelled out of France, whither they had returned; and again in 1395, when they expected some rest, there was a fresh expulsion, mentioned by R. Levi ben Gerson, who saith they were spoiled of all their goods, and sent away only with their clothes upon their backs. Which he affirms with the more confidence, because it was done in his time, when he saith, there was such a number of them, that they exceeded those that came out of Egypt. Of those complaints of no less an exposition of those words, Numb. xxiii. 10: "Who can count the dust of Jacob?" I will forbear to mention how they were treated here in England (1290), and in Germany; into which they flying out of France were most cruelly used.

Sorrow of mind.] Which must needs seize upon them heavily to feel their loss. For they had such bitter miseries so far from abating, that they still increased in the fourteenth century: when they were banished again out of France, and spoiled of their goods, 1306, and once more 1395, which the Jews call their fourth and last banishment. About the same time they were banished out of Germany, anno 1392. In Castile, indeed, they redeemed their lives with money (which they could not part withal without much sorrow of mind), but in Catalonia, Aragon, and in other parts of Spain, such a terrible storm fell upon them, that they themselves, as the author of Schebet Judah speaks, so was there a number of thousand turned Christians, with heavy hearts. It would be too tedious to mention all that they suffered in the fourteenth century in Germany, Hungary, Poland, and in Italy, Spain, and Portugal. I will only observe what befell them in the country last named, in the next century, anno 1506, when all that is said in this verse is true, and heavy that miserable massacre, for which was made of them at Lisbon for three days together; where men were not suffered to die of their deadly wounds, but were dragged by their mangled limbs into the market-place, where the bodies of the living, and the slain, with others half alive, half dead, were burnt together in heaps. The spectacle was so horrible, that it quite astonished the rest of this generation, of which perished in this barbarous manner. Parents durst not mourn for their children, nor children sigh for their parents, when they saw them haled to the place of torment; so that their hearts, no doubt, were ready to break with grief and sorrow. In short, Sic eos metus examinavit, ut vivi non multum a mortuis, simulacra. These words of Moses, though Orosius did not think of them, "I will give thee a trembling heart, and failing of the eyes, and heavy that miserable massacre, for which they should suffer the same before the breath was out of their tortured bodies.

There are those who, by a trembling heart, understand the terrors of an evil conscience; so D. Chytreus, p. 131. And by failing of the eyes may be understood, the constant disappointment of their hopes, wherewith they were sometimes led by false Messiahs in several ages; which disappointment bred great sorrow of mind; when after the reception of some good, the quite contrary came upon them.

Ver. 66. Thy life shall hang in doubt before thee.] That is, it should be doubtful whether they should live or die the next moment. As it manifestly happened in the forenamed massacre, when they durst not fetch a sigh, and yet could hardly avoid it, at the sight of their parents’ or children’s tortures, for they should suffer the same before the breath was out of their tortured bodies.

Thou shalt fear day and night.] So it was then: none of them knowing who would be next seized, in those three days’ butchery. And so it was in some of their banishments, which, they were told, should be the best remedy for the evils impending over them, as the author of Schebet Judah speaks, who tells us (sect. 23), that the reason which some princes gave for their expulsion out of their territories was, to prevent their being torn in pieces by the people, who were most furiously set against them.

Ver. 67. In the morning thou shalt say, Would God it were even?] That they might not see those miserable spectacles, which they hoped would end in the night, when men went to rest.

At even thou shalt say, Would God it were morning?] Being afraid of unseen dangers, to which the night might give an opportunity; or, that they might not see their way, when they fled by sea and land,
Deuteronomy.

67 In the morning thou shalt say, Would God it were event! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the Lord shall bring thee into Egypt from one country to another, as they were forced to do very often: for Abarbinel, in his Commentary upon Isaiah xi. 11, reckons up four universal banishments, out of the countries where they lived. The first out of England; the next out of France; the third out of Asia; and the last, out of Spain. Long before the last out of Spain; when he himself was one of those who were constrained to leave that country, and knew not whither to go. He hath given us a lively description of that calamity (like to which, he saith, none had ever befallen them, since they were banished their own country) in his preface to his Commentary upon the Book of the Kings, which he wrote the very next year after their expulsion (1543), and the author of Schebet Judah hath transcribed in his own words:—"A decree was made and proclaimed publicly, that all the Jews should change their religion, or quit the country in three months' time. Abarbinel had then a place in the court, where he petitioned the king, and besought his ministers and counsellors to return the edict, and be content with their glorious their estates, which they offered to him; but all in vain: for three hundred thousand, old and young, men and women, and he among the rest, went away on foot upon one day, not knowing whither to go. Some went into Portugal, others into Navarre; where they conflicted with many calamities: for some because they perished by the sword, and some by famine, and some by disease. And therefore others committed themselves to the sea, hoping to find a quiet seat in some other countries. But on the sea they met with new disasters; for many were sold as slaves when they came on any coast, many were drowned, many burnt in the ships which were set on fire: in short, all suffered the just punishment of God the avenger (as he speaks) for after all this, a plague came and swept away the rest of the miserable wretches, who were hated by all mankind; so that all that vast number perished by one calamity or other, except a very few." He that would see more of the woful miseries of this people, may look into Schebet Judah, sect. 53, where he shows what befell those who went to seek new habitations in the kingdom of Fess, where they lived a long time upon grass, and ate its very roots, and then died, and their bodies lay exposed, none being so charitable as to bury them.

For the fear of thine heart wherewith thou shalt fear,—The one of these seems to refer to their dreadful apprehensions in the night; and the other to the lamentable spectacles they beheld in the day. And the simple meaning of the former part of the verse may be, that they should be weary of life, having no comfort either day or night.

Ver. 68. The Lord shall bring thee into Egypt again.] The Jerusalem Targum translates it, "The Word of the Lord shall bring thee back again. He, that is, who conducteth them out of Egypt in glorious clout, would punish them for their foul offences against him, by bringing them again into bondage there. This was first fulfilled after the desolation made by Titus; when there were, as I observed before (ver. 62), above ninety thousand carried captive, and many of them transported into Egypt, as Josephus relates, in the conclusion of the seventy and pestilence. And here Manasseh ben Israel hath a very pertinent observation, that Vespasian transported them into many and various regions: but Egypt is only here named, the more to reproach the Jews: as if he had said, "Ye shall be carried into that land as captives, out of which ye came in a triumphant manner," lib. iii. De Termino Vite, sect. iii., which may incline one to think, that he was of the same mind with our Dr. Jackson, who, observing how cruelly they were punished for their idolatries, and Saviour's words, that "he that doeth the things of the devil, is the son of the devil," concludes, that this island, and every place of Europe, wherein their condition of life hath been more hard and burdensome than their forefathers' was in Egypt, may be said to be that Egypt, into which God threatens here to bring them in ships.

And, indeed, we do not read of their being carried into Egypt after Vespasian's time; they were sold for one small piece of money. Josephus, giving a particular account how the captives were disposed of by Titus, saith, that the most goodly young men he reserved to attend his triumph; of the rest, he ordered those above seventy years old to be sent bound into Egypt, to labour in the works there; many he distributed in the provinces to perish in the theatre by the sword and wild beasts; and all under seventeen years old he commanded to be sold. But while they were making this distribution, twelve thousand of them died of famine; partly by the hatred of their guards, who gave them no food; and partly by the weakness of others, whose stomachs could not receive it (lib. vii. cap. 16). By which a judgment may be made how little worth were the tears of our fathers, as it here follows. In after times, I have observed, in the course of this Commentary, how they were sold for slaves in some places, and in all used as no better. Benjamin Tudeleensis, who went a pilgrimage to visit his countrymen, represents their condition as most miserable throughout
agam with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies in the eastern empire. And particularly complains of their hard usage among the Greeks at Constantinople: within the walls of which city they were not suffered to live, nor to come thither, but on occasion of traffic and business; and that only by boat (for they had their habitation in a kind of an island), not a man being permitted on horseback, except only one, Soliman, the emperor's physician. Whose advancement was their sole comfort in that miserable servitude, under which the rest groaned, without any difference of good or bad (as he acknowledges), who were daily beaten and abused in the open streets. Thus he confesses, though his principal design was to set forth the power they retained in the world (Itinerarium, p. 27, 28, edit. L'Empeure). 

No man shall buy you.] Though some, as I said before, were sold at a very vile rate, next to nothing; yet others hung upon the seller's hands (as we speak), the market being either so overstocked with their numbers, that none would cheapen the greatest part of them, or they were so contemptible that nobody would give what was asked for such useless slaves: for, as no money could purchase their peace and security from calamities, so neither could the calamities, though continually most grievous (they are the words of Dr. Jackson), redeem their estimation in the world; nor all the blood of their slain (though their massacres were numberless) extinguish that hateful and loathsome conceit which most men had entertained of them. For in the fifteenth century they were become so abominable, that several doctors began to hold it unlawful for Christians to let them live among them. Particularly the famous Thomas Terrecerama, inquisitor-general, forbade all men to have any dealings with them, or to afford them meat or drink, or any thing else. Whence proceed the direful proscriptions which we read of in that age, whereby they were forced out of Spain, Poland, Hungary, and divers other countries; where they were not suffered to live, though with a note and character upon them to distinguish them from all other men.

I conclude my observations on this chapter, with the remark which the same great man (Dr. Jackson) makes, ch. 22, paragr. 6. That the extraordinary blessings and plagues which were to overtake this people, being here set down by Moses; although their blessings might have been more and more admirable than the curses that have befallen them, yet he, either foreseeing or fearing what would be, rather than hoping the best that might be, is almost four times as long in enumerating their plagues as he is in their blessings. And so have the miseries of the latter Jews been four times as long as the prosperity of their worthy ancestors. And since our Saviour's death, all the plagues, which were in part fulfilled before, have been more than seven times multiplied upon them. For in their former overthrows or capitulations, though they suffered the violence of war, yet, after that storm was past, so they did but submit to their conquerors, they lived well enough, nay, usually found more than ordinary favour at their hands; but since our Saviour's death, they have through all ages been more and more miserable; "the memory of the foregoing plagues having been but an invitation to the like, or worse; and their continual bad usage prescribing the lawfulness of their abuse."

CHAPTER XXIX.

I Moses exhorteth them to obedience, by the memory of the works they have seen. 10 All are presented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himself in his wickedness. 29 Secret things belong unto God.

1 These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

CHAP. XXIX.

Ver. 1. These are the words of the covenant.] The Talmudists in the Gemara of Sota, cap. 7, sect. 24, refer these words to the benedictions and cursings mentioned in the foregoing chapter; plainly belong to what God delivered unto Moses in Mount Sinai at the first; which he had now repeated in this book, with the addition of several blessings and curses to make what he said the more effectual.

Commanded Moses to make.] That is, to renew. For which end Moses repeated the principal laws of God, and explained them in this book; which is from thence called Deuteronomy; being a compendium of the Pentateuch, a breviary of the covenant, composed for the familiar and daily use of the children of Israel.

In the land of Moab,] Where he declared to them the law which he had formerly delivered to their fathers (Deut. i. 5).

Beside the covenant which he made with them in Horeb.] This doth not signify that he made a covenant with them, different from the former made at Horeb (Exod. xxix.) but only now renewed the same covenant, after they had shamefully violated it more than once. Which was the more necessary, because they were ready to enter into the land of Canaan, and he was just upon his departure from them into another world; and therefore did all he could to engage them in a more firm obedience to God. And for that end, both more fully explained several laws, and added others, and at large laid before them the happiness or the misery that would ensue upon their fidelity or falseness in this covenant.

Ver. 2. Moses called unto all Israel.] This seems to import a new summons which he sent out to them, to attend him, now he was about to conclude what he had to say to them, before he left them. Which he did not, as I have often observed (see ver. 1), all at once, in one continued speech, but at several times; and now was about to wind up all in this and the next chapter.
3 The great temptations which thine eyes have seen, the signs, and those great miracles:
4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.
5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.
6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the Lord your God.
7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:
8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.
9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.
10 ¶ Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel,

Said unto them.] He argued with them from the knowledge and experience which they had of the power of God in his wonderful works, particularly three, which were very memorable. Those in Egypt, which he mentions here in the next two verses; and those in the wilderness, ver. 5, 6, and lately in the great victory he had given them over two potent kings, ver. 7, 8.

Ver. 3. Of these he had put them in mind before (see vi. 15, vii. 16.)

Ver. 4. They had not so considered and laid to heart God’s wonderful works, as to have a lasting sense of them bestowed upon them by God. He gives us an understanding heart, but we must first consider what he hath done for us, as the apostle instructs us, 2 Tim. ii. 7. And he gives us what we do not receive; and so in effect it is not given. Thus he saith himself, Matt. v. 5, but they would not be purged (Ezek. xxiv. 13.

What the difference is between a heart to perceive, and eyes to see, and ears to hear, need not he curiously inquired. They are, perhaps, but three various expressions of their gross stupidity, or three degrees of it, which was so great, that they had no continued sense of the wonderful works God had done for them; nor did so much as regard and observe them; nor, nor hearken to those who put them in mind of them; which must not be imputed to any want of power in these things to move them, much less of the Divine grace to work upon their hearts by them, but was wholly to be ascribed to their own negligence and perverseness; of which God here complains, and with which he so frequently upbraids them, that he had not given them this grace; which is a clear demonstration the fault was in themselves. And therefore Maimo-nides rightly and judiciously explains these words, when he saith, the meaning is, They had not disposed themselves to receive this grace from God.

Ver. 5. I have led you forty years; a glorious cloud, which both conducted and protected them (viii. 2, xi. 5.) Concerning these forty years, see ch. ii. 7.

Your clothes are not waxen old, &c. See viii. 4. The Jews used no shoes in Egypt, as Bochartus probably conjectures; but being to take a long journey, through a rough way in the wilderness, he commanded them to eat the passover with shoes on their feet (Exod. xii. 11), and these very shoes which they put on at that festival, when they were ready to march, God suffered not to decay in all their travels for forty years following (see Hierozoicon, par. i. lib. ii. cap. 50).

Ver. 6. Ye have not eaten bread, neither have ye drunk wine or strong drink: Not commonly, though, when they passed through some neighbouring country, they might possibly sometimes purchase both bread and wine, or strong liquors; but their ordinary food was the heavenly manna, and their drink was the water that followed them out of the rock. So that the meaning is, they were constantly supported by a miraculous supply from God, who took care of them, and thereby laid a greater obligation upon them to serve him, who so graciously fed them without any labour of their own. For they neither ploughed, nor sowed, nor reap’d, nor took any other pains for this provision; as they must have done for bread and wine, or other liquors pressed out of dates or figs, &c.

That ye might know that I am the Lord your God.] This he did for them, that he might breed and maintain them in a sense of his omnipotent power, and of his all-sufficient goodness and faithfulness to his promises; which he intended to demonstrate at his first giving of manna to them (Exod. xvi. 13.

Ver. 7. When ye came unto this place.] For they were now in a part of the country which they conquered (iv. 45, 46, &c.), Sihon king of Heshbon, &c. See Num. xxxi. 24, 34, 35; Deut. ii. 30, &c., iii. 2, 3, &c.

Ver. 8. See Num. xxxii. 33, and Deut. iv. 12, &c.

Ver. 9. Keep therefore the words of this covenant, and do them.] Preserve them in memory, so as to make good your engagements which you passed to God in Horeb; which Moses was now about to renew, and by a fresh obligation on them. For most of them being a new generation, and now going to enter upon the possession of the land of promise, it was necessary to make them sensible of the condition of their tenure, by engaging them in a solemn covenant to observe the laws of God faithfully; which was but a renewal of what was made before at Horeb.

That ye may prosper.] See iv. 6. The Hebrew word which we translate prosper, the LXX. translate act prudently; for they translate it ἐπισιωταί. And the Vulgar, to the same purpose, ut intelligatis, that ye may understand to manage yourselves wisely in all your undertakings, by observing the rules God hath given you; which was the way to prosper.

Ver. 10. Ye stand this day all of you before the Lord] The summons which he sent out (ver. 2), it seems by this, was to appear at the tabernacle, where they now stood; and from whence he delivered these
words to them, by the priests and Levites (xxvii. 9, 14).
Your captains of your tribes. In the Hebrew, your heads of your tribes, who were the greatest persons in the nation, called sometimes princes.
Your elders. These were not only the seventy elders, mentioned Num. xi. 16, but all the other judges in their several courts, who are often called by the name of elders in this book, particularly xix. 12, 18, xxi. 2, 4, 6, xxv. 8.
Your officers. Who attended upon the judge, to execute his sentence (see xvi. 18).
With all the men. All the men of their several tribes.
Ver. 11. Your little ones, your wives. Who were all now present, or else were represented by the men of Israel.
Thy stranger. Whether Egyptians, that followed them when they came out of Egypt (Exod. xii. 38), or other people who embraced their religion, so far, at least, to renounce all idolatry.
From the hewer of thy wood unto the drawer of thy water. The meanest servant, whom they had bought, perhaps with their money, either in Egypt, or since they came from thence.
Ver. 12. That thou shouldst enter into covenant. In the Hebrew the words are, “pass into covenant.”
Into his oath. The Hebrew word which we translate oath, rather imports a curse, which was annexed to an oath, And so the LXX. is τό ταύτα; διότι; for they entered into this covenant with such imprecations upon themselves, as are mentioned xxvii. 15, 16, &c., wishing, perhaps, that they might be cut to pieces, as the sacrifice was (between whose parts they passed), if they did not faithfully perform their engagement.
Which the Lord thy God maketh with thee. For the original text was natural, as appears by the burning lamp, representing the Divine Majesty passing through the pieces of the sacrifice, when God entered into a covenant with Abraham (Gen. xv. 17).
Ver. 13. That he may establish thee to day for a people unto himself. Confirm them in all the privileges which they had often forfeited by breaking his covenant; of being his peculiarly above all people (Exod. xix. 5; Deut. xix. 2).
That he may be unto thee a God. Bless them and do them good as he had solemnly promised.

11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day:

13 That he may establish thee this day to be a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and 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 oath;

15 But with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them):

Hath sworn unto thy fathers, Gen. xii. 2, 3, xvii. 7, 8, xxii. 16, 17, xxvi. 3, 4, xxviii. 13, 14.


Ver. 15. I think the particle ki (which begins this verse) should not be translated but; and to show them the same with what we said before, not distinct from it: and therefore should be translated thus, “As with him that standeth here with us before, that is not here with us this day;” i.e. with all that were absent from the present assembly, and with all future posterity, who were as yet unborn. So the Jerusalem Targum understands the latter part of this verse, and all following generations shall be dealt with as if they stood here with us to-day.” and so Uzzielides, as they call him, “With all generations to come, unto the end of the world, as if they stood here with us at this present.”

For perpetual leagues are sometimes made between whole nations; for whom some contract in the name and place of all the rest, and bind not only themselves but their successors; and thus kings covenant to their subjects, upon conditions which their families are bound to perform in after ages, or else lose the benefit of them.

Ver. 18. For ye know we have dwelt in the land of Egypt. These words, and those that follow in this and the next verse, come in as an argument to move them to enter into this covenant; and to show them the necessity of what we said it.

For, as God had wonderfully multiplied them in the land of Egypt, so he delivered them from thence no less wonderfully, when they were miserably enslaved; which was such a mercy, as ought never to be forgotten (and therefore frequently mentioned in this book) and laid an obligation upon them to be wholly devoted to him, as his redeemed people.

How we came through the nations. The Edomites, Midianites, Ammonites, and Moabites, through the skirts of whose countries they passed, and were preserved from receiving any hurt by them.

Ver. 17. Ye have seen their abominations, and their idols. They had opportunity in Egypt of seeing too much of their vile idolatries. And so they had as they passed by the country of Moab and Midian, when some of them were seduced to the worship of Baal-Peor; though, if they had not been blinded by their lust, they could not but have seen how contemptible an idol that was, and have abominated it. All the idols of the heathen are frequently called abominations; and in Lev. xxvi. 30, they are called abhominations, to express the utmost contempt of them. And some think they are so called, not only in regard of their matter, but in form, being gilgalim, which we translate in the margin dungsil-gods, to express the utmost contempt of them. And some think they are so called, not only in regard of their matter, but ob formam scarabaei habitantis in stercore, “for the form of the beetle, which lives in dung;” for so Isis, the great goddess of the Egyptians, was represented, as tells us, in his book De Iside et Osiride. But whether in such ancient times, as this of Moses, it may be justly doubted.

Wood and stone, silver and gold. Generally they
18 Lest there should be among you, man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst;

20 The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.

And, to add drunkenness to thirst:] In the Hebrew the words are (as the margin of our Bibles observes) “the drunken to the thirsty;” for both words are adjectives, as grammarians speak; and supposing a substantive to support them, many think none so proper to be understood as the word earth. Which makes this a proverbial speech, “To add the wet to the dry, and the thirsty, or rather, “the thirsty to the wet.” For the particle both, which in the Hebrew is the note of the consecutive esse, is put before the word dry, or thirsty; and, therefore, that is the thing which is to be added to the wet or drunken: not the drunken to the dry. And the sense is, “draw others into the same wickedness,” just as if a drunken man should draw sober persons to the same; or, if a man be not a drunkard, to the same; or, if a man be not a drunkard, to the same.

There are a great many other Interpretations of these words (seven or eight) given by the Hebrew doctors, beside others in Christian writers; which may be seen in Cocceius, in his Ultima Mosis, sect. 134. But this seems to be the most easy, at which the Chaldee aims, and the LXX. if the particle ὁμολογεῖν should draw sober persons to the same; or, if a man be not a drunkard, to the same.

Dr. Jackson, in his first book upon the Creed (ch. 30, parag. 4), thinks the meaning is, that posterity added to the wickedness of their ancestors. For they being east out of their good land for their infidelity and disobedience, their posterity (sith he) continue exiles and vagabonds for their stubbornness in like practices; not being willing, to this day, to offer up the sacrifice of a contrite heart for their disobedience past, but rather (adding thirst to drunkenness) “bless themselves when they hear the words of that curse, promising peace to themselves, though they walk on according to the stubbornness of their forefathers’ heart.”
21 And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:

22 So that the generation to come of your children shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it:

23 And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath:

24 Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them:

27 And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, This was more exactly fulfilled in the last destruction of the Jews by the Romans than in their first by the Babylonians: for the whole land was laid waste, and deserted by its inhabitants, and made a den of thieves; being brought to desolation by repeated returns of wars, more especially in the time of Adonias, when Julius Severus, I. the forgoing chapter, made such a devastation, that the whole country was turned, in a manner, into a wilderness.

29 Even all nations shall say,] All that were near them, or came that way from far countries; as it goes before, ver. 24.

30 Wherefore hath the Lord done thus unto this land? Which he formerly made so populous and plenteous. What meaneth the heat of this great anger? These exceeding dreadful calamities, which evidently proceeded from a Divine vengeance. For the Jews fought so valiantly, and defended Jerusalem so resolutely (as appears by Josephus), that the author of Schelbet Judah had reason to say, That it was not want of arms, the unusual terror of new machines, but the anger of God, provoked by their wickedness, which was the true and only cause of their destruction. And, indeed, Titus himself said as much, That God fought for the Romans, and drove the Jews from their fortifications. Even wither et despiciens, &c. they which had the hands by new machines have done against such strong towers! (see ch. xxxii. 29).

31 This account must be supposed to be given by the pious Jews, or by those who were made sensible, when it was too late, how steadfast God was in his covenant; which contained curses as well as blessings, as was before observed, ver. 31, and see vii. 9, 10, xi. 26, 28.

32 They went and served other gods.] This aggravated their sin, that they sought for acquaintance with strange gods, directly contrary to the covenant of God (xii. 30, 31).

33 Whom he had not given unto them.] Or, as it is in the margin, had not given (or divided) to them as any portion; that he might shew any benefit upon them, as the Lord their God had done, who brought them out of Egypt. Or, more simply (as Boetius thinks the words will bear) to whom no worship belonged.”

34 So Moses foretold them, vii. 4, xi. 16, 17.

35 In anger, and in wrath, and in great indignation.] Here the word more to express his displeasure against them, than was used before, when he speaks of the destruction of Sodom, &c., ver. 23. And they all denote the great plagues threatened in Lev. xxvi. and in the foregoing chapter of this book.
nation, and cast them into another land, as it is this day.

29 The secret things belong unto the Lord

Cast them into another land.] This may seem to relate only to their captivity in Babylon; for, after they were rooted out by the Romans, they were scattered into all lands (xxviii. 63, 64). But considering what goes before (ver. 23, 24), and that they were not quite rooted out (many of them remaining in the land when Nebuchadnezzar compassed them,) till the desolation made by the Romans, I think these words relate to them also, and another land is only the singular number, as is usual, for the plural. And so the author of Schebet Judah understood it, who, quoting these words ("cast them out into another land"), adds, "which experience now proves to be true."

Ver. 29.] The Jews generally take these words to be meant of the punishment of secret sins (particularly of idolatry spoken of before, ver. 19), which belongeth unto God, as the punishment of open sins belonged unto them, in obedience to his law, who commanded them to put to death him that seduced any person to idolatry and to raise the city that apostatized into it (xiii. 5, 6, &c., 12, 13, &c.). And their negligence in doing their duty in this particular, made idolatry spread among them to their utter ruin. But these words may be understood as a farther answer to such inquiries, as that ver. 24, in which, if men persisted, and still asked, But why doth God thus punish his own people with such unusual severity, when there are many idolatrous nations, far worse than they, who continue still in their own land, and are not thus rooted out? Moses bids them silence such demands, and rest satisfied in this, That we cannot give an account of such things as God hath not revealed, particularly why he punishes some people, when he

our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

There may be also a more obvious sense of these words, if we translate them as some great men have done, "The secrets of the Lord our God are revealed to us, and to our children." Thus Onkelos, whose judgment is very valuable; which Grotius follows, and before him Försterus; and Paulus Fagius represents it as a commodious sense, and makes it the same with the words of the Psalmist, exlvii. 20, "He hath not dealt so with any nation." For this was a peculiar favour to the Jews, that those things which God before kept secret in his own breast he now manifested to them; that they might know how to order their lives so as to please him. But this made them liable to be punished more grievously than all other people, if they did not observe his will, which he most graciously discovered to them. And if we could give any credit to the Jews, who say that all words in the Bible that have extraordinary points upon them (of which there are but ten in the Pentateuch, and these words, lani ulebenu, "to us and our children," are the last of them), denote something peculiar and extraordinary, I should think that they relate to the revelation to be made by Jesus Christ, the great prophet promised to them (ch. xviii.); unto which, if they did not give heed, the most dreadful punishments would be inflicted on them; as we see they have been for many ages, and are not yet ended.

CHAPTER XXX.

1 Great mercies promised unto the repentant. 11 The commandment is manifest. 15 Death and life are set before them.

1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

CHAP. XXX.

Ver. 1. When all these things are come upon thee,] God at the first bestowed great and singular blessings upon them; but when they grew so insensible of his mercy as to violate the covenant he had made with them, then he sent his curses which he had threatened upon them; which were completed in their expulsion out of the good land, which he had given them; especially in their last expulsion by the Romans, which was rather an extirpation.

Thou shalt call them to mind.] In the Hebrew, "bring back to thy heart," as we observe in the margin of 1 Kings viii. 47, where there is the very same phrase, and the same signification. "shall bethink thyself," that is, reflect seriously both upon the blessings and curses, and consequently consider the truth of God in fulfilling both. In which consideration, repentance and conversion to God begin (see Ezek. xviii. 28).

Among all the nations.] Where they could not choose but often think of all the blessings they had

2 And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the Lord thy God will turn thy enjoyed in their own land, and might have still enjoyed, if they had not been disobedient; and all the curses, which had befallen them till they were driven from thence, and had pursued them ever since (see Lev. xxvi. 40, &c.; Deut. iv. 29, 30, &c.).

Ver. 2.] Repentance was completed by forsaking their idols, and returning to the worship of the Lord their God alone, and by obeying all the rest of his commands, and teaching their children to do the same; and all this with sincerity of heart. This they did, in some measure, after they were carried captive to Babylon; since which time we read nothing of their idolatry. But they fell into other sins, which stopped their ears to that great prophet, the Lord Christ, when he came to them; for which they are punished to this day, and will be till they repent and obey.

Ver. 3. Will turn thy captivity.] That is, bring those that were carried captive back again to their own land. Thus the word captivity is used Ps. xiv. 7; Eph. iv. Have compassion upon thee.] These words express
the spring of all their happiness, viz. the Divine compassion, in pardoning their sins, which had been very provoking.

Will return and gather thee] This is the effect of his repentance in their restoration, and re-collection again into one body after their dispersion. From all the nations, This was fulfilled in part when they returned from Babylon; for then they who were scattered in other countries fled back to them; and will be more completely fulfilled when they shall believe on our blessed Saviour. 4 And the Lord thy God will bring thee into most parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:

bitterly reproached the Lord Jesus and his religion. Abarbinel himself, though a gentleman of a noble family, a well-born person, and of an excellent understanding, is extremely guilty of this. And since that time Solomon himself, in the large and tend-
the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the Lord, and do all his commands which I command thee this day.

9 And the Lord thy God will make thee GRECIANS, under whom they suffered very much, especially in the days of Antiochus Epiphanes; whose death did not conclude their troubles, as Hermannus Witsius hath shown at large, in his Dehephany, cap. 10, n. 9—13, &c., where he endeavours to prove that there was no moment of time, after their return from Babylon, wherein they could be said to be “made greater than their fathers,” especially in the days of David and Solomon: and therefore he concludes, that this promise is still to be completely fulfilled. And thus R. Isaac (in his book before named, Chissuk Ema) argues (Pereki. vi.), that God did not bestow benefits upon them equal to those which their fathers enjoyed, much less superior, while the second temple stood; but all that time was full of strait and calamities, for which he alleges the prophecy of Daniel ix. 25. And therefore saith, these words of Moses can by no means be thought to be fulfilled, when the tribes of Judah and Benjamin returned from Babylon, and left a vast number behind them, who would not come back with them, but stay there to this day.

Ver. 6. Circumcise thine heart.] By such singular benefits bestowed upon them in a miraculous manner, God designed to take away the stubborn refractoriness of their spirits (called “hardness of heart,” xxix. 19), and to cut off all their wicked inclinations and dispositions to idolatry and superstition, which had been their ruin; which is called “humbling their uncircumcised heart,” Lev. xxvi. 41. But though God circumcised them, yet their hearts might remain uncircumcised, as appears from xxxix. 3, 4. And therefore he calls upon them to circumcise their hearts themselves (xvi. 10), by laying to heart his benefits, and following the motions of his grace and holy Spirit, which thereby he put into their hearts: and their neglect of this, and resting merely in the circumcision of the flesh, was that which ruined them again.

The heart of thy seed.] Accordingly, we find they were freed from idolatry after their return from Babylon, though still they continued in other sins. Which brought this present captivity (as they call it) upon them; another banishment being necessary (saith R. Isaac, in the book before mentioned, Perek. vi.) to purge them from their sins, by the severe afflictions wherein their fathers,” especially long suffered, because their manifold sins, as he expresses it, need much scouring, by contusions and pressures. After which, he saith, they shall sin no more, but that shall be fulfilled which is written in the law, “the Lord thy God shall circumcise thine heart,” &c., quoting these very words of Moses. But, alas! they are not sensible of what sin they suffer (see p. 96, 97, of Wagrensell’s edition).

To love the Lord thy God with all thine heart, &c.] See vi. 5. This propheesy, the Jews say, shall be fulfilled in the days of the Messiah, according to what Ezekiel saith, xxxvi. 26, “A new heart will I give plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

11 ¶ For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

12 It is not in heaven, that thou shouldest you, and a new spirit will I put into you,” &c. So R. Isaac, in the place above named, and in p. 83.

Ver. 7.] Their very restoration created them many enemies, whose hatred increased with their prosperity in their own land, and made them, when they had power, to persecute them. Whom God remarkably plagued, particularly Antiochus Epiphanes, who died in miserable torments.

Ver. 8. Thou shalt return] This may relate as well to their return unto their own land, as to their turning unto God: of both which he had spoken before. And now, having mentioned their persecution, whereby many of them might be driven out of their country, I suppose he here promises their restoration to it again, when he had cursed their enemies.

And obey the voice of the Lord.] Continue steadfast in their love to him, by a strict observance of all his commandments.

Ver. 9. Make thee plenteous in every work of thine hand, &c.] The effect of their constant and sincere obedience he promises should be still greater prosperity in all their undertakings, and in all their enjoyments (see xxviii. 4, 5, &c.).

For good.] To encourage them to continue faithful in the service of God.

The Lord will again rejoice over thee for good.] Delight only in blessing them; and not send any curses upon them (see xxviii. 53, and Jer. xxxii. 41).

As he rejoiced over thy fathers.] In whose obedience he delighted (Dent. x. 15).

Ver. 10. To keep his commandments, &c.] Persist in obedience to him.

If thou turn—[with all thine heart,] With a sincere love to all his commands (ver. 2), who laid “planted them assuredly in their land, with his whole heart, and his whole soul,” as Jeremiah speaks, xxxii. 41. But herein they were defective, after they came out of the captivity of Babylon. For though they never returned again to idolatry, but kept close to the worship of God alone, yet they rested merely in the outward rites of religion, and had not a hearty love to God and to all goodness; which made them reject the Son of God when he came among them, and fall under their long calamities which will not end till they “turn to him with all their hearts and souls.”

Ver. 11. For this commandment which I command thee this day,] Of hearty love to God, and sincere obedience to all his commands (ver. 2, 6, 8, 16.)

It is not hidden from thee.] Or it may be translated out of the Hebrew, “It is not too wonderful above thee,” that thou shouldest and hard to be understood, because above their reach; but easy to be known and acquainted withal, because plainly revealed. Which is as true of the gospel (unto which St. Paul applies these words, Rom. x. 6, &c.) as it was of the law of Moses: for therein our Saviour hath declared
say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

the mind and will of God to us, in such familiar words that the most simple people may understand their duty.

Neither is it for off.] So that they should go to seek it, and learn it in some distant nation. R. Isaac, in his Churah Esaia, cap. 4, had his thoughts so fixed upon what is said ver. 4, that he fancied these words belong to that matter; and that Moses still speaks to them of repentance, "which is of greater value than any other thing, and yet most easily acquired." Which cannot but make one wonder at their blindness; for if repentance be so very easy, how can there be occasion, that repentance depends on the confession of the mouth and grief of the heart? But the largest confession and the sorest grief will not avail them, till they repent of their crucifying the Lord Jesus, and shall "confess him with their mouth, and believe in their heart that God hath raised him from the dead," i.e., as St. Paul speaks, Rom. x. 9, 10.

Ver. 12.] R. Jacob Haesseni, in his preface to that part of the Mischna called Sanc Nanev, as God Vorstius observes upon Abarbanel about the Articles of their Faith), hath very fairly expounded this: which he takes to be a proverbial speech, to show that there is no need of hard, or rather impossible labour, to come at the knowledge of God's will, as there is in many human sciences, where the mind of man is tired by several passages of words, and as Grotes, &c., foresays, that he seeks at what he seeks: but all things are plain and easy to be understood, and not hard to be performed. For God had revealed his mind clearly by Moses from heaven, and therefore none had need to go thither to desire God to acquaint them with it, which he had done of his own accord, out of his good will towards them. And thus Grotes observes, upon the same passage, and this may be the reason, that they expressed things very difficult, by going up to heaven. Maimonides, indeed, to Jesodehatorah, cap. 9, and Abarbanel, in Rosch Amana, cap. 13, make these words an argument for the eternity and unchangeableness of their law, and that there should be no new revelation from heaven; but there is no colour for this from these words, the particle hu being of the feminine gender, and therefore doth not refer to God, but to the command before mentioned, plainly importing that men could not pretend ignorance of their duty, nor had any reason to desire that somebody would go to heaven again for those things which Moses had already brought from thence. And thus the apostle may justify these words to the new revelation from heaven by the Son of God, which was not abstruse and difficult, but as plain and perspicuous as this now made by Moses.

Ver. 13.] ἢ δεν δειδαὶ πολλονοιοι και χαματοιοι αὐχο-

διμας (to use the words of Philo, in his book concerning Rewards and Punishments). so as to need long and tedious voyages, laborious and wearisome travels, to fetch it from foreign countries. Such as the Greek philosophers took, who travelled into Egypt, and the eastern part of the world, to learn wisdom, which God now taught his people in the wilderness, without any pains to attain it.

Ver. 14. The word is very nigh unto thee.] Being brought to their very doors by Moses, the servant of God; who now delivered to them the mind of God, as the Son of God himself did afterward, when he came and dwelt among them.

By thine mouth, and in thy heart.] Made so familiar to them, that they might wander, have it in their mouth, and discourse, to teach it their children; and had now been so often repeated, that it might be well laid up in their memory, never to be forgotten by them (vi. 6—9, xii. 18—20). It was also in the mouth of their priests, who were to teach them knowledge (Mal. ii. 7), and press it upon their hearts. Here the forenamed R. Isaac, in both the places forenamed, shows the priests to be the instrument of the confession of the mouth and grief of the heart; but the largest confession and the sorest grief will not avail them, till they repent of their crucifying the Lord Jesus, and shall "confess him with their mouth, and believe in their heart that God hath raised him from the dead," i.e., as St. Paul speaks, Rom. x. 9, 10.

Ver. 15.] "Life and good, death and evil," may be but two words for the same thing, viz., all manner of happiness, and all manner of misery; both which he had at large set before them in the twenty-eighth chapter. Or by life may be meant long life in the land God had promised them; and good, all the prosperity they could wish for there: as, on the other side, death may mean death in the wilderness, and in land of the living before their time; and evil, all the calamities he had threatened while they lived: and so the next verse seems to interpret it. Maimonides from these words observes, that the wills of men are under no force nor coercion, but are free agents; and therefore have precepts imposed upon them, with a punishment threatened to the disobedient, and a reward promised to those who keep God's commandments. Of which he treats at large in his preface to his Commentary upon Pirke Avoth, cap. 8.

Ver. 16. To walk in his ways, &c.] This includes their entire obedience to all God's laws, which are comprehended under these three names (see vi. 1, 5, vii. 11, x. 12, 15.
will not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

That thou mayest live and multiply:] This is the explication of the life and good which he set before them, if they observed God's laws with sincere affection to them (ver. 15).

Ver. 17. But if thine heart turn away.] Want of love to God, and of a due esteem of his wonderful love to them, made their heart turn away to other things, and not regard what he had revealed to them from heaven.

And worship other gods, and serve them:] This was the principal breach of the covenant of God.

Ver. 18.] This is the explication of the death and evil he set before them (ver. 15).

Ver. 19. I call heaven and earth to record this day against you.] God, angels, and men, were witnesses that he had done his duty. See iv. 26, viii. 19, and therefore is owned by God himself to be faithful in all his house. (Numb. xii. 7.)

Blessing and cursing:] They are the same with life and death; but he uses several words, to make them sensible that both proceeded from God; the one being the effect of his love and favour, and the other of his anger and high displeasure.

Therefore choose life.] That is, choose to be obedient, without which they could not be happy. Or he wishes them to set their hearts on the happiness God had promised them, that it might incline them to do as follows.

Ver. 20. That thou mayest love the Lord thy God.] Love is the noblest and the strongest spring of obedience.

Cleave unto him:] Obedience to God is the surest preservative from apostasy.

He is thy life.] The author and giver of life; which he preserves and prolongs unto these who are obedient.

That thou mayest dwell in the land which the Lord sware unto thy fathers:] Which promise confirmed by an oath being faithfully fulfilled, he justly claimed their fidelity to him upon that account: which is the reason it is so often mentioned (vi. 10, viii. 1, ix. 5, x. 11, xi. 9, 21, xix. 8).

CHAPTER XXXI.

1 Moses encourageth the people. 7 He encourageth Joshua. 9 He delivereth the law unto the priests to read it in the seventh year to the people. 14 God giveth a charge to Joshua, 19 and a song to testify against the people.

24 Moses delivereth the book of the law to the Levites to keep. 28 He maketh a protestation to the elders.

And Moses went and spake these words unto all Israel.

2 And he said unto them, I am an hundred and twenty years old this day; and I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan.

And twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan.

CHAP. XXXXI.

Ver. 1.] By this it seems plain to me, that after Moses had renewed the covenant with the people (mentioned in the foregoing chapter), he dismissed them, and retired to his own tent. But not long after gave them a new summons (as he had done xxxix. 2), and went again to take his leave of them. The LXX. indeed seem to take the first words, as if the meaning was, that he went on with his discourse. For thus they render them, συνελήφθη δὲ καὶ ἦσαν τοῖς ποιοὶς τούτους, "he finished speaking to all these words." For which I see no warrant, nor is it likely he could speak all that here follows at the same time.

Ver. 2. I am an hundred and twenty years old this day.] This shows these words were spoken not long before his death, which was this year (xxxiv. 7). Manasses ben Israel would have us from hence observe, "The singular care God hath of those who serve him with a perfect heart, as Moses did; the days of whose years (saith he) are exactly proportioned. For so these words are expounded in Sot. cap. 1. 'To-day my years are completed; to-day I was born, and to-day I shall die;' for he was born on the seventh day of the month Adar, and on the same day of the same month he died. Thus Enoch (he adds) lived just three hundred and sixty-five years, which are proportioned to the days of the sun's annual course," lib. iii. De Termino Vite, sect. 5. But as there is no great weight in this observation, if it were true, so that which he saith of Moses is evidently false: for he did not die this very day, as appears from ver. 14, where he saith, "Thy days approach that thou must die." Therefore the time was not yet come.

I can no more go out and come in:] Discharge the office I have long sustained of your governor and leader (see Numb. xxvii. 17); not because he wanted vigour, either of body or mind (for that is contrary to xxxiv. 7, of this book), but because God did not think fit to permit him to conduct them any farther; as the following words explain it.

Also the Lord hath said unto me:] The particle we translate also, often signifies for: and is so translated by us in divers places; particularly in Isa. iii. 7, Jer. xvii. 8. And being so taken here, the sense of these words is plain and easy; giving a reason why he could no longer take the charge of them, as he had done, because God had otherwise ordered; having told him 'he should not bring them into Canaan, which they were now ready to enter.
CHAPTER XXXI.

3 The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said.

4 And the Lord shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the Lord shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, Ver. 3. He will go over before thee.] Conduct them by the ark of his presence (Josh. iii. 5, 11, and see Exod. xxiii. 23, and Deut. ix. 3.

Will destroy these nations] Exod. xxxiv. 11.

And Joshua, he shall go over before thee.] As the captain and leader when Moses had left them (iii. 28, 30).

As the Lord hath said.] When he was appointed the successor of Moses (Num. xxvii. 18, 21).

Ver. 4.] See Num. xxiv. 24, 34, 35.

Ver. 5. The Lord shall give them up before your face.] As he had promised before, vii. 23, where he saith, “The Lord thy God shall deliver them unto thee.”

For in the Hebrew the words are, “before thy face” (see ix. 3).

That ye may do unto them according unto all the commandments] i. e. Utterly destroy them, and their altars, and images, and groves, &c. (see vii. 2, 3, 5, 27, xili. 1, 2, &c.).

Ver. 6. Be strong and of a good courage.] By faith in God; which their forefathers wanting, were discouraged, and durst not go up and possess the land when God commanded them (i. 25, 32).

Fear not, nor be afraid of them.] Be not affrighted, much less dismayed at their multitude, their stature and strength, when you go to fight with them. The second word (afraid) only expresses a higher degree of the same passion of fear; signifying, being overcome with it. For that is the common use of the Hebrew word aratz, which originally signifies to prevail over another. This he had said to their forefathers, i. 21, 29, and after repeated to them, iii. 2, 22, vii. 17, 18, 21.

He it is that doth go with thee.] According to the assurance before given them (xx. 4).

He will not fail thee, nor forsake thee.] This promise, which here is general, in the next verse but one is particularly made to Joshua; and renewed to him by God himself, after the death of Moses, when they were about to enter into the land of Canaan (Josh. i. 5). And it is applied by the apostle unto all faithful Christians, to encourage their hope of being conducted through all difficulties and dangers unto their heavenly inheritance (Heb. x. 5).

Ver. 7. Moses called unto Joshua, and said unto him in the sight of all Israel.] That they might have the greater reverence to his person and authority, and follow his conduct, as a leader appointed by God.

Be strong] He exhorts him to give a good example to all the people; these being the same words he had spoken to them, ver. 6.

For thou must go with this people] Be their leader and commander-in-chief, by God’s special order, (Num. xxvii. 21).

Unto the land] See viii. 1, x. 13, xxx. 20.

Cause them to inherit it.] Put them into possession of it (iii. 29).

he it is that doth go with thee: he will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the Lord, he it is that doth go before thee: he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare Ver. 8. He it is that doth go before thee.] Josh. i. 9.

He will not fail thee.] See ver. 6.

Fear not, neither be dismayed.] The same which he said to the people, ver. 6, but was most necessary to be pressed upon him, who, by his unsanctified resolution, was to put courage into them. The word fear do not translate the Hebrew word mikra, in the LXX. and the Vulgar use the same word to express both; which denotes such a consternation, as disables a man to do his duty; which is the proper import of this word.

Ver. 9. Moses wrote this law] Some understand by this law, only the book of Deuteronomy; for which I can see no reason, the Scripture calling all that is contained in the five books of Moses by the name of the law. St. Paul, for instance, in Gal. iii. 21, asks this question, “Do you not hear the law?” and then quotes what we read in Gen. xvi. 21. And so Nehemiah saith, x. 34, 35, that they brought first-fruits unto God, “as it is written in the law,” viz. Exod. xiii. 2, xiii. 19. And Josiah put away the workers with familiar spirits, &c. “that he might perform the words of the law” (2 Kings xxiv. 24), which we find Lev. xix. 30, xx. 6, 27. And Hezekiah also (2 Chron. xxxi. 3) appointed the daily oblations, and those required at stated times, to be offered, “as it is written in the law of the Lord,” which plainly refers to the laws of Moses, chap. xxv. See this in the parallel passage. At that time Joshua built an altar on Mount Ebal (viii. 30, 31), “as it is written in the book of the law of Moses;” which we find nowhere but in this book of Deuteronomy (xxvii. 4).

Delivered it unto the priests the sons of Levi.] Concerning this form of speech “the priests the sons of Levi,” see xvi. 9. It is probable Moses had written most of these five books some time ago (and so the foregoing words may be translated, “Moses had written this law,” but did not finish them till a little before his death, and then delivered them to the priests. But there is no necessity thus to understand it, for he might have had time enough between this and his death to write the whole Pentateuch; it being only said, ver. 19, “The book of the law;” which must die;” which does not imply he was to die in a day or two, but there might be some weeks before his departure.

Which bare the ark] It was most proper to deliver it unto them, who alone might touch the ark, in which this law was to be laid (ver. 20). The Kohathites were to carry the ark in their travels through the wilderness, after the priests had covered it, and put in the staves thereof (as I have shown Numb. iv. 5, 6, &c.), but it is evident they served only as ministers to the priests, who, upon great occasions, bare the ark themselves. As when they passed over Jordan 4 G
the ark of the covenant of the Lord, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, 

11 When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, 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:

which, if and that, he cares in the time of the Buxtorf, and it is said the Levites bare it; but at the same time the priests also were summoned to take care of it. The Levites bare it as their servants (1 Chron. xv. 2, 11, 13—15).

unto all the elders of Israel.] As he delivered this book of the law, that is, the whole Pentateuch (as Ababilin and others of the Jews understand it) unto the priests, commanding them to preserve it safe near the ark (ver. 24); so he delivered another copy of this book to the elders of every tribe, as the Jews affirm in Debarim Rabba; where they say (and it is highly probable) that Moses, before his death, wrote thirteen copies of the law (with his own hand as they add), and having delivered one unto the priests, to be preserved in the holy place, gave one to each tribe, which he committed to the care of the elders of it. Thus Maimonides, also, in his preface to Jad, Chazakah, as Buxtorf observes, in Histor. Aree Federis, cap. 5.

The intent of which was, I suppose, that all the people of each tribe might resort to it (as the whole nation were to resort to that in the sanctuary), if they doubted of any thing, which might be thought to be amiss, by the errors of transcribers.

Ver. 10. Moses commanded them; Both the priests and Levites, of which a notice is here made.

End of every seven years.] Mentioned, xv. 1, &c.

In the feast of tabernacles.] When they had gathered in all the fruits of the earth, and thereby had greater leisure to attend to the hearing of the law read to them; which, when men's minds were also freed from cares by the release of their debts, was likely to make a better impression on them.

Ver. 11. When all Israel is come to appear before the Lord.] As they were bound to do at this feast, and at Pentecost, and the passover (xvi. 16).

Thou shalt read this law before all Israel.] This order being directed, not to all Israel, but to a particular person, plainly imports, that the supreme governor, whoever he was, had this charge laid upon him, to take care these laws should be read at this solemn time, that all the people might hear them; and therefore, I think the Jews rightly say, that their kings, when they had them, were bound not only to look after this matter, but to read the law themselves to as many (that is) as could hear them, appointing the priests and the Levites to read it in as many other assemblies of the people as was necessary for fulfilling of this precept. In order to which, a pulpit was set up in the court of the men of Israel on the very first day of the feast (for they did not think fit to defer it till the last, because it is here said, "when Israel is come to appear before the Lord," not when they were ready to depart, as the Jews observe); the king going up into it, the minister in the book of the law, and delivered it to the ruler of the synagogue, who gave it to the sagan (or vicar of the high-priest), who delivered it to the high-priest, and he to the king; who stood up to receive it, and then sat down to read. All this expresses the reverence with which this holy book was delivered; and likewise the reverence with which they approached to the king; who, they say, began to read at this book of Deuteronomy (which is a compendium of the law), and proceeded, before he stopped, to those words (vi. 1), "Hear, O Israel," &c. which having also read, he omitted the rest till he came to ch. xi. 13.

And it shall come to pass, when all elders of Israel shall be gathered in the place which the Lord shall choose, that seven Levites, &c. reading on to ver. 22. And then skipped to xiv. 2, "And thou shalt truly tithe," &c. reading on to the section concerning the king (xvii. 14), and then the cursings and blessings out of the twenty-seventh and twenty-eighth chapters, till he had ended all that section of the law. Thus the Mishna, in the title Sota, cap. 7, sect. 8, which Wagenseil hath hitherto illustrated with the best learned annotations; and our Dr. Lightfoot also hath given an account of it long ago, in his Temple Service, ch. 17, sect. 1, where he saith, the king might sit down if he pleased, when he read, but it was esteemed more honourable if he stood: as king Agrippa did when he performed this office. And before he began to read, he made a prayer to God; and all this (he adds) was done "in the court of the women." Which well agrees with what is said in the next verse, "Gather the people, men and women," &c. But it doth not contradict what I said before, of his reading it in the court of the men of Israel; for if the king were of the family of David, it was always done there; if he were not, then in the court of the women, as Wagenseil observes out of Maimonides.

Ver. 12. Gather the people together.] All that came to this feast could not meet in one place, but were divided into several assemblies, probably in their synagogues. For as many as the courts of Israel would hold meeting there, it is reasonable to think that the rest assembled in some other holy place. And it was not always in synagogues, which Philo (in his book of the embassy to Caius) calls "places of secondary holiness." And Maimonides discourses at large of the holiness of synagogues and schools in his book of Prayer and the Priests' Blessing, cap. 11, (see upon Lev. xix. 30).

Men, and women, and children.] Though the males only were bound to go up to the great feasts, yet many devout women went also voluntarily, as appears by Hannah, I Sam. i. 3, 4. And all the women in Jerusalem were likewise bound to attend at these solemnities, with the children who were capable of instruction (see Neh. viii. 2, 3). To whom, and at whom, authority read the law in their court, while the king and the high-priest and David were reading it in the court of the men of Israel.

Thy stranger.] Such as were proselytes to the Jewish religion; not exceeding those who were only proselytes of the gate, if they were to come to their assemblies.

That they may hear, &c. That by this means they might be instructed in the true way of worshipping God (which is here called his fear), and to his worship and service add a careful obedience to all that he commanded in this book, which they might read (and were bound to do so) in their own private houses, and which they heard read every Sabbath-day in their public synagogues. For which, indeed, there is no particular command in the law; but they being commanded to teach their children every day at home the
13 And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the Lord said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the Lord appeared in the tabernacle

things contained in the law, and consequently to read it (vi. 7, 8, xi. 16), they thought it most reasonable to have it read on the Sabbath in their public assemblies, where some portion of the law was read; but now the whole volume, as an authentic testimony of the whole nation, to the truth of what is contained in these books.

Ver. 13. That their children.] For the early instruction of posterity in the sacred authority of this law.

May hear, and learn to fear, &c.] Be preserved in the true religion, by so solemn an acknowledgment made by the king himself, that God delivered all these laws to Moses. Accordingly we find that Joshua, their supreme governor after the death of Moses, did read all the words of the law, not omitting a word that Moses had written, before the congregation, with women, and the little ones, and the strangers, that were conversant among them (Josh. viii. 34, 35).

But from that time to the reign of Jehoshaphat, (2 Chron. xvii. 7, 8, &c.) which is commonly computed to be five hundred and thirty years, we find no mention of a public reading of it. Nor from that time to the thirteenth year of Josiah, (2 Chron. xxx. 31,) which was the space of two hundred eighty and two years; nor from that time till after the captivity of Babylon (Neh. viii. 2, 3, &c.). By which neglect they more easily fell into idolatry, and continued in it, more or less, till that captivity; for a forgetfulness of the law ensued upon this neglect.

Ver. 14. Behold, thy days approach that thou must die.] He divined to himself, that the end of his days upon earth was near, when he must resign up his office into the hands of Joshua, who had been before appointed his successor (Numb. xxvii.).

Call Joshua, and present yourselves in the tabernacle—that I may give him a charge.] This was done, I suppose, in the face of all the people, to whom Moses had been speaking (ver. 1, 2), to give Joshua the greater authority, and to make him reverenced by them, when they saw he was appointed by God himself to be their governor; as he had been before ordained publicly by God's order (Numb. xxvii. 18, 19, &c.).

And Moses and Joshua went.] In the court of the sanctuary, with their faces towards it; for it was not lawful for any but the priests to go into the sanctuary itself. Some indeed have thought, that by a special order from God, Joshua was now admitted into it: but this seems to me to be contradicted by the next verse, which saith God appeared in a cloud over the door of the tabernacle.

Ver. 15. The Lord appeared] This signifies, that the glory of the Lord (as other places speak) appeared unto them, and unto the people, as it had done upon many occasions (Exod. xxxvii. 9, 10; Numb. ix. 15, xvi. 42, 43).

The pillar of the cloud stood over the door] Being a symbol of the Divine presence, whose glory appeared out of the cloud, as it did Numb. xvi. 42. For the cloud was always upon the tabernacle (Exod. xl. 35, 38; Numb. ix. 15), but when the Lord would strike an awe into the people, and move them to regard what he said or did, then the cloud stood at the door of the tabernacle, and the glory of the Lord came out of the most holy place, and appeared in it.

Ver. 16. The Lord said unto Moses.] Out of the cloud, I suppose, as he did, Numb. xvi. 44.

Behold, thou shalt sleep with thy fathers:] He first accomplishment Moses signified by these words. In the audience, I suppose, of Joshua, who heard all the following admonition, to make him more carefully observe the end and design of it.

Sleep is a common word for death, either of good men or bad; which was not used merely as a soft expression of that which the heathen dreaded as the most terrible of all things; but to put them in mind, perhaps, that death should not last always, but they should as certainly rise again, as they lay down (so the word is in the Hebrew) to sleep with their fathers.

This people will rise] In rebellion.

Go a whoring.] God, who searches all men's hearts, discovered such a spirit in the hearts of these people, that he knew they would fall into idolatry (which is called "going a whoring") from him, as hath been often noted notwithstanding all the means he had prescribed to prevent it. And therefore he adds one more, which was the learning them the following song; notwithstanding which, he foresaw, that after the death of Joshua, and the elders who survived him, they would forsake him, and worship other gods and the works of their own hands. They may have observed, that in the text (Judg. vi. 36, 38),

After the gods of the strangers] This is an unusual phrase, signifying no more than what he calls in other places strange gods. Though some think it imports peculiarly the gods of the Canaanites, who were the former inhabitants, but, being expelled, became "strangers of the land." And thus Onkelos seems to have understood it, who translates it: "after the idols of the people of the land." Which was a high aggravation of their sin, that they should worship such gods as had not been able to protect their servants.

Whither they go to be among them.] This seems to countenance the foregoing exposition. And God charges them in future ages with this, as a very great guilt, that they worshipped their idols of the Amorites, in whose land they dwelt (Judg. vi. 10).

Will forsake me.] For he looked upon himself as forsaken (that is, not worshipped), if they worshipped any other god with him (Exod. xx. 3).

Break my covenant.] This being the principal thing in the covenant (as I have often observed), that they should worship him alone (Exod. xx. 22, 23, xxix. 32, 33; Deut. v. 24, &c., vi. 3, 4, &c.).

Ver. 17. My anger shall be kindled against them in that day.] So we read it was upon their very first apostasy to idolatry (Judg. ii. 14), and continued so in all ages, as we read frequently in that and the following books (see there, ver. 20, and ill. 8, &c.). I will forsake them.] Go no longer before them
Deuteronomy.

devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?
18 And I will surely hide my face in that day from all the evils which they shall have wrought, in that they are turned unto other gods.
19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.
20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.
21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, even before I have brought them into the land which I sware.

against their enemies, but deliver them up into their hands (ver. 8).

Will hide my face from them.] Withdraw my favour and protection. So that they were devoured, as it follows, by their enemies, and wild beasts; and "many evils and troubles beset them;" or, as the Hebrew phrase signifies, "came upon them on a sudden." The prophet Ezekiel expresses this in these words, "My face will I turn from them" (vii. 22). The effect of this was, the Divine presence departed out of the sanctuary, and he left it (as he there speaks) to be polluted and defiled by robbers. And so it here follows.

Are not these evils come upon us, because our God is not among us?] For whithersoever they went out, "the hand of the Lord was against them for evil;" as we read Judg. ii. 15, which was so remarkable a change, that it could not but at last make them reflect upon the cause of it; as we find it did, and moved them to cry unto the Lord for help (iii. 9, 15, iv. 3, &c.).

Ver. 13. I will surely hide, &c.] He repeats it again, because they were a people dullest of hearing. Or the former words may relate to their first captivity, and these to the last (as they call it), wherein they now are. For they themselves take notice, that these words have been fulfilled by the many calamities which have befallen them since the destruction of Jerusalem by the Romans. This appears from Schebet Judah, where Solomon Virgæ quotes this very verse, to prove that their present sufferings proceed not from nature, but from an angry God, more powerful than man, in verses 2, 3, sect. 12.

Ver. 19. Now therefore write ye] This shows these words were directed both to Moses and to Joshua, who was to take care, after Moses's death, to see this command observed.

This song for you,] Which follows in the thirtysixth chapter.

Teach it the children of Israel.] Make them get it by heart, as we now speak.

Put it in their mouths,] That they might sing it, and thereby preserve it in their memory. For it hath been always thought the most profitable way of instructing people, and communicating things to posterity, by putting them into verse; and especially children and young people. So the great reason why, at any rate, the female, should be bound to instruct the whole city to sing such songs, and never cease so to do," &c. (see Eusebius, lib. xii. Prepar. Evang. 32). And Plato himself, lib. ii. De Legibus; where he gives a great many cautions about this matter, and concludes that ἄνδρον ἐν Θεῷ, ἡ θρονία τινα, ἄν ἐχηκο, ὃς ἐν τῷ ἐκεί, p. 557, "this must be the work of a god, or some wise man."

As if he had been acquainted with what Moses, the man of God, or rather God himself, here ordained, that every one should have this song in their mouths, as a means to preserve them in the worship of God alone. However, this justifies the admirable discipline of the Hebrews in those ancient times, who were taught by such y犬anes and wise men, that they never thought the best way of instruction. For which reason, as Aristotle reports in his Problems (sect. 19, prob. 23), people anciently sung their laws, as the Agathyrisle (he saith) continued to do in his days, οὔτως μὴ ἰκτυλεύοντα, "that they might not be forgotten." Particularly the laws of Charrondas (as Athenæus informs us out of Hermippus) were wont not to be sung at Athens, ἄνω αὐτων, "over a glass of wine;" and were therefore written in some sort of verse, or tunable measure, as our incomparable Dr. Bentley hath made it probable, in his late Dissertation on the Epistles of Phalaris, p. 373. Tully also (as he addeth no more) tells us, that Cato, in his book De Originibus, reports, that it was the custom among the old Romans, to have the verses and praises of famous men sung to a pipe at their feasts; which he thinks they learnt from the ancient Pythagoreans in Italy, who were wont, "carminibus praecipta quadam occultius tradere, "to deliver in verses certain precepts," which were the greatest secrets in their philosophy; and composed the minds of the scholars to tranquillity, by songs and instruments of music. See upon Numb. xxii. 30, 31. Here is a kind of instruction to the Pythagoreans and Pythagoreans, that this song may be a witness for me.] Testifying that they were sufficiently warned, and could not complain that they were not taught their duty and told their danger; and reproving also their ingratitude, and putting them in mind bow ill they requited their God (ver. 21).

Ver. 20. For when I shall have brought them into the land which I sware] See vi. 10, &c., xv. 8, 9. Shall have eaten, &c.] See vii. 10—12, &c., xxvii. 15. Then will they turn unto other gods, &c.] Against which he had most solemnly forewarned them, in the places before mentioned, and xi. 16, xii. 29, 30.

Ver. 21. This song shall teach.] That they are not to be punished for their foul ingratitude and unbelief, with which this song upbraided them; having told them plainly (xxxii. 18, 19) what would be the effect of their forsaking him; and at the delivery of it, God having solemnly said here (ver. 17), that when they went a whoring from him he would " forsake them, and hide his face from them;" it shall not be forgotten out of the mouths of their seed:] The calamities which fell upon them, according to what is predicted in this song, brought it to their remembrance when they had forgotten it, or did not regard it. For these words do not seem to be a precept requiring them to remember this song, but a
CHAPTER XXXI.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, prediction, foretelling that their miseries should not suffer them quite to forget it.

For I know their imagination] He saw the secret inclinations and designs which were in their hearts; and perceived that, at a very present they banked, as we speak, after idols.

Ver. 22. Moses therefore wrote this song] And so did Joshua (as he was commanded, ver. 19), who spake the words of this song unto the people as well as Moses, xxxii. 44.

And taught it the children of Israel.] Commanded them to sing it (ver. 19). In order to which, the Jews say, every man was bound to write for himself a copy of it: and more than that, they make it one of the affirmative precepts (as Maimonides tells us), which obliged every Israelite to write out the whole book of the law with his own hand. For so they interpret those words (ver. 19), "Write ye this song for you," as if they were spoken to all the people; and their meaning had been, "Write ye this law for you, wherein is this song;" for they were not to write the law by small parts and sections (as his words are), but all of it entirely. And if a man's parents had left him a copy, yet he was bound to write one himself; or if he could not write, to procure one to be written for him by some other person, &c. (see Schickard's Mischpah Hammachach, cap. 2, theor. 5).

Ver. 23. He gave Joshua— a charge.] That is, the Lord, who had hitherunto spoken to him by Moses, now spake to him himself, and gave him this charge, to gain him the greater authority. For which end he had ordered Joshua to present himself before him, together with Moses (ver. 11).

He gave Joshua— a charge.¶ Which he repeats to him after the death of Moses, Josh. i. 6, 7. Thou shalt bring the children of Israel into the land] I have appointed thee to be the captain of my people, to lead them into the land of Canaan.

I will be with thee.] To give him success in all his enterprises. Which words being spoken in the audience of all the people (as may be supposed in ver. 11), made them readily submit to the authority of Joshua, and confide in his conduct.

Ver. 24. The whole book of the laws, which he put together before his death; as I said on ver. 9.

Ver. 25. The priests, who were of the tribe of Levi (see ver. 26), to copy this book of the law, and put it in the side of the ark. Not in the inside of it: for he doth not say, "put it into the ark," but "in the side of the ark," that is, on the outside, in a little box, as Jonathan and others expound it. For it is the very same phrase with that, 1 Sam. vi. 8, where the Philistines are said to have put the jewels of gold which they took away, "in the side of the ark," where none could put it but the high-priest, because nobody else might go into the holy place where the ark was. And therefore those priests who received the book of the law from Moses delivered it to Eleazar, to be there placed. See Buxtorf. Histor. Vol. I.— 114.

which bare the ark of the covenant of the Lord, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?

28 ¶ Gather unto me all the elders of your race, cap. 5, and Huetius, more lately, in his De demonstratio Evangelica, propos. iv. cap. De Can. Libr. Sacrorum, sect. 8, where he observes that R. Mei, in both ths of Joshua, when it was casually found in the house of God, as they were about the reparations of it: though I cannot say they found it in the side of the ark, but rather upon the roof of the house, or in the rafters; where the priests had hid it, as some of the Jews think, when Manasseh endeavoured to destroy this authentic copy of the law, as he had done all other that he could find; and when they came to uncover the house, there it appeared.

Ver. 27. For I know thy rebellion.¶ I have been sufficiently acquainted with your perverse disposition. Behold, while I am yet alive, &c.] For it was not likely that they would have a greater regard to Joshua than they had to him, who had such near familiarity with God, as never any man had.

Ver. 28. Gather unto me all the elders of your race, etc.] I suppose after Moses had spoken to the people what God ordered, ver. 1, 2, &c. (see there), he dismissed them again, that he might write the book of the law (ver. 9), and deliver it to the priests, &c., and then write this song (which follows in the next chapter), ver. 19, 22, &c., which being done, he is ordered here to summon all the elders of the several tribes (and with them all the people came, ver. 30), that he might deliver to them, by word of mouth, the song which he had written.

Your officers.] I have frequently observed that these shoterim (which we translate officers) were but ministers to their elders or judges (see Exod. xiv. 14; Deut. i. 15, xx. 19). Into which, I shall add here only the words of Arbabelin: The office of the shoterim was to see that the sentence which the judges had given was observed, and to compel men to it. They who would have more may find a long roll of authors, who are of this mind, both Jews and Christians,
tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and in Jo. Benedic. Carpozovius upon Schickard's Jus Regium; who hath also said a great deal to the same purpose, cap. 4, theor. 14.

That I may speak these words] The song which God had suggested to him, and commanded him to write (ver. 19, 29). Call the whole world to witness how wicked they are, if they fall from God, after such care to preserve them in his obedience.

Ver. 29. After my death ye will utterly corrupt yourselves, Call to the foulest idoltry (Judg. ii. 19).

And turn aside] Departing from that way of God which I have delivered to you by this command. It was a very melancholy thing for Moses to leave the world in this belief, that all his pains would be lost upon them; but he comforted himself in doing his duty to the very last, and omitting no means to secure them from apostasy.

Evil will befall you in the latter days,] This seems to express a foresight, that they would not immediately revolt, but after the death of Joshua, and of the elders who survived him (Judg. ii. 7, 11, 12, &c.).

Because ye will do evil in the sight of the Lord,] By making images, after the manner of other nations, and bowing down to them, and worshiping them, Judg. ii. 12, 13, ill. 7, where the groves signify the images in the groves.

Ver. 30. Moses spoke] With the assistance of Joshua, xxxii. 44.

In the ears of all the congregation] Whom the elders and officers (ver. 28) had assembled, according to their tribes and families; unto whom they went several, and spake these words in their hearing.

The words of this song,] Which follows in the next chapter, and much differs, in the raised expressions and loftiness of the style, from the rest of this book hitherto.

Until they were ended,] Omitted nothing, but completely delivered this song to them; or they spake all these words to them, at the same time, with one continued speech. I observed before that the most ancient way of construction was by poetical compositions, which was more ancient than rhetorical discourses. And as their chief learning did consist of poetry, so the excellency of their poetry was seen in the proper and native subject of this faculty, that is, in matters of sacred use or observation: from whence the title of satae descended unto secular and profane poets, who retained the matter of speech used by the former. But, as Conradus Pellicanus here truly observes (and see my notes on Exod. xv. 1), the Scripture poetry doth not consist in the cadency and number of syllables, contrived to please the ear, but in brief and weighty sentences, simply and sincerely composed, that lively manner, to enlighten the understandings, move the affections, and stick in the memory. And the ancients (as a great man of our own observes) had this advantage of later poets, "That the fashion of the world (as he speaks), in their times, was more apt to ravish their thoughts with admiration; wonderful events being then more frequent, and their frequency not abating, but rather increasing their wonderment, because their variety was very great, and the apprehension of invisible or supernatural powers in those events was usual and undoubtedly. So that admiration was then enforced upon men, and the breasts of those who diligently observed those events, or were any way disposed by nature to it, were inspired with lively and sublime affections, apt to vest themselves in such poetical phrases and resemblances as we cannot reach, unless we raise our invention by imitation, and stir up admiration by meditation and study. But now our senses being neither moved by such extraordinary effects of God's power, nor our minds bent to observe the ways of his wisdom, so as to be stanchen with true observation of them, we have fewer good sacred poems than of any other kind."

Thus Dr. Jackson, book i. on the Creed, ch. 14. David Chytreaus hath also an excellent discourse on this subject, to show that the ancient poetry among the heathen contained the doctrine of God, and of celestial things; all the offices and rewards of virtue, with the punishment of vice; the history of their kings, and the noble acts of famous men, tom. i. of his works, p. 154, &c., where he confirms this out of the verses of Orpheus, who lived (as he computes) about a hundred and fifty years before David; and those of Pindar, Simonides, and the rest, who lived in the time of the war with Xerxes. But Moses led the way to this; whose mind was raised to the immensity of thoughts and speech which we find in his songs, by admiration of those strange events which he saw, Exod. xv., Numb. xxii., and here in the next chapter, wherein he was followed by Deborah, Barak, and Hannah, &c., in aftertimes, Judg. v., v Sam. ii.

CHAPTER XXXII.

1 Moses' song, which setteth forth God's mercy and vengeance. 46 He exhorteth them to set their hearts upon it. 48 God sendeth him up to mount Nebo, to see the land, and die.

1 Gave ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

CHAP. XXXII.

Ver. 1.] He calls angels and men to bear witness (xxx. 18) that the Israelites had been admonished of their duty, and warned of their danger; and this, not by words of his own invention, but which were evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.
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upon the tender herb, and as the showers upon the grass.

3 Because I will publish the name of the Lord: ascribe ye greatness unto our God.

4 He is the Rock, his work is perfect: for all have observed, he may be thought to intimate thereby, that if they would not hearken and keep his precepts, the heavens were forbidden to give them rain, and the earth to bring forth fruit. The gloss also of the Jerusalem Targum is not amiss, that Moses, being so very good (see cap. xi., v. 30, and cap. xxv., v. 9), endured through all ages, to be witnesses against them when he was gone. But the following observation is too curious: That Isaiah, when he prophesied, i.e. being far remote from the heavens, and near to the earth, calls upon the heavens to hear, and the earth to give ear, or attend: whereas Moses, quite contrary, approaching now very near to the heavens, calls upon them to attend or give ear, and, being in spirit remote from the earth, bids it hear.

Ver. 2. My doctrine shall drop as the rain. Or, "Let my doctrine drop," &c. For this seems to be a prayer, that his words, which were sent from heaven to them, might sink into their hearts, and sooth them, as the drops of rain and the dew do the earth, and produce such fruits of obedience as might make them happy.

As the small rain upon the tender herb. The aforesaid Targum thus paraphrases this whole verse: "Let the doctrine of my law be as sweet upon the children of Israel as the rain; and the word of my mouth be received by them as the delicate dew: let it be as gentle showers refreshing the grass, and as the drops of the latter rain, descending and watering the blades of corn in the month of March."

Ver. 3. Because I will publish the name of the Lord. For my song shall be concerning the Lord of heaven and earth, whose glorious perfections I will proclaim; which make him the sole object of your worship.

And thou shalt know therefore the infinite power of our God; and his sovereign dominion over all; and give honour and service to none besides him. These three verses seem to be the preface to the song; and now follows the song itself; which Josephus calls σωφία τινῶν εὐφρόσυναν, "a poem in hexameters, which some have imitated." And Moses adorns upon them to attend or give ear, and, being in spirit remote from the earth, bids it hear.

Ver. 4. He is the Rock. Always endures, and never changes; so that in him we may find at all times a sure refuge.

His work is perfect. Whateover he undertakes, he perfects and completes it.

For all his ways are judgment. He doth nothing without the greatest reason, and according to the rules of the greatest justice.

A God of truth. Who is faithful to his promises.

Without iniquity. And never deceives or wrongs any man.

Just and right is he. Nor will he punish any man without a cause, or more than he deserves.

Maimonides takes the first words of this verse, "He is the Rock," to signify the first principle, and the efficient cause of all things without himself. For so the word Rock is used, when God bids the children of Israel "look to the rock out of which they were hewn" (Isa. li. 1), that is, to Abraham their father, from whom they were descended. And so he thinks it signifies, ver. 18, of this chapter, "Of the Rock the children of Israel were hewn." (See Jer. xxiv. 7.) He also takes it as the author of their being. And again, ver. 30, "their Rock (i.e. the Lord) sold them" (see More Nevoochin, cap. i. cap. 16). And then by the next words, "his way is perfect," he thinks is meant, that as he is the creator of all things, so there is no defect or superfluity in his works. For he takes these words to be the same with those, Gen. i. 31, "God saw everything that he had made, and, behold, it was very good" (see cap. xxv., and par. iii., cap. 25). And as his works of creation are most perfect, so are his works of providence; for he governs the world with the greatest judgment and justice. So he seems to understand the next words (par. iii., cap. 17), "all his ways are judgment." We are ignorant of the methods and reasons of his judgments, yet no injustice or iniquity is ascribed to him. But all the evil and all the good that befalls any man, or the whole church, proceeds from the just and equal judgment of God. And more largely, cap. 49, "Our narrow minds cannot apprehend either the perfection of his works, or the equity of his judgments; for we apprehend his admirable works only by parts, as if neither we had the bodies of immortal beings in a celestial sphere: and in like manner we apprehend but a little of his judgments; for that of which we are ignorant in both, is far more than that which we know of either." I conclude this with the words of the author of Sepher Cosri (par. iii. sect. 11), "He that believes this, that all God's works are perfect, and his ways are blameless, will always live in a happy and pleasant life: all afflictions will be made light to him, nay, he will rejoice that his iniquities are hereby alleviated, and that he shall one day be rewarded for his patience; which he teaches men by his example, and thereby justifies the judgments of God." With respect to which, I suppose, the Jews now begin the prayer which they make at the burial of their dead, and thereby justify the judgments of God.

Ver. 5. They have corrupted themselves, &c. I know not how to justify this translation, nor that in the margin, "He hath corrupted himself." Maimonides translates them the words, "he is corrupted," and the next words an answer to them, in this manner; "Did he (i.e. God, the Rock before spoken of) do him any hurt?" For the Hebrew word seethelk, with lamed after it, signifies to hurt, or destroy, Numb. xxvii. 15; 1 Sam. xxvii. 10 (as Joh. Cocceius observes, in his Ultima Mosis, sect. 704). And so the meaning is, "Is God to blame for the evils that befal him, i.e. Israel." Unto which the answer follows in the next words, which we thus translate—Their spot is not the spot of his children. In the Hebrew the first word of this sentence is let, i.e. not, or no. Which the accent tiphah (as they call it) under it, shows is not to be joined with the words that follow (bananam moseon), but taken by itself, being a denial of the foregoing question. And these words are thus to be translated, "No, his children are their blot;" i.e. all the evil that befalls them is the fruit of their children's wickedness. And so these words are in effect the same with those of Solomon, Prov. xix., "The foolishness of man perverteth his way, and his heart fretteth against the Lord." We cannot comprehend the meaning of the words at present, because the fault is in himself (see More Nevoochin, par. iii., cap. 15).

Onkelos translates it thus: "They corrupted to themselves, not to him, children that served idols;"
6 Do ye thus require the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the Lord's portion is his people; Jacob is the lot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.
11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 So the Lord alone did lead him, and there was no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.
Drink the pure blood of the grape.] Most generous red wine; very clear and bright. So Achill, Tattius, lib. ii. calls wine αἷμα Βορρώων.

Maimonides, in his More Neochoim, par. ii. cap. 47, takes all the expressions in this verse to be metaphorical, signifying (as Onkelos allegorizes them) the priests and Levites, in the future tense, and when they had poured out their blood like water on the ground.

Ver. 15. Jeshurun waxed fat.] Grew rich, saith Onkelos and the Jerusalem Targum.

And kicked. Against him who fed him so plentifully and deliciously. It seems to be a metaphor taken from oxen, who, being stirred up with a goad to labour, lift up their heels and kick against him who pricks them forward. So did the Israelites when they were urged and pressed to their duty by the prophets; not only despised, but evil-entreated them.

Why Israel is called Jeshurun is not easy to resolve. Jo. Cocceius (in his Ultima Mosis, sect. 973) derives it from Šur, which signifies to see, behold, or dream out from whence, in the future tense and the plural number comes Jeshurua, which, by the addition of nun paragregium, as they speak, makes Jeshurun, that is "The people who had the vision of God." I know nothing more simple, nor more probable than this; which highly aggravated their sin, who, having God so nigh unto them (iv. 7), and their elders having heard the voice of God, and having been ungrateful (as to rebel against him, and worship other gods. Some refer this kicking to their revolt from the house of David; when Jeroboam, to preserve his new kingdom, set up the golden calves, to prevent the return of the people to their old master, by going up to Jerusalem to worship.

They art waxen fat, thou art grown thick, thou art covered with fatness. This variety of expressions is used to signify how exceeding bountifully God had provided for them; and withal, how very wanton and insolent they were grown, as cattle fed in a fat posture are wont to be. The words with fatness (after covered) are not in the Hebrew, but are well supplied out of other places, particularly Ps. xvii. 10.

The Targum here hath it, "They forsook the Word of God." Which made him.] Advanced them from a desert where they found them (ver. 6, 10), into a very rich and plentiful country. This was the lamentable effect of their plethoras, or fulness; unto which we are all too prone, as an excellent person of our own hath long ago observed. Even such as were most upright (saith he) when they wax fat, spurn with the heel, and cast away the memory of their misery, and of God's former mercy, behind their backs. And what was the reason that the Israelites waxed thus full and fat? Only because they did not use that exercise which God had appointed to keep them under, and preserve the hearts from being lifted up (Deut. viii. 11, &c.): "Take heed to thyself, lest when thou hast eaten, and filled thyself, &c., then thy heart be lifted up, and thou forget the Lord thy God, which brought thee out of the land of Egypt, &c. The daily and lively representation, or recognition of their condition there, should have been as usual to them as their meat and drink, yea, as it were, their thanksgivings before and after meats," as our Dr. Jackson speaks, book xi. on the Creed, ch. 34. And Maimonides himself, mentioning those very words, "Lest when thou hast eaten, and filled thyself," &c., very well observes, that to prevent pride and apostacy, which grow out of great plenty, God commanded them to offer their first-fruits before him every year, with a solemn confession, how poor they were in the beginning, and then raised by God to be a mighty people (Deut. xxvi. 5, 6, &c.). For which end the passover institution was made, and the annual sacrifice of the firstlings when they came forth out of Egypt all the days of their life" (Deut. xvi. 3). See More Neochov. par. ii. cap. 39.

And lightly esteemed the Rock of his salvation. As there was a progress in their insolent forgetfulness of God, expressed in three phrases, which may signify three degrees of their stupidity ("waxed fat, grown thick, and covered with fatness"); some observe as many degrees of their rebellion: first, they kicked against God, i.e. threw off the yoke of his laws, and refused to observe them; secondly, they "forsook God," and fell into idolatry; and, lastly, they "lightly esteemed the Rock of their salvation." Where the Hebrew word nībel signifies more than a light moment; if we compare the clause with nībelah, a dead carcass (as some think it doth), it denotes the greatest abhorrence, nothing being so much abominable among the Jews as a dead carcass, the touching of which was the highest pollution. And thus J. Cocceius and Campeg. Vitringa understand it; who observe that this was never so fulfilled as in their behaviour towards our Lord Jesus; he was indeed the Rock of their salvation, and so vilely used by them, as if he had been the most loathsome man upon earth. So Vitringa expounds these words (in his Observ. Sacr. lib. ii. cap. 9, p. 173), "instant flagitii tractavit ruemum salutis." For this is a word used by God himself, when he would cause his utter detestation of Nineveh, and his dealing with her according to her wickedness, Nahum i. 6: "I will cast abominable filth upon thee, and make thee vile," &c., and when he speaks of the disgrace he would put upon his own temple, Jer. xiv. 21. The LXX. indeed simply expound the word ἀδριν, "he departed;" but the last words they expound ἀκοῦσαι τῶν ἑτοιμών σωτήρων "from God his Saviour," as Onkelos also, "his most exalted name," his most perfect Saviour. Cocceius and Maimonides, in greatest sense, is the Lord Jesus; for none brought such salvation to them, and wroth such a redemption for them, as he did, who is "the stone which God laid in Sion," &c. (Isa. xxxviii. 16). But instead of flying to him, as men in danger do to a rock, or strong fortress, they not only rejected him, but abused and put the highest indignities upon him.

Ver. 16. They provoked him to jealousy with strange gods.] Whom they fell in love withal, and worshipped. This was the ground of his jealousy, their falseness to God, who had espoused them to himself. And the Hebrew word zār (strange) we must sometimes take in the same sense, to make a strange god and another god are the same (Ps. lxxxi. 9; Exod. xx. 3). Therefore God saith, he will not give his glory to another (Isa. xlii. 8), and that their sorrows shall be multiplied that "hasten after another god" (Ps. xvi. 4).

With abominations provoked them to anger.] I take this in the most proper sense of the word, as if their idols were being called abominations, because God exceedingly hates them (vii. 25; 1 Kings xi. 5). Though R. Solomon and Abarinbel, by abominations, here
understand those filthy mixtures forbidden in Lev. xviii. with witchcrafts, and suchlike wickedness. And Abarbinel refers the first part of this verse to the times under the second temple, when they were free from idolatry, they were corrupted with other abominable filthiness.

Ver. 17. They sacrificed unto devils, not to God.] The Hebrew word shedim, which we translate devils, imports as much as destroyers (as the devil is called in the end of Revelation, x. 11.); evil spirits delighting in mischief, and leading those that worship them into perdition. Though some think they are called shedim ironically, by way of scorn, the true God being Shaddai, the Omnipotent, and All-sufficient; and these called, by way of mockery, counterfeit gods, who had no power to help their worshippers, nor were sufficient to preserve themselves. Either of these accounts of the word is better than that of Manasseh ben Israel, who derives it from נזף a field, because they frequent desert places. But then they should have been called sedim, not shedim, as he must needs know, who was a great master in the Hebrew learning. The LXX. call them here δασάρεις, and so do the other godfathers. (Who were they who worshipped led men into the impiety of worshipping other gods, either themselves or other beings, which they persuaded simple people had some divinity in them; and that not only the stars, but even beasts here upon the earth, nay, onions and garlic, which they did not take to be gods, but things by which, as intermediate causes, their gods were pleased, or offended with them, and therefore worshipped them.

To gods whom they knew not.] Or, as the words may be translated, "gods that knew not them," that is, had never bestowed any benefits upon them: for, as it follows, they were new gods, never before heard of by their ancestors.

New gods that came newly up.] Such as Jeroboam's calves, invented out of his own brain; and the gods of other nations, Moloch and Baal, which were new to the Israelites, and had not been known among them; for the demon gods were of no great antiquity: Bel, or Baal (as he is called in the Chaldee dialect), the first king of Babel after Nimrod, being the first that ever was deified (as Mr. Mede observes), or ῦἄρης, as the gods of other nations were called Baalim, as all the Roman emperors were called Caesars, from the first emperor of that name (see p. 776). Besides which, the heathens had another higher sort of demons, which had never been linked to a mortal body, viz., those we call angels, whom the Israelites were taught to believe to be but ministers unto their God, and therefore not to be worshipped.

Whom your fathers feared not.] That is, did not worship. This was a great aggravation of their guilt, that when they would have other objects of worship, they did not return unto those whom their ancestors had reverenced (the Teraphim, for instance, which were the gods of Laban and Rachel), for whose worship they might have pretended tradition; but chose gods whom their forefathers were not acquainted withal; which was a token of a strange proneness to idolatry. And Maimonides, mentioning this verse, observes, that they worshipped not only things that had a being, but mere imaginations; for which he quotes these words of the book Siphri: "It was not enough that they worshipped the sun, moon, and stars, and celestial signs, but they worshipped their shadow" (More Neveochim, par. iii. cap. 16).

Ver. 18. Of the Rock that begat thee] God, the author of thy being. See ver. 4. Thou art unmindful!] Being wholly intent on idols which they themselves have made.

Hast forgotten God that formed thee.] Into a kingdom of priests, making them his peculiar people (Exod. xix. 5, 6).

Ver. 19. He abhorred them.] Cast them off, as they had done him. Because of the provoking of his sons, and of his daughters.] For so they were till they corrupted themselves, and thereby highly incensed him against them: for nothing can be so provoking as the rebellion of children against a most indulgent parent. Maimonides translates it, "By provocations which they made prostrate their government." More Neveochim, par. i. cap. 36. where he observes, we never find the word causa (which is here used, signifying indignation) in Scripture applied to God, but only when it speaks of idolatry.

Ver. 20. He said.] Resolved. I will hide my face from them.] See xxxi. 17, 18. I will see what their end shall be.] Not cease my judgments till I have brought the sorest calamities upon them, and made an end of them, that is, of their polity and government.

A very froward generation.] Incorrigibly wicked. Children in whom is no faith.] Who had broken their covenant with him (xxxi. 16) so often, that they were not to be trusted when they made promise of repentance. The book of Judges, and indeed their whole history, testifies to the truth of this.

Ver. 21. Moved me to jealousy] See ver. 16. With that which is not God.] By worshipping God's creatures, or the work of their own hands.

Provoked me to anger with their vanities. The same thing, in other words; all the gods of the nations whom they worshipped, being mere vanities (or things of nought, as the Jerusalem Targum hath it), as hath been often observed. I will move them to jealousy.] He threatens to be even with them, and serve them in their kind.

With those which are not a people.] Who either were not a nation in being at this time, or so obscure, base, and ignoble, that they were not worthy the name of a nation. The Jews interpret it of the Chaldeans, whom God raised up on a sudden, when nobody would believe it (Hab. i. 5, 6, &c.), to be a terrible scourge to them (see Isa. xxiii. 13).

I will provoke them to anger with a foolish nation.] The Jews thought all nations so except themselves. And, in one sense, all the gentiles were really so: for
move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Ver. 24. They shall be burnt with hunger.] This verse and the next explain what he means by arrows, which are here enumerated. And, first, he threatens a famine, with which he saith they should be burnt; either because these judgments are compared to fire, ver. 22, or because extreme hunger parches the inward parts, and makes the visage "as black as a coal," as Jeremiah speaks, Lam. iv. 8.

Devoured with burning heat,] With fevers and calentures, as they are called in hot countries.

With the poison of serpents of the dust.] Whose bites were deadly. And they were exposed to them, as well as to wild beasts. And, first, they threatened to fly into wildernesses, and hide themselves in dens and caves; where some of them could not avoid being devoured by wild beasts and bitten by serpents, which lay lurking in those holes. So Cocceius, in his Ultima Mosia, sect. 1271, where he notes also that this was fulfilled in part when they were thrown by the Romans to wild beasts in the theatre, and Josephus relates, Euseb. cap. 16. They were devoured with biting serpents; which he calls bitter, because it was incurable.

I will send the teeth of wild beasts upon them.] This was another of the sore judgments which God threatened to their disobedience (see Lev. xxvi. 29). Upon which Maimonides observed, that magicians were wont to promise them, by their arts, to free their cities, and plantations from lions and serpents, and such like hurtful creatures; unto whose power God delivered them, because they forsook him, and followed idolaters and magicians (More Nevouk. par.iii. cap. 37).

Both the young man and the virgin, &c.] He threatens to deliver them into such merciless hands as would spare none, nor make any difference of sex or of age. This Hueterus refers to the last destruction of Jerusalem, in his Demonstrum Evang. prop. ix. cap. 173, and Abarbenel also confesses it was then fulfilled.

Ver. 26. I said.] i.e. Resolved.

Make the remembrance of them to cease] Utterly destroy them, so that not one of them should be found; and if any remained they should skulk, and not dare to appear among men.

Ver. 27. Were it not that I feared the wrath of the enemy.] He that is omnipotent is not capable of bearing anything; but he speaks in our language, and gives this reason why he did not make them cease to be a nation, because he would not have their enemies insult and grow outrageous in their insolent lan-
two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?
31 For their rock is not as our Rock, even our enemies themselves being judges.
32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

That they understood this, &c.] Or, as it may be translated, "Then would they understand this, they would consider their latter end." They would soon perceive the hand of God in all that is befallen them; and that if they do not change their course, they will, in the conclusion, be utterly undone.

Ver. 30. *How should one chase a thousand, and two put ten thousand to flight?* Whence should such an amazing change proceed? that the Israelites, who formerly with a handful of men put vast armies to flight (Lev. xxvi. 8) should now, though never so numerous, be beaten by one or two of their enemies, fleeing when none pursues them? (Lev. xxvi. 17, 36; Deut. xxviii. 29.)

*Except their Rock is sold them.* A little consideration was sufficient to make them understand, that this had been impossible, if they had not forsaken their God; who therupon delivered them up to the will of their enemies. For by their Rock is meant God; and his selling them is his quitting his interest in them, and giving them up to be slaves to those that hated them.

The Lord had shut them up? So that they could not escape the hands of their enemies.

Ver. 31. For their rock is not as our Rock. None of the gods of the heathen (whom he calls their rock, because they relied on them for safety) have such power as he that gave us our being. So Maimonides interprets the word צור, "the spring and fountain of all things."

Our enemies—being judges. Who were often forced to acknowledge his overruling power and providence, controlling all their designs. As the Egyptians confessed, Exod. xiv. 2, 5, and Balaam, Num. xxiii. 19, 22, and the Philistines, 1 Sam. iv. 7, 8, and the king of Babylon, Dan. iii. 29.

Ver. 32. For their vine is of the vine of Sodom, and of the fields of Gomorrah. I suppose he speaks here of the Israelites (giving an account why their enemies so shamefully chased them, ver. 30) who are compared to a vine, which God brought out of Egypt, and planted in Canaan (Psa. lxxx. 8). And the prophet afterward calls them "the plant of his pleasure" (Isa. v. 7). Which was an ancient resemblance, as appears by this place; where he represents them as such a degenerate people, that they were as bad (nay, worse, as the marginal translation is) as the Sodomites, or the people of Gomorrah: and therefore deserved (ver. 26) to be utterly destroyed, as they were (see Isa. l. 10; Jer. ii. 21).

Their grapes are grapes of gall, their clusters are bitter.] These words represent their actions (called fruit in Scripture) to be so wicked that they were not to be endured. And so Josephus describes them before their last destruction, lib. vi. De Bello Judeico, cap. ult. where he saith, if the Romans had delayed to fall upon such a wicked people, he thinks either the earth would have opened its mouth and swallowed them up, or a flood drowned their city, or thunder and lightning from heaven destroyed it, as it did Sodom, For γάρ τῶν ταύτα παραπόνα γεγένη γεγένη δεισίδ], "for they were a more atheistical generation than they who suffered such things." And again (lib. vii. cap. 30), he saith, that the time when they were de-
33 Their wine is the poison of dragons, and the cruel venom of asps.
34 Is not this laid up in store with me, and sealed up among my treasures?
35 To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.
36 For the Lord shall judge his people, and repent himself for his servants, when he seeth stroyed was so fruitful in all manner of wickedness among the Jews, as μηδεις καιαως θυρων ἀρακτων καταπεταση, "that there was no one work of wickedness that was not committed; nor can one imagine any thing so bad that they did not do; endeavouring publicly, as well as privately, to excel one another both in impunity towards God and injustice to their neighbours."

Ver. 36. Their wine is the poison of dragons.] This still represents their fruit, that is, their works, to be most pernicious, being compared to the poison of dragons. Many authors, indeed, say that dragons have no poison in them (as B. Chytraeus and others observe); but as the Hebrew word thanaaim signifies any kind of serpent, so it is certain that the dragons of Africa and Arabia had a deadly poison in them, though those of Greece and Egypt, which have the most venomous fangs, were large, in his Hierozoic, par. ii. lib. iii. cap. 14. Who also observes, in another place, that the Hebrew word rosh signifying both the head and also poison; the poison of serpents lies partly in their gall, partly in their teeth, and partly in a little bladder under their tongue (par. i. lib. i. cap. 4).

The cruel venom of asps.] The poison of asps is called cruel, because it is accounted the acutest of all others, instantly penetrating into the vital parts. Whence the proverb διόγμα σπίδων, "the biting of asps," for an incurable wound. For they who are bitten by an asp seldom escape with their life; as Aristotle, Pliny, and a great many other authors observe, in Bothart, par. iii. lib. iii. cap. 34.

Is not this?] That is, the vengeance he is going to speak of in the following verses. For this particle he of ten refers to what comes after, not to what goes before, as Cocceius observes.

Laid up in store.] To be produced in due time. Sealed up among my treasures?] He speaks of it as a matter determined or decreed, as deeds are which are signed and sealed, though not presently executed, but kept safely in a cabinet. And the meaning of this verse is, that though he do not speedily punish evildoers, it is not because he doth not observe them, or forgets what they do; for he hath prefixed a time to reckon with them, as will appear in the issue.

Ver. 35. To me belongeth vengeance, and recompence.] As the supreme Lord, Governor, and Judge of the world, it is to punish offenders. It is evident the apostle, alleging these words (Rom. xii. 19), εἰς ἱδανη, "vengeance is mine" (or to me belongeth vengeance), exactly follows the Hebrew text, and not the present LXX., which render these words εἰς ἱδας ἱδανη καταπετασμα, "in the day of vengeance I will recompense." Their foot shall slide] Though they think themselves unmovably fixed in their dominion, they shall certainly fall. In due time.] Not so soon, perhaps, as men may expect; but when the great Judge of the world sees it most seasonable.

For the day of their calamity is at hand.] When they little thought of it, and prized themselves in their prosperity, God suddenly brought down the Chaldeans, who had been the great instruments of plaguesing the Jews (Isa. xxvii. 7—10, &c. Jer. i. 15, 27, 31, ii. 6, 8). And so shall the plagues of Babylon the great "come in one day. In one hour her great riches shall come to nought!" (Rev. xviii. 8, 10, 17)

Ver. 36. The Lord shall judge his people.] Plead their cause, as the Scripture elsewhere speaks (Jer. i. 24), and deliver them from the oppression of their enemies; as this phrase is often used in the book of Psalms (viii. 8, x. 18).

Repet himself for his servants.] Have mercy upon them (as the Vulgar truly expresses the sense), and turn his hand, which punishes them, upon their enemies (see Jer. i. 23, ii. 24).

When the justice of their power is gone.] That they are not able to help themselves. That it is the due time or season, before mentioned, for God to interpose, when the enemies of his people think themselves irresistible, there being none able to oppose them.

There is none shut up, or left.] Some refer this to persons, and others to things; and either way it signifies their condition to be so far from what they could do nothing, either by money, for their deliverance. J. Forster translates these words, custodium aut neglectum, i.e. "precious or vile." By which wonderful deliverance and restoration, when they were so totally destitute of all help, all the world was given to understand that there is no God like unto the Lord.

Ver. 37. He shall say.] Or, "It shall be said." Where are their gods, their rock in whom they trusted?] It is dubious whether these words be directed to the Jews or to the gentiles who had oppressed them. It seems most agreeable to take them as a reproach to the enemies of the Jews, who had long bragged of the power of their gods, and ascribed all their success to them (ver. 27), who now could not deliver them in their distress, &c.

Ver. 38. Which did eat the fat of their sacrifices, &c.] For the same rites were used among the gentiles as among the Jews; who offered all the fat upon the altar, and there poured out the wine which accompanied the meat-offering, &c. (see Num. xv.). The LXX. refer this to the worshippers themselves, and translate it thus (agreeably enough to the Hebrew). The fat of whose sacrifices ye ate, and drank the wine of their drink-offerings," And Onkelos to the same purpose.

Let them rise up and help you, and be your protection.] From the calamity which was unavoidably coming upon them (Isa. xlvii. 1, 2, 7; Jer. li. 17, 18).

Ver. 39. See now!] Open your eyes now at last, and be convinced, by your sad experience, of your error.

That I, even I, am he.] That it is I, and none but I, who have made these changes in the world: first making you instruments in punishing my people; and now inflicting the like punishments upon you (Jer. li. 24, 25, 49).

The words in the Hebrew being, I, I am he, the author of the old Nitzzeon was sensible that we
42 I will make mine arrows drunk with blood, and my sword shall devour flesh: and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

shall stop my proceedings, to be fully avenged of them.

Will reward them that hate me.] For, as Jeremiah speaks, li. 56, "The Lord God of recompenses will surely requite." For it is the vengeance of the Lord" (as he speaks in the foregoing chapter concerning Babylon, i. 15). "Take vengeance upon her; as she hath done, do unto her." Ver. 12. I will make mine arrows drunk with blood.] Make an exceeding great slaughter (Isa. xxxiv. 3, 6). Of the blood of the slain] This signifies none should be spared: for they should be killed who were taken captive, as well as those who fell in the battle.

From the beginning of revenges upon the enemy.] How the Hebrew word para comes to signify revenge, I am not able to give an account; but my sense we take it both here and in Judges v. 2. The word para, from whence it seems to be derived, signifies to make bare, or naked. And so the Vulgar Latin here understands it; and thence J oh. Forsterus hath given a probable sense of these words (taking resad, which we translate beginning, for the head, as it properly signifies, or the king, in its metaphorical signification, the head by the enemy): that is, the taking away of the kingdom and priesthood from Israel. The LXX. translate it ἀπὸ κεφαλῆς ἀδελφῶν ἰδιῶν. "from the head of the princes of the enemies." Which is a sense very agreeable, if we could find any word in the Hebrew like to para, which signifies princes or rulers. But I think there is a more simple sense may be given of these words than any of the forementioned, only by supposing the particle lamed to be omitted (as in many other places) before paraith, which is this, "From the king to the slave of the enemies." For they were wont to save their captives, as every one knows, by way of contempt and scorn. Which is the reason that in the Vulgate also the term is translated by the prophets, when he was so angry with them, that he gave them up to be slaves. Next to this is the translation of Onkelos, "I will take away (these words he adds) the crowns from the head of the enemy." Which was making the king's head bare. This universal slaughter is most notably expressed by Jeremiah, i. 35—37, 45. And some think this prophecy will be bare most amply fulfilled, when the Jews shall be called, and made members of the church of Christ (see Dr. Jackson, book. xi. on the Creed, ch. 19).

Ver. 43. Rejoice. O ye nations, with his people.] Here the particle ech is omitted before auma, as I supposed, in the foregoing words, lamed to be before paraith. What is to be supposed in the Vulgate, the interpreter of words, "O ye nations, praise his people." But the LXX. discerned the true sense, and translate it as we do: the apostle having justified their translation in Rom. xv. 10, where he expresses this, word for word, as they do, εὐφανείτε ἔτην μετὰ τοῦ λαοῦ αὐτοῦ. "rejoice ye gentiles with his people." But it must here be noted, that the LXX. without the Vulgate, introduces other, which are very remarkable, εὐφανείτε σποράι ἐν αὐτῷ, καὶ προσκυνήσαντοι αὐτόν πᾶσις ἐνθολοῦσιν εὐδοκεῖν, "rejoice ye heavens together with him, and

Christians might hence observe, that there are two who are here called God, the Father and the Son. And therefore takes care to inform his reader, that there are not two first principles of things. Which, as no Christian is so foolish as to affirm, so their own authors have acknowledged more persons than one, here called God. Thus Jonathan, in his paraphrase, plainly supposes another person in the Divinity, whom he calls the Word, when he thus explains this verse: "When the Word of the Lord shall reveal himself to redeem his people, he shall say to all people, I am he that have been, and am, and shall be (see Rev. i. 8), and by my word kill and make alive. I smite the people of Israel, and I will heal them in the end of the days." Which makes these words a plain prophecy of the Messiah, and him to be God. And so, as the Chaldee "See, that I now am he in my Word, and there is no god besides me: I am he who live the living in this world, and raise the dead in the world to come," &c.

There is no god with me.] As I have no superior, so neither have I any equal.

I kill, and I make alive.] If I please to destroy any people for their sins none can hinder me; and if any resist me, because of their feet safety. R. Isaac, in his Chissuk Emuna (par. i. cap. 6, sect. 20), alleges these words as a prophecy of the resurrection of the dead in the days of the Messiah. And in another place (cap. 10), he alleges them as an effectual confutation of those ancient heretics who imagined two supreme powers; one of them, the other of all gods; and that he revell'd himself to all evil (which I observed upon Lev. xxvi. to have been a very ancient opinion): for there could not be, they fancied, the same care which had an influence upon both. To remove which false conceit, God declares, I will, as well as make alive, &c. And for the same reason he saith, in Isa. xlv. 7, "I form the light, and create darkness; I make peace, and create evil; I the Lord am all these things.

Neither is there any that can deliver.] Nor can any reverse the judgment that I pass upon men.

Ver. 40. For I lift up my hand to heaven.] Swear solemnly to do what follows; viz. be revenged on his enemies, as well as deliver his people. Thus Abra- ham anciently swore, Gen. ix. 22. And when God promised to bring the Israelites into Canaan, he is said "to lift up his hand" (Exod. vi. 8; Neh. ix. 15). From whence some think the word promittere is derived, signifying to engage by stretching out the hand; and that from thence sprang the custom of stretching out, and lifting up their hand, when they swear. Which the gentiles practised, as those known words of Virgin informs us, Exeud. xii.

"Suspiciens cedum tenditque ad libera dextream." When God therefore is said to lift up his hand to heaven, the meaning is, he swears by himself; as it here follows.

"I live for ever.] As sure as I live.

Ver. 41. If I let my glittering sword.] Make all things ready for the execution of my judgments.

Mijn hand take hold on judgment.] I begin to punish. I will render vengeance to mine enemies.] None

wound, and I heal: neither is there any that can deliver out of my hand.

10 For I lift up my hand to heaven, and say, I live for ever.

41 If I let my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.
44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

45 And Moses made an end of speaking these words to all Israel:

46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it is not a vain thing for you; because

Will render vengeance to his adversaries.] To all such as oppose this blessed union; and first to the Jews, who set themselves against it more than any others (being mad at the apocryph for preaching to the gentiles), and then to the Romans, who persecuted all those who embraced Christianity.

Be merciful unto his land.] This cannot be meant of the land of Israel, which was no longer God's land than any other, but of the whole earth (as Codd. and some of versions of LXX. well explain it); in which that one people of God dwells, reduced (as he speaks) in the whole multitude of the faithful into one catholic church. For they all acknowledge, from the greatest to the least, that one only Omnipotent God, with no less devotion and affection, than Abraham, Isaac, Jacob, and Moses did.

To his people.] The whole world that believe in Christ, and are his faithful servants; whose blood he will avenge (Rev. xix. 2), and then set up his tabernacle with men, and dwell with them, and shall be his people, and he will be their God (Rev. xx. 3); which I mention, because this part of the prophecy reaches unto the last times, and is not yet all fulfilled.

Thus this famous song concludes, which, as the Jews reekon, consists of seventy verses, each of which contains two distinct and entire sentences, and, as they fancy, is a compendium of the whole law of Moses. Nay, some of them (such are the idle conceits of this nation) think this hymn is so perfect a prophecy, that it contains in it the names of all the men in the world; which they undertake to find, and by that versicle where it is, to tell what fortune he, whose name they seek, shall have in the world. Thus, instead of observing seriously what Moses foretold would certainly befall themselves, their superstition and hardness of heart have led them to vain conjectures concerning other men. See J. Wagensen upon this song. But I shall not undertake to show him his name in this song, which fell out in a verse that signified prosperity to him. And since him Martinus Mauriutis, in his book De Sortitione Hebraeorum, cap. 16, sect. 3—5.

Ver. 44. Moses—spake all the words of this song] The very same that is said before he spake this song (xxt. 30), and is now repeated at the conclusion of it, to express his fidelity in his office to the very last.

He, and Hoshea] Who was now his assistant in this work, as he was designed to be his successor after his death. He is commonly called Joshua, but Oshea was his name at the first (Num. xiii. 8).

Ver. 45.] When he had made an end of speaking them, then he added what follows.

Ver. 46. He will avenge the blood of his servants.] These words seem to express some of the motives that should persuade the gentiles to become one body with the Jews, for such the apostles and all the first converts were, God's punishing all those who shed the blood of his servants; as the Christian martyrs are called in the book of the Revelation. In which confidence the LXX. add another sentence before these words, and express them thus: "And let all the sons of God be strong in him."
CHAPTER XXXII.

it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.

48 And the Lord spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest many witnesses of God's presence with him, as there were men in their nation. But he had seen so many instances of their unbelief, that he uses all the ways, manners, and forms (as Pellicanus observes), that he could think of, to urge them to obedience: by delivering them tables of their laws written by God himself, by books, by pillars, by blessings, cursings, obser-

51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified not in the midst of the children of Israel.

52 Yet thou shalt see the land before thee: but thou shalt not go thither unto the land which I give the children of Israel. Immediately after he had ended the foregoing song, and given them this admonition at the conclusion of it.

Ver. 49. Get thee up into this mountain Abarim.] Which he had pointed him unto before, and told him what he doth now (Numb. xxvii. 12).

Unto mount Nebo.] Abarim was a ridge of hills, whereof Nebo was one (see there upon Numb. xxvii. 9).

Which is in the land of Moab.] This is a more particular description of the site of this mountain than he gave before in the book of Numbers.

The land of Canaan, which I give unto the children of Israel.] Which he might easily do from the highest part of the mountain called Pisgah (Deut. iii. 27).

Ver. 50. Die in the mount.] After he had taken a view of the land every way.

Be gathered unto thy people.] To Abraham, Isaac, and Jacob. This signifies, saith R. Isaac, that he should be associated and joined to the souls of the just, who are called his people. For the people of Moses were not buried in mount Abarim; and therefore he doth not speak of gathering his body to their bodies, but of his soul to their souls (Chissuk Emuna, par. i. cap. 11).

As Aaron] See Numb. xx. 24, 28, xxviii. 38.

Ver. 51. Because ye trespassed against me ] Rebellied against his commandments, as he speaks, Numb. xxvii. 14.


Ver. 52. Thou shalt see the land before thee.] He had earnestly begged of God that he might go over Jordan; but he denied him that favour (Deut. i. 37, iii. 25, 37), yet he was pleased to mitigate his punishment, by letting him enjoy a sight of that good country into which he might not enter.

But thou shalt not go thither.] By which the Israelites should have learnt, that as Moses left them short of the promised land, and could not bring them into the possession of it; so his law did not contain a perfect revelation of God's will, but they were to expect something beyond it.

CHAPTER XXXIII.

1 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

CHAP. XXXIII.

Ver. 1. This is the blessing.] As Jacob blessed his children, at his departure out of the world, when God had begun to fulfill the promise to Abraham, of giving him a numerous offspring; so Moses having seen them vastly increase, and ready to enter upon the land promised to them (Gen. xv. 18, &c.), takes his farewell of them, with a blessing pronounced upon the people in general, and upon each tribe in particu-

2 And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten

lar. Which is in part prophetical, as the blessing of Jacob was, and delivered in the prophetic style, which hath some difficulty and obscurity in it; on purpose, perhaps, to excite their diligent study to inquire into the meaning (see Gen. xliv. 1, 3).

Wherewith Moses the man of God] Or, "the prophet of the Lord," as Onkelos translates it: for prophets are called men of God in the holy books (1 Sam. ix. 6—9, 1 Kings xii. 1, 1 Tim. vi. 11, 2 Tim. iii. 17, 4 and 5).
thousands of saints: from his right hand went a fiery law for them.

3 Yea, he loved the people; all his saints

2 Pet. i. 21), because, in the exercise of their sacred function, they did not deliver their own sense, nor the sense of other men, but the mind and will of God who spake by them.

_Blessed the children of Israel before his death._] Before he went up into Mount Abarim to die (xxiii. 49), he prayed God to bless them; and also foretold their future state and condition. Such had been the ancient custom among the holy patriarchs to leave memoirs (as we can find, for example of Jacob), to admonish their posterity upon their dying beds of such things as they thought most important: for then they could not but be thought to speak most sincerely; and their words were apt to be entertained with greater respect, and preserved in mind with greater care. Moses therefore, their deliverer, leader, and lawgiver, concludes his life in the sacred manner; and it is very likely deposited these dying words with them in writing.

_Ver. 2. The Lord came from Sinai._] And, in the first place, he endeavours to make them sensible of what God had done already for them: and the chief of all his benefits being the revelation of his mind and will to them, he commemorates that as a common blessing to all the other children of the earth (as we may see in particular to each tribe: for that is meant by "the Lord came from Sinai:" where he appeared in a most particular manner, and from thence promulgated his law with the greatest solemnity (Exod. xx.). And thus the gentiles took an unwonted brightness in any place to be a token of the ἐξοπλίσεων, "appearance," or "advent," of some of their gods in that place. As also the Jews still entertained an opinion that they took it for another token of it. See the illustrious Spanheimius, in his annotations upon Callimachus's hymn to Apollo, ver. 7, which they seem to have learnt from this appearance of God on Mount Sinai, and the quaking of that mountain, when God appeared on it.

_Rose up from Seir unto them; he silenced forth from mount Paran._] There is no difficulty in the foregoing words, it being evident that God came down on Mount Sinai, and thence delivered his commands to the Israelites, and espoused them for his people. But how he rose up from Seir unto them, the country of Edom, and shone from Paran, the country of Ishmael, is not so easy to understand. The Jews, indeed, who are wont to solve all difficulties, by inventing what they please, are not troubled to give an account of these words; which signify, they fancy, that the Divine Glory first resided upon Mount Seir, where God propounded his law to the children of Esau; but they would not have it, because they found these words in it, "Thou shalt not kill;" he went, therefore, to Paran, and offered it to the children of Ishmael, but they refused it also, because they found themselves thereby excluded from his favor; "Thou shalt not steal;" so when they came to Sinai, and gave it to the Israelites, who said, "All the words which the Lord hath said will we do," Exod. xxiv. 3. Thus the Jerusalem Targum, and Pirke Eiezer, and some other more ancient authors, with this addition, that he offered the law to all the nations of the world, but they rejected it, because it was written, "Thou shalt have none other gods but me." But this looks so like a fable, that some of themselves are ashamed of it, and have given a better sense of the words, though I cannot say the true one. For thus Abraham Peritsel expounds them, "The true law came out of Sinai to the Israelites, by which the Edomites were so enlightened, that God might be said to rise up to them also: and afterward the celestial influence shone out of this law to the Ishmaelites, who were the better for it." Thus Const. L'Empeur reports his sense in his Annotations upon Barakama, cap. 4, sect. 3, where he endeavours to make out a plainer sense of these words, in this manner: Though the mountain of Paran was higher than Sinai than Seir was, and first occurred to those that went out of Egypt; yet there was great reason to mention Seir before it, because Moses had respect to the order of his people, and was ready to go back to the people of Edom. And their journeys were so directed by Divine Providence, that, fetching a long circuit, forward and backward, they should come to Canaan. In all which turnings and windings they were marvellously preserved and provided for, by the same good Providence which conducted them. Of this Moses here makes a thankful commemoration, how he led them from Mount Sinai to the borders of the land of Canaan, towards Mount Seir, as is expressly noted by Moses (compare Deut. i. 19, with Deut. ii. 1, and Numb. xx. 14). From whence, by reason of their infidelity, they were led back again towards the Red Sea, and encamped in the extremity of the wilderness (Numb. xxxiii. 35), where Ptolemy places Paran (though there was another part of it called Paran, to the number of the Picts, Numb. xxxiii. 3, 27); and from thence they were led back again in a long circuit to the east part of the land of Canaan. This may be one reason why these two places are mentioned together with Seir, that God, who there appeared to them, was with them all the time they wandered about in the wilderness, till he brought them to the borders of Canaan. And in all this, it may be, because in Mount Seir the brazen serpent was erected by God's order, for the cure of such as were bitten by serpents, when they looked on it; which was an illustrious type of our blessed Saviour, and the salvation wrought by him (Numb. xx. 4, 9). And in the desert to which Paran gave the name (because it overlooked the whole, though very large), they received the joyful news that they should march into Canaan: or, as D. Chrysæus understands it, in the wilderness of Paran the seventy elders received the Spirit, to make them assistants unto Moses in the government (Numb. x. 12, xi. 24, &c.). And here, I may add, Moses repeated his law to them (Deut. i. 1, 5), who, seems, in this verse, to follow a metaphor borrowed from the sun, which first illuminates the air, and then rises, as he were, and abroad his beams; as God by degrees declared his presence with his people, whithersoever they went, first at Mount Sinai, then at Seir, and, last of all, here in the wilderness of Paran.

But it must be acknowledged, that these words may be interpreted in a more simple manner, they being but a further amplification of what was said in the first words, "the Lord came from Sinai." When at the same time he "rose up from Seir, and shone forth from Mount Paran." For these mountains were very near one to another; or rather parts of one and the same ridge of mountains, as Con. Pellicanus here observes; and is more clearly made out by a very learned man among ourselves (Dr. Hyde, in his most excellent notes on Abraham Peritsel's Itinerarium Mundi, p. 73), for other gods named, (which is the same with Paran, Hab. iii. 3) was near to Edom, whose chief city was Bozrah (Amos i. 12), as that was near to Sinai.

The ignorance of the Mahometans is much to be pitied, who out of this place imagine they have found as good an authority for the Acharon, as there is for the law of Moses, and for the gospel of Christ. For thus they interpret these words, "God gave the law
CHAPTER XXXIII.

4 Moses commanded us a law, even the inheritance of the congregation of Jacob. 5 And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

from Sinai, and the gospel from Soir (which they would have to be the same with Galilee, which our Saviour much frequented), and the Alcoran from Mount Paran;" which they fancy is a mountain not far from Mecca (see Dr. Poolecock upon Greg. Abulfaraj, p. 1S3, and Guadagnolus Resp. pro Relig. Christians). But the last words of this verse, for them, are sufficient to confute these conceits; for they plainly show that the whole verse speaks of the people of Israel.

He came with ten thousands of saints:] Or, as our Mr. Mede thinks it should be translated, "with his holy ten thousands," or "myriads:" that is, attended with an innumerable company of angels, who waited on him at the giving of the law. See Ps. Ixviii. 7; Dan. vii. 10, of which Enoch, perhaps, was the part; Judg. 14, 15. And from hence it may be thought, that notion of the Jewish doctors, followed by St. Stephen and St. Paul, that the law was given by angels, had its beginning (Mede, book ii. p. 457); that is, they attended upon God, as his ministers, when he himself gave the law.

From his right hand:] With which we are wont to deliver the vessels or presents on such occasions.

Went a fiery law for them:] For the law of Moses was given out of the midst of fire, and therefore called a fire of law, as the words are in the Hebrew (Exod. xix. 16, 18; Deut. iv. 11, 12, v. 22—25). The cabalists (as Reuchlin observes) fancy that God wrote the law in a globe of fire, and sent it to them. But the Targum upon it is this sense, which interprets it, "He stretched his right hand out of the midst of flames of fire, and gave the law unto people." And Onkelos still better, "The law written with his right hand he gave us out of the midst of fire." Or, as Campeg. Vitringa would have it, this latter part of the verse translated, "On his right hand a fiery hand out of the fire a law for them, thence." The meaning being, that God came to Mount Sinai with that fire; for, in Scripture, to be on the right hand of any one, is to accompany him (lib. ii. Observ. Sacr. cap. 4).

By the conclusion of this verse it is apparent, that the former part of it belongs entirely to God's mercy unto the children of Israel, upon whom he bestowed his presence in a marvellous manner of his providence. Which makes it highly probable, that his "rising up from Seir upon them, and shining from Mount Paran," belongs to the same matter; that is, the cloud wherein he descended on Sinai, with a vast host of angels, extended itself so far, as to cover the neighbouring mountains of Seir and Paran. Though the meaning may be, as I have shown, that he continued his presence with them after they went from Sinai, through all their journeys in the wilderness of Seir and Paran, till they came to the place where they now were.

Ver. 3. Yet, he loved the people:] All this was the effect of his love and kindness to the people of Israel, whom he owned for his son, and his first-born (Exod. iv. 27, 28, in most of their languages, he is in a tender manner of his presence brought them out of Egypt (Exod. xix. 4), that he might instruct them in his laws. "All his saints are in thy hand:" Whereby he made them a holy nation (as it there follows in Exod. xix. 5), whom he took into his special care and most gracious protection, as this phrase signifies in many places, as in Deut. xxv. 18, 19, "the mighty power whereby he brought them out of Egypt; but it may have respect to God's preservation and support of them, when he gave the law in such a terrible manner, that Moses himself quaked, and yet none of them received any harm. As for the change of the person from his to thy, it is very frequent in this language, particularly in Dan. ix. 4. And they sat down at thy feet:] The first word (which we translate sat down) being nowhere else found but here and Isa. i. 5, where it plainly hath another sense, but no doubt, as doth in this sentence of this text. But most agree in this of Sol. Jarchi, that as scholars sat at the feet of their master round about him, while he taught them their lesson, so the people encompassed the mount where God was, and heard his law, which he thence delivered. But it is a question whether there was such a custom of scholars in those days: and the people did not sit, but stood at the foot of the mount (Exod. xx. 18). Therefore Onkelos understands this of their sitting down, or pitching their tents, where the glorious cloud that led them rested (Num. x. 10, 23).

Every one shall receive of thy words:] This still is commonly referred to the people's receiving the law. But Onkelos hath it hath they were not bound "at the commandment of the Lord" (Num. x. 13). For so he interprets it, "They went forward according to thy word." And so the Jerusalem Targum expounds these and the foregoing words; "Behold, they were led, and came to the foot of his cloud, and went forward and rested, according to the command of his word." It takes in also the other sense of the words (as the interpretation of the Numb. x. 15), in this manner, "Though he inflicted many chastisements upon them, yet they did not cease, nor desist from the doctrine of the law."

Ver. 4. Moses commanded us a law:] He commanded them to observe that law which God had given them, when he was about to depart from them. This he did in the 11th and 12th verses: (1, 3, p. 1, v. 31, xii. 1, &c.) He speaks of himself in the third person, which is very usual throughout all this book.

Even the inheritance of the congregation of Jacob:] As a peculiar blessing which God had bestowed on them, and on their posterity, above all other nations in the world (Deut. iv. 5), who, as they had not this law given to them, but they were not bound "at the commandment of the Lord," to observe it; as the Jews themselves concluded from this very place. Nor did they force anybody to embrace this law, when they made a conquest of a neighbouring country, but left them to their liberty, provided they would become proselytes of the gate; that is, forsake idolatry, and keep the common precepts enjoined to all mankind. Thus Maimonides interprets the word inherita in (see Schickard, in his Jus Religion, cap. 5, theolog. 17, and Grotius, De Jure Belli et Pacis, lib. i. cap. 1, sect. 16).

The author of Etz-Hachajim, a M.S. highly valued by the famous Wagenseil, saith, That when a child began to speak, his father was bound to teach him this verse. In which, instead of יִתְנָה, "hereditary," which of the Jews hath it hath respect to their being espoused; as the law were espoused to the Jewish nation (see Wagenseil on Sota, p. 519, 520).

Ver. 5. And he was king in Jeshurun:] Or, "for he was king," that is, under God, the supreme ruler and governor of Israel; and therefore, in his name, and by his authority, required them to observe these laws. Which plainly shows he made the Jews his people, both civil and judicial. Which is excellently expressed by our Mr. Thorrildike, in his Review of the Rites of the Church, &c., p. 68,
Let Reuben live, and not die; and let not his men be few.

And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.

Let his hands be sufficient for him.] To avenge him of his enemies, as he also explains it.

Be thou an help to him] Suffer them not to prevail over him, but give him the victory, when he fights with Barzabas, to distinguish these last two passages: "Let his hands exercise revenge upon his enemies in battles, and do thou support and sustain him against those that hate him."

This was notoriously fulfilled in this tribe, which was the most valiant and successful of all other. For in all their wars this tribe was the principal; and the safety of all the rest seems to have depended upon this. (See Judg. 1, 2, (K. xxix. 19.)) And in these places show that this was the most considerable tribe before they had kings; so after that it was able, together with Benjamin, to maintain its ground against the other ten tribes, and all other opposers.

Ver. 8. Let thy Thummim and thy Urim be with thy holy one.] Continue in this tribe the high dignity of Moses, who was the Thummim, and Aaron the Urim; and this as a part of it, to approach him with urim and thummim (which gave Aaron the name of the saint of the Lord, Ps. cvi. 16), yet it comprehends all the rest of the priests and Levites in conjunction with him; for they were all separated unto the Lord, having signalized themselves (as we speak) by their early zeal for the Lord, whom they consecrated, and appointed to this. Of which Moses takes notice in the next verse, "Who said unto his father, &c. I have not seen him," &c., regarded, that is, no relation, when they executed the commands of God against the worshippers of the golden calf. See our learned Dr. Spencer, De Leg. Hebr. lib. iii. cap. 7, dissert. 7, where he treats also of these words, as they may be applied to our Lord Christ, the true holy one of God; who is, indeed, a priest for ever, holy, harmless, undefiled, separate from sinners, &c. (Heb. vii. 26).

Whom thou didst prove at Massah, Or, "whom thou hast thoroughly proved." For the words in the Hebrew are, "Whom in proving thou didst prove:"

the ancient interpreters not taking Massah for the name of a place, but understanding there for the word of the Lord, which they pronounced to be a name, and apportioned it to this tribe; the name Massah signifies, "This is troublesome."

Which Moses had established. But, as before he was to be the royal tribe, according to the prophecy of Jacob, which Moses was assured God would fulfill, and therefore prays as follows: "And he said, Hear, Lord, the voice of Judah." Grant his petition when he calls for help against his enemies. So Onkelos paraphrases it, "Hear his prayer when he goes forth to war."

Bring him unto his people.] Return him home in peace unto his people; as the same Onkelos expounds it.

8 ¶ And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for
they have observed thy word, and kept thy covenant.

10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.

11 Bless, Lord, his substance, and accept the work of his hands: smite through the joints of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said, The beloved of the Lord shall dwell in safety by him, and the LORr shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, Blessed of the they might have sufficient sustenance for themselves and their family. It is a strange fancy of some of the Jews, that whosoever offered incense grew rich, and therefore no priest was suffered to offer incense more than once in a year, for fear they might be derived to them all. Thus they trifle, while their hearts are set on getting money, and not on growing good (see Sheringham on Joma, p. 33, 36, and Maurits, De Sertitione Hebræorum, cap. 24, sect. 4).

Accep the work of his hand?] All their ministry at the altar where the priests officiated; or about the tabernacle, of which the Levites were a part.

Smithe through the joints of them that rise against him.] For they who were enemies to the priests and Levites were enemies to religion, and to all civil government, which was chiefly administered by them, as was before observed (see xvii. 8—12).

Ver. 12. Of Benjamin he said.] He mentions him next to Levi, because the temple, in which the priests officiated, was partly situated in his lot, and its revenue derived to them all.

The beloved of the Lord.] Or, being beloved of the Lord, as the LXX. interpret it, ἡ ἀγαπηθεισά ὑπὸ Κυρίου.

Shall dwell in safety by him.] j. e. By the Lord; which signifies the stability of his portion, which had Jerusalem the holy city in it, as we read Josh. xviii. 1—13. For though Simon, the chief priest, was exiled by God, and our Mr. Thorndike, in his Religious Assemblies, ch. 2, where he observes, the teaching here mentioned consists in declaring the meaning and obligation of the law in matters doubtful; as is apparent from Lev. xix. 8—11. For though others might be members of their courts of judgment, yet they consisted chiefly of priests and Levites. As for teaching the people in their religious assemblies, that was not so great an office of the priests and Levites as of the prophets. For though the prophets, and the disciples of the prophets, were commonly priests and Levites (who, being most free from the cares of estates and inheritances, and by their office, in this ceremonial service, came nearest to God of all other men, were most likely to be endowed with an extraordinary degree of knowledge, and of the fear of God), yet it is certain, that the charge of teaching the people in their assemblies belonged as well to those prophets who were not priests and Levites as to those that were (see him, p. 25). And this was one reason, as Maimonides observes, why the tribe of Levi might have no inheritance in the land, that they might be exalted above the tribute of ploughing and sowing, &c., they might wholly attend to the study of the law, and be able to teach Israel God's judgments (More Nevoehim, par. iii. cap. 39).

They shall put incense before thee, and whole burnt sacrifice] This was the peculiar office and honour of the priests alone, to offer incense on the golden altar, and burnt-offerings upon the brazen. The Jerusalem Targum thus paraphrases it, They shall put incense of precious spice before thee, to pacify thine anger, and offer a most acceptable sacrifice upon thine altar."

Ver. 11. Bless, Lord, his substance.] The word we here translate substance, is translated wealth, viii. 17, 18, which consisted most in cattle (they having no land to till), which he prays God to increase, that

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16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the phrases) dwells in the heavens, and was revealed to Moses in the bush" (Exod. iii. 2, 4). That is, the Shekinah, as it is called in a most glorious manner, and the Lord told Moses he was there present, whose good-will, which is the fountain of all blessings (for to it they owed their deliverance out of Egypt, which God then promised to Moses out of the bush), he wished might be the peculiar portion of Joseph.

Let the blessing come upon the head of Joseph. The word blessing is not in the Hebrew, but this being one of the common things with the foregoing blessings, it is a prayer, that the good-will of God, the fountain (as I said) of all blessings, may rest upon Joseph. Or, as Onkelos translates it, "Let all those things (before named) come upon the head of Joseph." And so the Jerusalem Targum expounds it, "Let all these blessings come, and be made perfect upon the head of Joseph."

Upon the top of—him that was separated from his brethren. That is, saith the same Targum, "upon him that was made ruler over all the land of Egypt, and splendid in the honour given him by his brethren" (see this explained upon Gen. xlii. 26).

Ver. 17. His glory is like the firstling of his bullock. The ancients thought there was so much majesty in the countenance of a bull, especially of a young bullock, that they compared it in its prime, lifting up its head, that they made it an emblem of kingly power, as Bochartus hath shown out of several good authors in his Hierozoicon, par. i. lib. ii. cap. 29. And accordingly here it signifies, that the tribe of Ephraim should have royal authority established in it. For he doth not compare the person of Joseph to a young bullock, but the tribe of Joseph, because he was a goodly man eminent for his beauty and comely proportions, Gen. xxxix. 6, but the tribes which sprang from him, as appears from the last words of this verse; whose glory he here comparing to that of a young bullock, and its glory consisting in its strength, the power of the tribes of Joseph is hereby denoted; which was so great, that they were the chief support of the kingdom of Israel, which began in Jeroboam, who was king of ten tribes; after whom there followed a long race of kings till the captivity. There may be also some respect in these words unto Joshua the first governor of all the people, who was of the tribe of Ephraim; as of Manasseh were Jair, Ephthah, and Gideon, who were famous men among the judges.

It is remarkable also here, that Joseph is compared to the firstling of a bullock, because Reuben being set aside for his incest, Joseph had the right of primogeniture, in part, translated unto him (I Chron. v. 1, 2), and, in consequence of it, had a double portion in the land of Canaan.

It is to be noted likewise, that he is said to be like unto the firstling of his bullock, because there were not more kindly bullocks anywhere than in Bashan (Amos iv. 1), which fell to the share of some of the children of Manasseh (Josh. xvii. 5).

There have been some great men, who, from this place and other conjectures, have fancied that Joseph was worshipped in Egypt after his death, under the
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tain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

19 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain, form of an ox, by the name of Scarips, which Bochartus hath confuted in the book forenamed, cap. 34. His horns are like the horns of unicorns.] This is a farther description of the power and strength of the house of Joseph; for a horn is everywhere an emblem of mighty power and force, and an unicorn a stately creature. But Bochartus hath alleged a great many things to prove, that reem is a sort of wild goat in Arabia, as big as a deer, and of the same colour, which they now call gazellas (par. i. Hierozoicen, lib. iii. cap. 47). There were some of them sent lately to the French king by the divan of Tripoli, which had black horns, in shape like those of a goat, only they were a foot and a half painted. But the smallness, strength, and swiftness of this creature, together with its fierce untameable nature, hath made Ludolphus (who at first was of Bochart's opinion) to conclude, upon second thoughts, that the reem in Scripture signifies the rhinozeros, as the Vulgar Latin here translates the word. See lib. i. Comment. in Histor. Ethiciop. cap. 10, n. 74, which seems not so well to agree with these words of Moses; which suppose the creature here spoken of to have two horns (he using the plural number), with which the two tribes descended from Joseph are very fitly compared. And so David mentions the horns of the reem (Ps. xxii. 22). But whatsoever creature it was, princes and great men were wont to be compared to it, as appears from Gen. xiv. 17. Of Edom are called unicorns, as in the following words they are compared to bullocks and bulls.

With them he shall push the people.] Throw down all that oppose him, particularly the Canaanites. For these (saith the Jerusalem Targum) are the great men of the Amorites, whom Joshua, the son of Nun, slew; when he was at the head of the tribe of Ephraim, and the captains which Gideon, the son of Joash, slew, who was of the tribe of Manasseh.

To the ends of the earth.] Of the land of Canaan. They are the ten thousands of Ephraim, and they are the thousands of Manasseh.] These things shall be performed by the numerous armies of Ephraim and Manasseh. Of these are the benefactions of these two tribes; the younger of which signifies he shall be more powerful than the elder, according to the prophecy of Jacob (Gen. xlvi. 19).

Ver. 18. Rejoice, Zebulun, in thy going out.] About their business, as the Jerusalem Targum expounds it, that is, their merchandise; which they exercised upon the sea of Gennessaret, where they were situated, and not far from the tribe of Ephraim, and the captives which Gideon, the son of Joash, slew, who was of the tribe of Manasseh. There are those who understand this of their going out to war against their enemies, which is the exposition of Onkelos. And so this phrase is often used, particularly in Gen. vi. 8; and the valuation of this tribe is, upon one occasion, celebrated in Judges, v. 18. But Jacob's prophecy determines us rather to the other sense, Gen. xlix. 13, where he represents this tribe as mariners rather than soldiers. Though it must be acknowledged, that there were great numbers among them in David's time, who were expert warriors (1 Chron. xii. 33), and that the Israelites generally were not addicted to traffic, the sea-coast being possessed by the Philistines and the Canaanites, save only what belonged to this tribe.

Ver. 20. Blessed be he that enlargeth God.] That is, blessed be God, who hath added to him such a large inheritance; which he afterward also farther enlarged, as we read 1 Chron. v. 18—20.

He dwelleth as a lion.] Lives secure and fearless, though encompassed with enemies, whom the Gadites tore in pieces (as it here follows) if they offered to molest them. For this was a very warlike tribe, as we learn from 1 Chron. xii. 8, and therefore here compared to a lioness (so labi signifies), which equals a lion, if not exceeds him, in strength and fierceness; as Bochartus hath observed out of good authors in his Hierozoicon, par. i. lib. iii. cap. 50. And so Onkelos here translates it, "He dwelleth as a lioness." And the Jerusalem Targum puts in both after this manner;
because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

22 ¶ And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, he remains quiet, as a lion and a lioness; neither is there people or kingdom that shall stand before them.

Teareth the arm with the crown of the head.] Kills the prince with their kings, as Onkelos truly explains it. For by arms are meant men of strength, and power; and by the crown of the head is properly to be understood the chief commander, ruler, or king. And therefore the LXX. also translate, "crown of the head" by Δοταρα, prince, or supreme governor.

Ver. 21. He provided the first part for himself. He first received his portion in the land which they conquered, as Onkelos expounds it. Which he is said here to provide for himself, because this tribe (with Reuben, and part of Manasseh), desired to be possessed of the country of Sihon, which was accordingly given to them (Numb. xxxii. 1, 2, 33).

Because there, in a portion of the lawgiver. Which Moses (who was his lawgiver) gave them by God's order; whereas the other nine tribes and a half had theirs given them by Joshua.

Was he seated?] The word in the Hebrew signifies hid, i.e. protected, when, going to the war in Canaan, they left their wives, and children, and cattle, without any defence, but God's providence, according to the promise they made to Moses (Numb. xxxii. 16, 17, &c.). What the Jerusalem Targum, and Onkelos, and Theodoret, explain, is wholly strange, and abominable, even in itself: here say, of Moses being buried in this tribe (which they make the sense of these words), I think is no more to the purpose, than what the cabalists observe upon this place, that, in the blessing of God, the whole alphabet is found, because Moses our master (saith Baal-Haturim) was buried in his territory, who observed the law from aleph to tav, i.e. from the beginning to the end (see Theodoric Hucksplan, Cab. Judaica, n. 10).

He came] He speaks of this as a thing already done, because he certainly foresaw they would perform their engagement.

With the heads of the people.] With the chief commanders of the rest of the tribes of Israel. Or, as the word may be translated more literally, "He came, the heads of the people;" i.e. the Gadites marched in the front before the children of Israel. For so was the agreement between Moses and them, as we read in Numb. xxxii. 17, that they should "go ready-armed before the children of Israel." Of which engagement Joshua put them in mind when they were entering into Canaan (Josh. i. 14), and they stood to it (ver. 14, 17).

He executed the justice of the Lord.] Upon the seven nations of Canaan, whom God commanded them to extirpate.

His judgments with Israel.] Going in the foremost of the Israelites to battle, till the whole country was subdued to them (Numb. xxxii. 21, 22, 29; Josh. xxi. 9, 13, 19).

Ver. 22. Dan is a lion's whelp.] Courageous as a young lion; so Onkelos. Which was most eminently verified in Samson, who was of this tribe; and whom "the Spirit of the Lord began to move in the camp of Dan" (Judg. xiii. 29).

He shall leap from Bashan.] The tribe of Dan had no inheritance near Bashan; but he compares them to the young lions of that place. For lions haunted mountains (Cant. iv. 8), and this mountain in particular was famous for them, and bred very fierce ones; which every one knows leap upon their prey, when they assault it, and fasten their nails and their teeth in it in a moment. And so the heart of Onkelos, and the authors describe them, par. i. Hierozoicon, lib. iii. cap. 2, p. 739. And thus did the Danites on a sudden leap from one end of Judah to another, and seized on the city of Laish, near to the fountain of Jordan, calling it by the name of Dan, as we read Judges, xviii. 39.

Ver. 23. O Naphtali, satisfied with favour.] That is, with the favour of God, which is explained in the next words.

Full with the blessing of the Lord.] The word full, as Maimonides observes, signifies that which is most perfect and absolute in its kind (More Nevyoch, par. i. cap. 19). Such was the country of Galilee, wherein this tribe had their possession, which was more to Παπανία και πολλαία, c., (as Josephus speaks, lib. iii. De Bell. Judaica, cap. 4), "full throughout in all its parts, and very fertile," planted with all manner of trees, insomuch that it invited him to husbandry, who was averse to labour; and by that means was entirely inhabited, and had no void space in all the country, &c.

Possess thou the west and the south.] The same Josephus says, this tribe to have possessed the east and the north in the upper Galilee (lib. v. Antiq. cap. 1, p. 112), which is directly contrary to what Moses here saith; therefore Bochartus (in his Hierozoicon, par. i. lib. iii. cap. 18), judiciously expounds these words of Moses, not with respect to the whole land of Canaan, but to the Danites before mentioned. For the portion of Naphtali extended from the south of the city called Dan, or Laish, to the sea of Tiberias. And so the three Chaldee paraphrasts expound the Hebrew word jam (which we translate west) by the sea of Tiberias, or Gennesaret, which is the same; for the Hebrews call great lakes by the name of seas. And by this sea is not meant the Mediterranean, but the sea of Galilee, or Tiberias, or Gennesaret; for by all these names it is called, as Mr. Selden observes in his Merc Clausum, p. 21.

Ver. 24. Let Asher be blessed with children.] With a numerous and beautiful issue.

Let him be acceptable to his brethren.] All the rest of the Israelites shall court them, for their goodly aspect; or (as some rather think), he prophesies this tribe should win the favour and affection of others from their affable and obliging behaviour; for which Jacob predicts they should be famous (Gen. xlv. 21).

Let him dip his foot in oil.] Be planted in a rich soil, full of olive-trees; which should make oil so plentiful, that they might not only wash their faces, but their feet in it. Onkelos translates, "He shall be nourished with the delights of kings."

Ver. 25. Thy shoes shall be iron and brass.] Or, as in the margin, "Under thy feet shall be iron;" which hath made some think these minerals were digged out of Libanus, near to which lay the tribe of Asher; who, according to this exposition, trod upon a soil full of iron and brass. But no author, Bochartus saith, mentions any such thing as the brass of Libanus; and therefore some understand by these expressions, the
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26 ¶ There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky.

27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall

barbarous people that dwelt in Galilee of the gentiles, who pressed the Asserites, as an iron shoe: or fitters do the feet. But the Arabic here by minah, which we translate shoe, understands a bolt or bar: and renders this passage, "Thy bolts shall be iron and brass;" that is, as Onkelos expresses it, "They should be as strong as iron and brass." And so Kimchi, expounding the words of Jonathan (who interprets it, "Thy habitation shall be as strong," &c.), saith the meaning is, "Their country should be as well fenced, as if it had been shut up in brazen or iron walls;" and R. Solomon to the same purpose (see Hierozoicus, par. ii. lib. vi. cap. 16). But I have observed, that the same Bochartus acknowledges in his Phaleg, that Sarepta, (which the Hebrews call Zarephath, 1 Kings xvii. 9), a city of Sidon, had its name derived from this observation; Nam Sidon et Sarepta, quae a metallis excepse undique nomen habuit, in tribu Asser furent, "For Sidon and Sarepta, which had its name from the melting of metals there, were in the tribe of Asher."

"As thy days so shall thy strength be." The same Chytraeus expounds it, "All the time of their life, they should have in vigour of body and mind." Which seems to be the sense of Onkelos, "As the days of thy youth, so shall thy strength be." And the Jerusalem Targum more expressly, "Such as they were in the days of their youth, such should they be in their old age." Or simply, these words signify, that this tribe should "grow stronger and stronger," which Hebringer seems to have aimed at, when he observes, "It is the tribe of Asher, which (in the Orientale, cap. 7, As are thy days, so are thy riches and wealth." Masius, quite contrary, upon Josh. xix. 31, interprets these words to signify, that they should have perpetual conflicts with the old inhabitants of the country. All which various interpretations proceed from the uncertain signification of the Hebrew word dabar, which we render strength.

Ver. 26. There is none like unto the God of Jeshurun.] And now, having blessed every particular tribe, he concludes with this general demonstration of their happiness, that their God was not like the gods of other nations, but super-eminent in all perfections. And therefore they must needs be blessed (as the same Chytraeus explains it), who had him propitious to them, as their keeper, their defender, avenger, and saviour from all their enemies.

Who rideth upon the heavens in thy help.] Who commandeth in the heavens, as well as in the earth; and sends help and succour to thee from hence by thunder, lightning, and hailstones; as we read he did in many places (Ps. xviii. 8, 9, &c., lxxxviii. 32—35). And as he that rideth upon a horse, turns him this way, and that way, as he pleaseth (they are the words of Maimonides in his More Nevochim, par. i. cap. 70), so God by his power and pleasure commandeth the heavens; and is not fixed to them, as the soul of them (which was the foolish opinion of the Zabih), but, as the rider is far more honourable and excellent than the beast on which he sits, and of a quite dif-

thrust out the enemy from before thee; and shall say, Destroy them.

28 Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; and also his heavens shall drop down dew.

different species from it; so God is represented by this metaphor (though but in a weak manner), as separate from the heavens, and of a more excellent nature, far transcending them, which are but the instruments he uses, to fulfil his will and pleasure.

In his excellency on the sky.] Or, as it may be translated word in the magnificence, the clouds. From whence he sends such storms and tempests, as demonstrate his power.

Ver. 27. The eternal God is thy refuge.] Or, "dwelling-place;" to whom they might always betake themselves for safety, and never fail of it (Ps. xc. 1). In the Hebrew the words are, "The eternal God is the habitation," or dwelling-place; from whence the Jews have framed 1 Kings to preserve all men from having low thoughts of God, as if he was contained in any thing, "God is the place wherein the world dwells, and not the world the place where God dwells." So Maimonides observes in the place above named, out of Beresheith Rabba.

Underneath are the everlasting arms.] To support all these, with an anointed power and care, who commit themselves unto him.

He shall thrust out the enemy from before thee.] As he had carried them through the wilderness with an unwearyed care, so he promises God would expel the Canaanites, and make room for them in their country.

Shall say, Destroy them.] Give the Israelites power, as well as authority, to root them out. For to say here is as much as to do, and therefore signifies executing their destruction.

Ver. 28. Israel then shall dwell in safety alone.] Live in quiet and peace, separate from all other people; or, the Divine protection shall be sufficient for their security. This Rashi thinks was fulfilled in the days of Solomon (see 1 Kings x. 29): but others of them think it still is to be fulfilled.

The fountain of Jacob.] That is, his posterity, who flowed from him as a river from a fountain (Isa. lxviii. 1, li. 1). Cocceius thinks these words should be joined to the foregoing in this manner, "Israel shall dwell in safety alone by the fountain of Jacob," that is, by God. But the ancients may have some countenance from the ancient interpreters (as I shall observe presently), yet most go the other way; there being the like expression in Ps. lxviii. 26, "Bless the Lord in the congregation, from the fountain of Israel;" or, as it is in the margin, "Ye that be of the fountain of Israel;" i.e. are derived from him as your Father.

Shall be upon a land of corn and wine; also his heavens shall drop down dew.] In a fruitful country, upon which the heavens shall drop down refreshing dews. Onkelos paraphrases the whole thus, "Israel shall dwell securely alone, according to the blessing wherewith Jacob's father blessed them, in a land of corn," &c. And so the Jerusalem Targum (making more express mention of the word fountain, which he translates by himself securely, from the fountain of benefaction wherewith Jacob blessed them, in a land producing wine and oil; and the heavens above are commanded to send dews and rain upon them.

Ver. 29. Happy art thou, O Israel.] He was not able farther to express their happiness, and therefore breaks out into admiration of it; exalting them thereby to be deeply sensible of it, and affected with it.
29 Happy art thou, O Israel: who is like unto thee? O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency; and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

Who is like unto thee? Who had the Lord for their God, as he said before, ver. 26, &c., and iv. 7, 8. O people saved by the Lord.] Who have been redeemed by his mighty power. So the Jerusalem Targum, "Whose redemption (I suppose he meant out of Egypt) is from the presence of the Lord." Who had preserved them ever since, and would still protect them, as it here follows. Thus R. Isaac (in Chissuk Emona, par. i. cap. 18) saith, signifies the spiritual blessings God bestowed on them. For true felicity (saith he) doth not consist in victory over enemies, and plenty of corn, or suchlike things, of which he had spoken before in the foregoing verse, but in the salvation of the soul, of which no nation in the world was secure but the Jews; which made Moses (saith he) break out into these words, "O happy people saved by the Lord!" As much as to say, Among all people, is there any saved like to thee? This he saith, because Christians were wont to tell them that they fixed their minds wholly on the corporal felicity which their law promised them; which made him look about to find out all that he could draw to a higher sense. And he fixes so much upon these words, that he repeats it again and little after, that the salvation here promised is everlasting. And yet his eyes could not he open to see that this salvation was to be brought to them by the Messiah: and that our Lord Jesus is he, whose gospel is as full of such promises as their law is of the promises of corn, and wine, and oil.

CHAPTER XXXIV.

1 Moses from mount Nebo vieweth the land. 5 He dieth there. 6 His burial. 7 His age. 8 Thirty days mourning for him. 9 Joshua succeedeth him. 10 The praise of Moses.

I And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And

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Ver. 1. Moses went up] Having thus declared his affectionate concern for the happiness of every one of them, he took his leave of the elders and all the people, and went up whither God had commanded him (xxxii. 49, &c.). From the plains of Moab.] In which was their last station before they entered into Canaan, Numb. xxxii. 48—50, where God delivered several commands to them, Numb. xxxv. 1, xxxvi. 13, and where Moses spake to them what we read in this book, Deut. i. 5. Unto the mountain of Nebo.] Which was the highest part of the mountain of Abarim, as appears from Numb. xxv. 12, compared with Deut. xxxii. 49. Near to which there was a city of the same name (Numb. xxxiii. 38; Isa. xv. 2). Top of Pisgah.] Which was the very top of the mountain Nebo (see Deut. iii. 27; Numb. xxi. 29). That is over against Jericho.] A famous city on the other side of Jordan. I see no ground to believe that the people of Israel accompanied him thither (as Josephus tells the story), with so many tears that Moses wept also; and having besought them not to take his departure so heavily, he dismissed them together with the elders, and remained there alone.

The Lord.] Or, as Jonathan hath it, "the Word of the Lord shewed him all the land of Gilead, unto Dan, 2 And all Naphtali, and the land of Ephraim, the land," who had accompanied him with his blessed presence through the wilderness. Shewed him all the land of Gilead, unto Dan.] God had often promised him that he should see the good land promised to their fathers, though not be permitted to enter into it (Numb. xxxvi. 13; Deut. iii. 27). And now fulfils his word, and gives him a full prospect of it; bidding him first look northwards, through the whole land of Gilead (which comprehends all that was given to the two tribes and half on this side Jordan, where they now were) to the land of Naphtali, which was in the upper Galilee, beyond the sea of Gennesaret, as far as the utmost northern border, which was then called Laish, and afterwards Dan (Josh. xix. 47, Judges xviii. 29), and in latter times Cesarea Philippi. The possession of Dan, which was not the name of this place till after that tribe had conquered Laish in the time of the Judges, shows that this was not written at the same time with the rest of this book, no more than what we read (ver. 5, 6, 10) of his death and burial, &c., (unless we suppose Moses to have given an account of his own death and burial by the spirit of prophecy, which is not probable), but it is most likely by Samuel, who was a prophet, and wrote by Divine authority what he found in the records which were left by Joshua and others who suc-
and Manasseh, and all the land of Judah, unto the utmost sea,  
3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.  
4 And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac,  
and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

This is the land] Gen. xii. 7, xiii. 15, xv. 18, &c.  
I have caused thee to see it with thine eyes] Which the Lord strengthened, it is likely, with a greater power than usual. The sight of the country, as a prospect than otherwise he could have done of this country. Or, as some of the Jews understand it, he laid a map of it before his eyes, wherein every part of it was exactly described. But that might have been done in the plains of Moab, without going up into a mountain; therefore the other is more reasonable, that he strengthened his visive faculty with greater power, to see the whole country in its length and breadth, &c. And therefore some of the rabbins have been so wise as to put both together, as J. Bened. Carpozovius observes out of several of them (upon Schickard's Jus Regium, cap. 5, theor. 16, p. 285), who thus speak: *God showed him the whole land, as in a garden plot, forty miles in breadth, and as many in length; and gave his eyes such a power over the air, as comprehended the whole land, from the beginning to the end, that he saw hills and dales, what was open and what was enclosed, remote or nigh, at one view."

Thou shalt not go over thither] This he had often said to him: and now mentions it, that he might die in a comfortable sense that he had been as good as his father and grandfather, and was consecrated to the service of God, as long as he was with him into the other world, that he would make good the oath which he swore to their fathers, of bringing them into Canaan, and there fulfil all that he had foretold.

Ver. 5. So Moses the servant of the Lord] So God himself calls him after his death, in the next book, Josh. i. 2, 7, as the most eminent minister of his that he had hitherto employed in Israel. But the observation of R. Bechiai is not well founded, that he is not called "the servant of the Lord" till after he was dead, and then admitted into the nearest familiarity with the Divine Majesty: for though these very words are not used, yet the Lord calls him "my servant Moses," which is the same thing. Num. xii. 7:

*Died there in the land of Moab.*] For this country was still so called, because it anciently belonged to the Moabites (see Num. xxxii. 26), from whom Sion had taken it, as Israel now had taken it from him: so that he really died in the land of Israel.

According to the word of the Lord] The Jerusalem Targum explains this very soberly, "According to the sentence of my God." So the Targum of the Jews. And the Lord had determined and declared he should, xxxii. 49, 50. And so this phrase is commonly used in this very book, xvii. 6, 10, 11, as well as in other places of the Pentateuch, Num. ix. 20, xili. 3, &c., which will warrant this interpretation, that Moses did not die of any disease, nor was worn out with age, but merely hastened, as the prophet of all things, so ordered it. But some of the Jews, not satisfied with this, have far-fetched conceits concerning the death of Moses from these words: for because it is said he died, al pi., "at the mouth (as the words are literally in the Hebrew) of the Lord," Maimonides himself saith, that their wise men think (and he seems of their opinion), that it signifies the Lord drew his soul out of his body with a kiss. And thus died Aaron and Miriam, but none besides them. Of
Aaron indeed it is expressly said, he died al pi, "of the Lord," but it is not said of Miriam; and yet they will have her to have had the same favour; that is, they died, saith he, of too much love, from the pleasure they had in the thoughts of God; which apprehension of God, conjunct with the highest love to him, he thinks is called kissing (Cant. i. 2), "Let him kiss me with the kisses of his mouth" (More Nevocim, par. iii. cap. 51). But this is not the meaning of the phrase, though Moses departed this life in a most delectable sense and taste of the Divine love, having no unwillingness to die, nor being surprised with death; for he knew the time, and the place, and the manner of it: and as he did not die of any disease (as was said before), or of old age, or by external force, but only by the will and pleasure of God, who took his soul out of his body; so did not part with it against his will, nor upon any fear, but with a placid mind and composed spirit committed himself to God, in whose embraces (as we may speak) he expired: and this is it likely the ancient Jews meant, when they said "his soul departed with a kiss.

As to the time of his death, the Scripture doth not mention of it, nor month and the day, although the Jews commonly place it in the last month of the fortieth year after their coming out of Egypt, called Adar, and the seventh day of that month. Thus they say, in Seder Olam Rabba, cap. 10, and in their calendar which they now follow; and so Patricides in Hottinger's Suggesta Orientalis, p. 437. But our great primate of Ireland in his Annals observes, that it is not the custom of the Hebrews, to place his death in the first day of that month; and Torniellus makes the same computation, that it must be either in the latter end of the eleventh month, or in the beginning of the twelfth.

Ver. 6. He buried him] This refers to the words foregoing; viz. the Lord, who commanded his angels to take him up in a cloud, gave him a very happy sepulchre. And his body is said to have been buried in Archar the Charchael (see Cant. i. 2), and mentioned in Jer. xxv. 19, &c. Heb. ix. p. 25, and see p. 600. Though in the Scripture active words are very often used passively, and the meaning be only that he was buried, yet there is this to be said for the other sense, that thereupon it is thought, that the contest arose between Michael the archangel and the devil (as St. Chrysostom, Theodoret, Procopius Gezaeus, and others take it), who would not have had him buried, but opposed it, that he might administer an occasion to the Jews to commit idolatry; though we never find that the Jews were given to the worship of relics, as our most learned Usher observes in his Annals (see there).

In a valley in the land of Moab, over against Beth-peor] This valley was in the land of Sihon, king of the Amorites, as I noted before, and was now possessed by the Israelites. And Beth-Peor was a part of the possession of Reuben (Josh. xiii. 90), which was a place where the temple of Peor anciently stood; from whence it had its name: for this idol is not only called Baal-Peor, but simply Peor (Josh. xxii. 17); and as Beth-Baal is the temple of Baal, so Beth-Peor is the temple of Peor, as I. Ger. Vossius observes, De Orig. et Pror. Idol, lib. ii. cap. 7.

Now by all these circumstances of his burial, it appears how frivolous that opinion of the Jews is, mentioned in Jalkut, out of Siphri, that Moses did not really die, but was translated into heaven, where he stands and ministers before God; which conceit Josephus himself follows, lib. iv. Antiq. cap. 8, where he saith, that he having dismissed the elders, who went with him to Mount Abarim, and then conversing awhile with Eleazar and Joshua, while he embraced them, "εν αυτω καταρεσας αποικια σωθησεται," "a cloud on a sudden coming upon him," he was snatched out of their sight into a certain valley: which is not only beside, but contrary to the Scripture, which saith he died, and was buried in the valley. And yet some of the ancient fathers, particularly St. Ambrose and Hilary, and the Jewish Commentators, do not say Moses is said to die, it doth not signify the separation of his soul from his body, but his translation to a better life. See Sixtus Senensis, in his Bibliotheca, lib. v. Annot. 61, where he observes, this is not only against Scripture, but against the sense of almost all ecclesiastical writers.

No man kneweth of his sepulchre unto this day.] These words were not written by Moses, as Josephus and Philo imagine, who say he wrote this by the spirit of prophecy (see ver. 1). The reason why his body was concealed most think to have been, lest in future times it should become an object of their worship. So R. Levi ben Gersom: "Future generations, perhaps, may want to do so, yet his death is not on record, to deprive them of the fame of his miracles: for do we not see how some of the Israelites erred, in the brazen serpent which Moses made?" And the heresy of the Melchisedekians shows this was no vain fear (as Hermannus Witsius observes, lib. i. Miscell. cap. 17), if Epiphanius may be believed, who saith, that in Arabia Petrea, &c. a Ιωαδα μετα των τετεθησεν, &c. "they thought, to worship the God of Moses," by this, the Jewish custom of venerating his image. What would they have done, if they had had his very body! which he did not desire to be carried into Canaan, and buried among his ancestors, as Joseph ordered concerning his bones: for he understood, it is likely, the mind of God to be, that, as he should not go over Jordan with them, yet his blotted-out, or corrupted, or his body should not be carried over when he was dead; which R. Channa thinks might have proved dangerous, because in the time of their distress (especially at the captivity of the land) the children of Israel might have been prone to run to his sepulchre, and beg him with tears to pray for them, whose prayers had been so prevalent for them in his lifetime: for such a piece of supernatural, it seems, crept in among them in latter ages; of which see Wagenseil upon the Gemara of Sota, cap. 1, sect. 52, annot. 2.

But though no man knew where Moses was buried when this was written, yet some Maronite shepherds, we are told, have pretended lately (1653) to find out his tomb, with this inscription in Hebrew, "Moses, the servant of the Lord, is buried here." But this story was made about it, as the same Witsius observes, out of Horius's Historia Ecclesiastica. But a learned Jew, he saith, so confuted the story, showing it was another Moses whose tomb they found, that the report presently vanished; and the learned Wagenseil makes some probable guesses, that it was the tomb of Moses Malmonoth (see Annot. 6, in Genesis Sota, cap. 1, sect. 51). But Bartholomaeus, in his late Bibliotheca Rabbinica, tom. iii. p. 928, &c. had made it very probable, that Horius was imposed upon by somebody in this narration, there being no such authors known among the Jews as R. Jakum, or Jacobus ben Gad, who, he saith, confuted this tale.

Ver. 7. Was an hundred and twenty years old when he died.] A third part of which time, wanting
The children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel heardkened unto him, and did as the Lord commanded Moses.

And there arose, not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

In all the signs and the wonders, which coming back, and then add the three days they lay by Jordan before they passed over (Josh. iii. 2), they make just a month and ten days, from the first day of the last month, when I suppose Moses died, unto the day they got safe over Jordan, which was the tenth day of the first month; whereas, if we reckon as the Jews do, that Moses died on the seventh day of the last month, it would have been the seventeenth day of the first month before they got over Jordan. I observe also, that, though the Talmudists generally make him to have died on the seventh day of Adar, yet there have been some who placed it on the first; for the Medrash Rabbah, telling the story of Hanan's casting lots to find the best time to do execution on the Jews, saith he was pitched upon the month Adar, because it had been unlucky to the Jews to be the death of their master Moses therein. But he did not consider, saith Medrash, that “as Moses died on the first day of this month, so he was born on the same first day.”

Ver. 9. And Joshua the son of Nun was full of the spirit of wisdom] To take the government upon him, and manage it prudently, as soon as Moses left them; which was necessary to be mentioned, that it might not be thought they wanted a head to conduct them, as their neighbours possibly might imagine, when the news came of Moses's death: for, as the Samaritans tell the story, (in Hottinger's Synegma Orientale, p. 463,) when they heard the lamentations of the Jews, they took it for certain that Moses, having been so long, and so frequently, so long as he had been alive, to rejoice, and gather their forces together to set upon the Israelites, as wanting a leader: but they soon found themselves mistaken, Joshua having taken the charge of them, and being ended with his spirit.

For Moses had laid his hands upon him.] Whereby he committed to him the supreme authority after his departure, and implored the Spirit of God to qualify him for it; for power to execute any office among the Jews was given by laying on of hands, whereby they were ordained and appointed to it. And this was a rite of prayer also, as many have observed for the obtaining the gifts of the Spirit, which were necessary for the discharge of that office. And, though no words of prayer be mentioned, yet the very “laying on of hands” denotes it, as our learned Dr. Outram observes from this very place, and from 1 Tim. v. 22, lib. i. De Sacrific. cap. 15, n. 8. Of Moses's laying on hands upon Joshua, we read Numb. xxxvii. 15, &c. And he was solemnly also, a little before Moses's death, presented unto God, by his own command, xxxi. 14, &c.; as this shows.

Israel hearkened unto him.] Obeyed him as their supreme governor, according to God's command, delivered to Moses, Numb. xxvii. 20; Deut. xxxi. 23 (see Josh. i. 16, 17, &c.).

Ver. 10. There arose not a prophet since in Israel like unto Moses.] This is a plain demonstration, that the promise God makes by Moses, that he would raise up a "Prophet like to him" (Deut. xviii. 15, 19, &c.), was not fulfilled either in Joshua or in Samuel (who it is likely wrote this chapter, as I said before), and the best of the Jews confess, shall not be fulfilled till Messiah come. Thus the author of Sephir Ikkarim, lib. iii. cap. 29, “It cannot be, but that a prophet shall at last arise like to Moses, or greater
the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

than he; for the king Messiah shall be as great or greater: therefore these words are not to be ex-
pounded, as if there should never be such a prophet, but that in all the time of the following prophets, till the cessation of prophecy, none should arise like to Moses. But after that, there shall be one like him, or rather greater than he."

Whom the Lord knew face to face.] Or, as De Dieu thinks it should be translated, "Who knew the Lord face to face." This was one pre-eminence of Moses above all the prophets, that he conversed more familiarly with God than any of them did. See Num. xii. 8, which place explains this: for "to know him face to face," was to speak familiarly to God, and to hear God speaking in like manner unto him. And so the Jerusalem Targum expounds these words; only instead of the Lord, he saith, "Who knew the Word of the Lord talking with him," and delivering to him most excellent laws, for the good government of his people. In which laws he still lives, they all remaining upon record to this day, when the laws of all the famous lawgivers, whom the gentiles honoured as gods are obliterated: but it must be observed, that in this wherein Moses excelled all the prophets, our blessed Saviour far transcended him: for he was "in the bosom of the Father" (John i. 18), and spake "what he saw and heard," &c. (Josh. iii. 11, 32).

Ver. 11.] The Jerusalem Targum hath it, "Which the Word of the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land" (see iv. 34, vi. 22, vii. 19). In these signs and wonders Moses excelled all the prophets, doing more miracles than all that followed after him, as Maimonides observes, More Nevoch, par. ii. cap. 35. But our blessed Saviour excelled him in this, as well as them; doing more wonders than all the prophets put together had done from the beginning of the world, and far greater also than theirs (John xxi. ult.).

Ver. 12. In all that mighty hand, and in all the great terror which Moses shewed] As the former verse relates to what he did in Egypt, so this hath respect unto their passing through the Red Sea, and to all that befell them in the wilderness, both at the giving of the law, and afterward till this time: so the Jerusalem Targum expounds these words, "In all that strong hand, and in all those great visions, which Moses managed." And Onkelos to the same purpose.

In the sight of all Israel.] In the place forenamed, Maimonides insists much upon this, that Moses wrought all his miracles publicly, the whole congregation being witnesses of them. And so our Saviour commonly wrought his (till they sought to kill him) in their synagogues, at their public feasts, when there was the greatest concourse of the people of Israel: so that in this he was a prophet "like unto Moses," though infinitely superior; which some of the old Jews could not but discern (as I observed upon ch. xviii.), when upon these words of Isa. lii. 13, "He shall be exalted and extolled, and be very high," they thus gloss in Tanchuma, which is an ancient book among them, "This is the king Messias who shall be exalted above Abraham, exalted above Moses, and be very high above the angels of the ministry." Upon which Conradus Pellicanus thus glosses, and concludes his commentary, as I shall do mine, with these words: "What it is to be above the angels, let the Jews explain; we can understand nothing by it, but the very Word of God, which was in the beginning with God, and was God, by whom all things were made, and without him nothing was made, viz. the Lord God of hosts: to whom in perfect unity, God the Father, Son, and Holy Spirit, be all honour, and glory for ever." Amen.

Thus ends the Pentateuch, which, as our great pri-
mate of Ireland computes, contains the history of two thousand five hundred and fifty-two years and a half, from the beginning of the world to the death of Moses.

THE BOOK OF JOSHUA.

Thus title doth not necessarily signify that this book was written by Joshua, as the five fore-
going were by Moses, but only that it contains the acts done by Joshua. Yet there want not arguments to prove that Joshua was the author of this book: for though Grotius and many other modern writers, with some of the ancients, think they find reasons in the book itself against this opinion; yet the ancient Talmudists, and several of the later, ascribe it to him, being principally induced thereunto by those words in the last chapter of this book, ver. 26, which I cannot say are an evident proof of it (for those words may relate only to the covenant mentioned in that chapter); but thus they say expressly in Bava-bathra, cap. I, "Joshua wrote his own book, and the last eight verses of the law;" and then concerning the last five verses of this book, they write after this manner in the same place; "Eleazar wrote the twenty-ninth verse, &c. of the twenty-fourth:
chapter, as Phinehas did ver. 33." And there are men of excellent learning who have undertaken to answer all that can be objected unto this (particularly Daniel Huetius, in his Demonstratio Evang. propos. 4). Which objections I shall consider in their proper places, where they seem to arise in this book.

Which the Jews reckon among the first prophets (as they call them), though it contain only a history of what passed till the death of Joshua; which, in all likelihood, he would not neglect to write himself, as Moses did what passed in his time, that every tribe and every family might have an unquestionable title to their inheritance under his own hand, who had by God's order made a division of the land; and that all posterity might see the promises made unto them by Moses were so punctually fulfilled, that there failed not aught of any good thing which the Lord had spoken, but all came to pass, as he observes xxv. 45, and that in a short time: for this book contains the history of the Israelites, from the death of Moses to the death of Joshua; that is, as some compute, for the space of seventeen years, or rather, near twenty-seven (see upon xiv. 10).

CHAPTER I.

1 The Lord appointeth Joshua to succeed Moses. 2 The borders of the promised land. 3 God promiseth to assist Joshua. 4 He giveth him instructions. 5 He prepareth the people to pass over Jordan. 6 Joshua putteth the two tribes and half in mind of their promise to Moses. 7 They promise him fealty.

1 Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

CHAP. I.

Ver. 1. After the death of Moses] Thus those books are wont to begin, whose argument relates to the book foregoing. As the book of Judges is in this manner connected with this of Joshua, and the book of Ruth with that of Judges; and the LXX. make such a preface to join the book of Lamentations with the prophecy of Jeremias.

After the death of Moses] I suppose immediately after the days of mourning for him were ended (Deut. xxxiv. 8).

The servant of the Lord] See Deut. xxxiv. 5.

It came to pass, that the Lord spake unto Joshua the son of Nun.] Out of the sanctuary, it is most likely, from whence he had spoken to him a little before Moses's death, and made him a promise of what he orders him now to accomplish (Deut. xxxi. 14, 29), and where Eleazar was appointed long before to ask counsel for him, when there was great occasion (Num. xviii. 21).

Moses' minister.] Who had attended upon Moses from the beginning, in his highest employment (Exod. xxiv. 12; Deut. i. 38).

Ver. 2. Moses my servant is dead.] He hath finished his work, and can do me no farther service.

Now therefore arise.] Put an end therefore unto your mourning for him, and go about the business which he hath left thee to perform.

Go over this Jordan.] Within sight of which they lay encamped.

Unto the land which I do give to them.] As he promised when he changed his name from Oshea into Joshua (Numb. xiii. 16; Deut. i. 33, iii. 23).

Ver. 3. Every place] Within the limits mentioned in the next verse.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand

As I said unto Moses.] He would not have them doubt of what Moses said from him (Deut. xi. 24), though he were dead.

Ver. 4. From the wilderness] This was the bounds of the country on the south.

This Lebanon] Which was the bounds on the north. And Joshua seems now to have been in sight of it; to which the Divine Majesty directed his observation, as the most eminent mountain in those parts of the world.

Even unto the great river—Euphrates.] Which was the eastern bounds, and called by other authors the great river, as I have observed on Deut. i. 7.

All the land of the Hittites.] Who were a very powerful people in the country, dwelling, together with the Amorites, in the mountainous parts of it (Numb. xiii. 29), some of which were of the race of the giants, and are therefore particularly mentioned, to show that the most terrible people should not be able to stand before Joshua; but he should either destroy them, or expel them, and make them flee their country as these Hittites did; of whom we read, and of their kings, 2 Kings vii. 6.

Unto the great sea] The Mediterranean, which was the western border, as it here follows.

Toward the going down of the sun.] See upon Deut. xi. 24, and in other places.

Ver. 5. Be able to stand before thee.] As I was with Moses, so I will be with thee.] To subdue all the people of Canaan before him; as he did the Egyptians, the two kings of the Amorites, and the Midianites before Moses; to counsel also, and advise him in all difficulties, as he had done Moses.

I will not fail thee.] See upon Deut. xxxi. 6, 8. On which promise they relied in future times (1 Kings v. 57).
Joshua.

before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. 6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. 7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. 8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Ver. 6. Be strong] This charge he had given him before the death of Moses (Deut. xxxi. 23), and David gave the same to Solomon (1 Chron. xxviii. 20). Unto this people shalt thou divide for an inheritance the land He had promised him, in the place before inhabited, that he "should bring them into the land," &c., and here now adds, that he should settle them in the possession of it, by assigning every one their portion in it; which he did by such a Divine direction as silenced all disputes about it. Ver. 7. Only be thou strong and very courageous] It requires the greatest courage and resolution, especially in a governor, to be truly pious and religious, by observing the laws himself, and seeing them observed by others. Turn not from it to the right hand or to the left.] By adding to it, or taking away from it (Deut. xii. ult.) or, more simply, no way deviate from it; for it is a metaphor from men in a journey, who go straight forward in the plain highway, and turn not aside into by-paths, which lead they know not whither. That thou mayest prosper Or do wisely, as it is in the margin; for it is the greatest policy to be truly religious. Ver. 8. This book of the law] The original of which was preserved in the sanctuary; from whence God now spake to him (Deut. xxxii. 26). Shall not depart out of thy mouth He was to read it continually, that he might instruct others and be thereby an example to all future governors and kings according to the law (Deut. xvii. 18, 19). By which it is evident, that Joshua had a copy of the law; which was then written and extant in his time. Thou shalt meditate therein] His other weighty employments were not to hinder him from pondering as well as reading, the law of God; because it was to be his rule in all his private transactions and public administrations. That thou mayest observe to do] Which was not possible without the serious and attentive consideration before mentioned. Thou shalt make thy way prosperous, and—have good success Or do wisely. Prudence and prosperity go together: but no prudence is comparable to the strict observance of the laws of God, upon which the felicity of kingdoms and states depends. Ver. 9] He confirms him in the resolution he had put into him (ver. 6), by two arguments, the Divine vocation, and the Divine presence with him (see Deut. i. 29, 30, xxxi. 6—8). The latter of which the Targum thus expresseth, "For the Word of the Lord thy God shall be for thy help, in every place where thou goest" (see ver. 11). Ver. 10. Joshua commanded the officers] I have often observed, that the shophethim were judges, who heard causes in their courts, and pronounced sentence; so shoterim were inferior officers belonging to the court, who summoned people to attend, and executed the sentence; for after Moses had mentioned (Deut. i. 15) the chief of their tribes, captains over thousands, and hundreds, and fifties, and tens, he at last mentions these officers among their helpers; who were employed, it appears by this place, in the camp, as well as in the courts of justice. Ver. 11. Command the people, saying, Prepare you victuals] They were to make proclamation not only in all the four camps of Israel, but in the several tribes who were under those standards, to provide themselves with such victuals as the country of Sihon and Og, which they had lately conquered, afforded. For being, after three days (iii. 1), to remove very early in the morning, perhaps they might not have had time to gather manna sufficient, and to prepare it before they began their march. For within three days See iii. 1, 2. Ye shall pass over this Jordan] Which was not so far from Shittim, where they now lay, but they could see it. Which the Lord your God giveth you to possess it] He constantly remembers them of this donation from God; both to strengthen their faith, and to excite their thankfulness. "For they got not the land in possession by their own sword, neither did their arm save them; but his right hand, &c., because he had a favour to them as the Psalmist speaks, xlv. 3. Ver. 12] Here he begins to do according to the command of Moses, as God before directed him, ver. 7, 8. For Moses had given this charge to the Reubenites, &c., when he gave them their possession on this side Jordan, Numb. xxxii. 20, 21, &c., and put them in mind of it again, Deut. iii. 18, &c. Ver. 13. Joshua commanded the officers Moses—commanded you] It is very observable, how gently and not imperiously Joshua exercises his authority, at his first entrance upon his office. For he only puts them in mind of what Moses required from them, and leaves them to reflect upon the promise they made to him. The Lord your God hath given you—this land] That is, actually bestowed upon them a country to settle in.
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cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them:

15 Until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan, toward the sunrise.

16 ¶ And they answered Joshua, saying,

For here their wives, and children, and cattle remained (with a sufficient number of persons to look after them), when they marched into Canaan, as it follows in the next verse.

March in the front of them, to show their forwardness to bring them into the same happy condition with themselves.

All the mighty men of valour, and help them. Such as Joshua picked out; for it is evident they did not all go over, but only forty thousand of them (iv. 13).

The rest, though fit for war, were left to defend their wives, children, and flocks, while those mighty men of valour went to help their brethren.

Ver. 15. Until the Lord have given your brethren rest.
A settled possession of the land of Canaan, as they had of the land of the two kingdoms of the Amorites.

They also have possessed the land. He would have them look upon the conquest of the land as certain, because God had made a grant of it to their brethren.

Which Moses—gave you on this side Jordan. According to the agreement which Moses had made with them (Numb. xxxiii. 20—22).

Ver. 16. It is likely, this was the answer not only of the Reubenites, Gadites, and Manassites, but of all the rest of the tribes; before whom Joshua puts these two tribes and a half in mind of their duty: which they all engage to perform exactly; these words containing a full recognition of Joshua's authority, and their absolute submission to it.

Ver. 17. According as we hearkened unto Moses in all things, so will we hearken unto thee. Here they acknowledge his authority to be equal to that of Moses, as all that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses.

18 Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

who was undoubtedly set over them by God, as they now own Joshua to be.

Only the Lord thy God be with thee, as he was with Moses. These words are not a restriction of their obedience, which did not depend upon his successes, but a solemn prayer to God, of whom they desired no other governor than him, that he would make him victorious as Moses was over all their enemies.

Therefore, some translate the words, not only, but "may the Lord thy God," &c., or, "Since the Lord thy God hath promised to be with thee." The Targum paraphrases these words as he did ver. 9, "Only let the Word of the Lord thy God be thy helper, as he was to Moses."

Ver. 18. Whosoever he be that doth rebel—shall be put to death. This seems to be the voice of all the people, and of their elders, or a decree made by the elders, as the Jews understand it: who, looking upon Joshua to be a king, as Moses was, extend this to all the kings of Israel in following times. So Guilielmi Schickard observes out of Maimonides in his Miscellanea, cap. 4, theor. 14. p. 101. But it should rather be said, that Joshua was a king and a prophet as Moses was; and the law, as Rashi observes, ordered him to be put to death that transgressed the orders of Moses, and of a prophet.

Only be strong! He had the greater reason to be courageous, since they resolved as one man, to stand by him, and never to Joshua; that he would make him the word Tekal, which we translate only, should rather be translated therefore, as it plainly signifies, xiii. 6, where, speaking of the land that remained to be possessed, God promises to drive out the inhabitants, and therefore bids Joshua to divide it to the Israelites for an inheritance.

CHAPTER II.

1 Rahab receiveth and concealeth the two spies sent from Shittim. 8 The covenant between her and them.

23 Their return and relation.

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

And it was told the king of Jericho, saying,

To spy secretly. So that none were privy to it among the Israelites but Joshua; who, it is probable, did not send them without an order from God, who intended to dispose things so, that they should bring back to him a great encouragement to his faith.

Saying, Go view the land. Not the whole country of Canaan, but only that part of it which lay about Jericho, as it here follows: whose fortifications they were to observe, and the approaches to it, with the strength that was in it.

They went. Over the fords of Jordan, I suppose, mentioned ver. 7.
Behold, there came men in hitherto to night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house; for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were;

5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whether the men went I wot not: pursue after them quickly; for ye shall overtake them.

 Came into an harlot's house, named Rahab.] Who kept a public house, or an inn, to entertain strangers; by going into which, they thought they would be less suspected of any design. This word ἀραβέα, which is commonly translated a harlot, the Chaldean paraphrase renders pandakitha; which is plainly the Greek word πανδακήθη, signifying she kept a house of public reception. And so St. Chrysostom calls this woman, in his second sermon of repentance, πανδακήθη ἀραβέα; for there is no doubt she kept a public house. But such persons, in those days, made their houses as public as their houses; and, therefore, she is constantly called Rahab the harlot by the ancients; and even by two apostles, who call her πανδακήθη (Heb. xi. 21; James ii. 25). For so she had been, though now it is probable, converted by the faith which was wrought in her. Which was so eminent, that she was not only admitted into the society of God's people, but married into a family of the tribe of Judah, by which she became a inhabitant of the land, from which Christ sprung (Matt. i. 5), and is propounded as an example of lively faith unto all Christians (Heb. xi. 31; James ii. 25).

 Lodged there.] Took up their lodging in her house, by a divine direction, as appeared afterward.

 Ver. 2. It was told the king of Jericho.] Who was not at all vigilant to have a watch to observe who came in and went out of the city.

 Behold, there came men in hitherto to night!] In the evening, which was the most proper time to come into the city undiscovered, because then the people, whose business lay out of the city, were generally going home to their own houses.

 Of the children of Israel!] As they judged by their habit, or language, or aspect.

 To search.] For they could not think they came for any other end.

 Ver. 3.] He sent some officers with a warrant to apprehend them, and to require her to deliver them up into their hands, as enemies of their country.

 Ver. 4. The woman took the two men, and hid them.] Or, as she thought; let the officers come; having heard, it is likely, a rumour that they were discovered, and search would be made for them. There came men unto me, but I wist not whence they were.] She could not deny that she received such strange guests; but would not own that she knew from what country they came: nor was it her business to make such inquiry, her house being open unto all.

 Ver. 5. About the time of shutting of the gate.] The gate of the city next to her house, which was wont to be shut (as they are now in all well-governed cities) at a certain hour.

 When it was dark, And consequently few or none stirring in the street.

 Whither the men went I wot not. She would have them think they went both out of the house and out of the city; though she knew not which way they went, it being dark.

 Pursue after them quickly; for ye shall overtake them.] Yet it was so little a while since they went out, that she would have them believe they could not, if they made haste, but overtake them before they got over Jordan. For if they were Israelites, it might be certainly concluded they went that way. Nobody can say that Rahab did not tell an untruth; but this may be said in her excuse: that it is no wonder if she thought it lawful, if not necessary, so to do, for the saving of the life of innocent men. Since several great philosophers have been of that opinion, and some of the ancient fathers of the church; particularly St. Austin confesses it to be a very difficult question, cap. xv. ad Consentium: and Aurius Montanus upon this very place, makes it one's duty to elude those who we think intend to do mischief to others; and some pronounce, that such as Rahab, who was about to save a father and mother, and all their kindred, from the hands of their pursuers, in a discourse concerning Men's true and certain Duties. But that is too bold an undertaking, since the fathers before St. Austin, and all the Jews condemn this practice.

 Ver. 6. She had brought them up to the roof of the house.] Which was made flat, so that men might lie down upon it in those countries (see Deut. xxiii. 8).

 Hid them with the stalks of flax.] Covered them all over with the stalks of flax, which I suppose were newly cut, and laid upon the roof of the house to be dried by the sun, till they were fit to be peeled. Or, as some think, these were stalks of flax cut the year before; and made use of now to show that nobody was gone upon the roof, where she laid them.

 Ver. 7. The men pursued after them the way to Jordan unto the fords.] Where Jordan was so shallow that men might wade, or so narrow that they might soon swim over it. There the pursuers lay three days, waiting to catch them in their return.

 As soon as they—were gone out, they shut the gate.] Which, being opened to let the pursuers out, was immediately shut again; that if the spies lurked in the city, they might not escape in the dark; and that no other person might enter, who they might possibly think lay watching an opportunity to get in.

 Ver. 8. Before they were laid down.] To compose themselves to sleep; which after their journey they might be glad to take anywhere.

 She came up unto them.] To bring them down, it is likely, to a more commodious lodging.

 Ver. 9. I know that the Lord hath given you the land.] Wonder not that I have taken such care of your preservation; for I believe in the Lord as you do, and know that he hath bestowed this country upon you for your possession.

 And that your terror is fallen upon us.] She was
up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father’s house, and give me a true token:

13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for your’s, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We will be

All that they have, &c.] All her kindred, as we translate it, vi. 23. Or the children of her brethren and sisters: or, perhaps, all their cattle, that they could bring with them into her house.

Ver. 14. Our life for your’s.] They swor to her (it appears from ver. 17) and wished they might per- rish, if they did not preserve her and her family. For they did not doubt but Joshua would ratify what they promised, though without his authority, for the public good and safety. If ye utter not] Do not divulge or declare to any one.

This our business.] In the Hebrew, this our word, i.e. this agreement they had made with her. Lest others should shelter themselves under her roof, or use that token they intended to give her; and thereby secure themselves from destruction. In this they showed great prudence and management; taking care that their gratitude might not prove an obstruction to the public justice.

We will deal kindly and truly with thee.] Upon this condition they promise, when they had taken Jericho (for that is here meant by the land, ver. 1), they would keep their word faithfully with her, and be as kind to her as she had been to them.

Ver. 15. She let them down—through the window.] Which in those countries were large, as appears by the story of Jezebel, whom her eunuchs threw down out of a window, 2 Kings ix. 30, 33.

Her house was upon the town wall.] Both the time (which was in the night) and the place were very commodious to contrive their escape; because her house was adjoining to the wall of the city.

She dwelt upon the wall.] I take the meaning to be, that the apartment she reserved for herself was next to the wall, and built upon it; the rest of her house towards the street being kept for strangers. This gave her the fair opportunity, without any noise, to let them down.

Ver. 16. Get you to the mountain, lest the pursuers meet you.] This was prudent advice, not to go towards Jordan presently, but first to one of the mountains, wherewith the plain of Jericho was surrounded, as Josephus tells us (lib. i. De Bello Judaico, cap. 12, 13, and lib. v. cap. 4); and the Scripture itself informs us as much, 2 Kings ii. 15, 16.

Hide yourselves there.] In some of the coves, which were frequent in the mountains.

Three days.} For so long a time the pursuers might stay about Jordan, waiting for their return.

[until the pursuers be returned.] Which she thought probably would be within that time; and perhaps she understood their orders were to stay no longer.

Ver. 17. The men said unto her.] As she was about to let them down; for it was not safe to have this
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21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them:

24 And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

discourse together after they were down; which might have been overheard by the watch.

We will be blameless of this thine oath which thou hast made us swear.] The meaning is, that it should not be their fault if their oath was not kept; and therefore they now name the token, upon which the preservation of her family should depend; with some other conditions that were reasonable to be observed. Which they mention, to show how studious they were not to be guilty of violating their oath.

Ver. 18. Bind this line of scarlet thread] It is called a cord before, ver. 15, and no doubt consisted of so many threads twisted together, as made it a line strong enough to hold the weight of a man’s body, and not break. But there are those who doubt whether the Hebrew word sheni signify any thing of the colour, but only a twisted or twisted cord, funiculum conduplicatum, or contortum; from shanah to double (see Gataker in his Miscellanea, cap. 40).

In the window which thou didst let us down by.] Or rather, "dost let us down by." For she was about to do it, but had not done it, when they had this discourse with her. Some refer this to the window at which she let them out; but it is most natural to refer it to the line. For by that they were let down, and it was to remain in the window, that the Israelites might see it, as the token that was the house which was to be saved. Procopius Gazaem compares this scarlet line with the blood which Moses ordered to be struck upon the side posts of their doors, which was a token they should be preserved (Exod. xii. 7, 13).

Bring thy father, &c., home unto thee.] That is, all their children; and perhaps near relations, such as uncles, aunts, and cousins; as we seem to understand it, vi. 23. And one cannot but think, that great-grandfathers and grandmothers, if she had any alive, were comprehended in these words.

Ver. 19. Whosoever shall go out of the doors—his blood shall be upon his head.] They would be bound to preserve none but those who kept in the house. Which was but reasonable, for they did not know how to distinguish them from others, if they were in the street.

Whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.] They would as soon die themselves, as let any of these perish. An emblem of our safety and salvation, by continuing constantly in the church in faith and holiness. For her house was a very fit figure of the church, especially of the gentiles; who, like her, had gone a whoring after idols, but were converted to serve the living God.

Ver. 20.] They repeat the condition mentioned ver. 14, as of great importance (see there).

Ver. 21. According unto your words, so be it.] She agreed to all the conditions they imposed upon her.

She sent them away.] After this mutual agreement, confirmed with an oath.

She bound the scarlet line in the window.] Immediately, as some think; that the spies might know where to look for it hereafter, and that she might have always before her eyes such a comfortable pledge of her safety. It was more prudent also, as Arius Montanus observes, to do it now, than when the Israelites came to besiege the place; for that novelty might have made the people of Jericho suspect some correspondence.

Ver. 22. They went, and came unto the mountain, and abode there three days.] Being furnished, it is likely, with sufficient provision by Rahab. Many think they stayed there but one whole day, and part of other two, which, according to the style of the Scripture, may be called three days: but their only reason for it is to make these three days, and those mentioned in the first chapter, ver. 11, to be the same, which is not probable.

The pursuers sought them throughout all the way, &c.] Which led to the fords of Jordan. This expresses their diligence, though it wanted success; and, perhaps, there were more ways than one that led thither; in all which they placed themselves, or some other persons, to watch for them.

Ver. 23. So the two men returned, and descended from the mountain.] From whence, perhaps, they could see when the pursuers came back; or they had some intelligence of their return; or, as I said before, that they had commission only to search for them three days.

And passed over.] The river Jordan.

And came to Joshua—and told him all things that befell them.] Since they left him. This shows that Joshua sent them so privately, that it was unknown to the people (as I expounded, ver. 1), for they gave him alone an account of what had happened unto them (see vi. 17).

Ver. 24.] This was part of what they had learned from Rahab (ver. 9, &c.), who had strengthened their faith by her own.
CHAPTER III.

1 Joshua cometh to Jordan. 2 The officers instruct the people for the passage. 7 The Lord encourages Joshua. 9 Joshua encourageth the people. 14 The waters of Jordan are divided.

I And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

CHAP. III.

Ver. 1. Joshua rose early in the morning: The next morning after he had commanded the officers to warn the host to prepare for their removal (ch. 1. 10, 11).

They removed from Shittim. Where they had lain now above two months; for they came hither on the first day of the eleventh month of the fourth year after they came out of Egypt (see Deut. i. 3).

Came to Jordan, Which river, as Josephus tells us, was sixty stadia from Shittim; but it is so uncertain what it translates, that one can only guess how many of our miles threescore of them made. Most think about seven.

Lodged there. The Hebrew word zalim doth not necessarily signify that they lodged there only one night, for it often denotes a longer time of abode; and therefore the Vulgar Latin translates it moruit sunt, "they stayed there!" viz., three days, as it follows in the next verse.

Ver. 2. In the end of the three days before mentioned (ch. 1. 10, 11), he sent the same officers there mentioned to make a new proclamation; for it seems to me most reasonable to take all this story in the order wherein it is related, only supposing the spies to have been sent before the first proclamation made by the officers (as above), for the words may be translated. And thus our great primate of Ireland understands it. After Joshua was confirmed in his office (ch. i. ver. 1, 2, &c.), he sent out the spies, and then commanding the people to provide themselves victuals, he marched from Shittim to Jordan; and the third day (after that command to provide themselves victuals) he gave a new command to prepare themselves to pass over Jordan the next day.

Ver. 3. They commanded the people. By order from Joshua, and in his name and authority.

Saying, When ye see the ark—and the priests the Levites bearing it. "Hitherto (saith Kimchi upon this place) the Levites (that is, the children of Kohath) carried the ark; but now the priests are appointed to that office, for the greater sanctification or honour of it, and because of the miracle which was to be wrought before it. Our rabbins say that the priests carried it thus three times; now in this place, and when they compassed Jericho, and when Zadok and Abiathar brought it back to Jerusalem, when David fled from Absalom" (2 Sam. xvi. 29). Unto which he adds a fourth, when it was brought into the temple which Solomon built; for the Levites were not permitted to go into the sanctuary, much less into the most holy place, into which it was carried by the priests (1 Kings viii. 6).

4 Yet there shall be a space between you and it, and about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

5 And Joshua said unto the people, Sanctify yourselves: for to morrow the Lord will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up

Then ye shall remove from your place, and go after it. By this it appears the ark was carried in the front of them; whereas usually it was ordered to be carried in the middle of their camps, as we read Numb. ii. 17. But at their first removal from Mount Sinai, which was a time extraordinary, it marched before them for three days (Numb. x. 33), and so it did now (and at no other time), when they were to enter into Canaan, for a special reason also, as I shall observe on the next verse. Concerning the phrase "the priests the Levites," see Deut. xvii. 9.

Ver. 4. Yet there shall be a space between you and it, about two thousand cubits. This is a demonstration that it was not usual for the ark to go before the whole army; for if it had, there would have been no need to instruct them at what distance they should keep from it, which would have been constantly observed.

By measure. It is likely they measured the distance by a line, at which the people were first set; and then walking in equal paces with the priests, kept at the same distance, though perhaps not precisely; for they might chance to move a pace or two faster, or take larger paces; and therefore he saith about two thousand cubits.

That ye may know the way by which ye must go. There was the very same reason for the ark's going before the people as when they came from Mount Sinai; for then it was "to search out a resting-place for them," i.e. to show them where they should rest: and now it was to lead them in the way they were to march, unto their long-expected settlement in the promised land. If it had not been for this, it would have been carried in its usual place; but the pillar of the cloud, which hitherto conducted them, having now left them, as R. Solomon observes, this supplied its place, and went before them, as that had been wont to do.

Ye have not passed this way heretofore. They were to be led in an untrodden path, which the power of God (of whose presence with them the ark was the symbol) made for them.

Ver. 5. Joshua said unto the people. The night before they went over Jordan, as appears by the latter part of the verse; and perhaps he spake this himself, at the head of every one of their tribes, it being of great importance.

Sanctify yourselves. Other places tell us what was their usual sanctification (see Exod. xix. 10, 11; Numb. xi. 19). But besides the legal purifications, one cannot but think that he intended they should dispose their minds by holy meditations and prayer to God to receive his benefits, and to be more sensible of them when they were bestowed on them.
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the ark of the covenant, and went before the people.

7 ¶ And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the river of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God.

To morrow the Lord will do wonders.] Which he would have them be in a condition to observe and to lay to heart; and in order thereunto, prepare themselves by serious thoughts of God and of his providence, as well as by washing their bodies, and abstaining from their wives, which were a part of the sanctification here intended.


Take up the ark] Upon their shoulders, for so it was to be carried (Numb. vii. 9).

Pass over before the people.] This precept had been unanswered, as if they had been wont to carry it before the people.

They took up the ark] After Joshua had spoken what follows, ver. 7, 8, &c. But it is mentioned now to show the readiness of the priests, as well as of the people, to obey the commands of Joshua; whom they looked upon as a prophet, as Moses was, who had been wont to carry the ark of God.

Such were those for the priests to carry the ark, and to march with it before the people, not in the midst of their camps.

Ver. 7. The Lord said unto Joshua.] By an audible voice, I suppose, from the sanctuary, near unto which he now was; the priests being about to take out the ark from thence, to carry it before the people.

This day] The tenth day of the first month, on which the paschal lamb was by the law to be set apart, to be offered four days after (Exod. xii. 3).

Will I begin to magnify thee in the sight of all Israel.] By doing such wonders before them all, as should convince them Joshua was appointed by God to be their supreme governor, who should give them possession of the land of Canaan, as Moses had done (see iv. 14).

Is it with Moses so I will be with thee.] See i. 5. From the time of Moses to the days of Saul, God declared by some extraordinary things whom he would have to be the supreme governor of his people, whose authority he established by doing wonders.

Ver. 8. Thou shalt command the priests that bear the ark] Every thing was done by his order, that it might appear he was as much as God, who wrought those wonders at his word.

When ye are come to the brink—of Jordan:] Jordan then overflowed beyond its banks; therefore they were not to go to the brink of the river, but of the water.

Ye shall stand still] And there stop till the waters were suspended, and those below run away; and then they went and stood in the midst of the river (ver. 17).

Ver. 9. Come hither:] To the sanctuary, I suppose, where he now was (ver. 7).

Hear the words of the Lord.] Which Joshua reported to them from God, who was about to demonstrate himself to be the omnipotent Lord of all creatures, and in a peculiar manner their God, in covenant with them, and full of kindness to them.

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

12 Now therefore take ye twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark

Ver. 10. Hereby ye shall know that the living God is among you.] These are the words of the Lord their God, who is called the living God, in opposition to the idols of the heathen; who could do nothing, much less such miracles as demonstrated the God of Israel to be the eternal Lord of heaven and earth, who giveth life to all things; and he is said to be among them (or in the midst of them) whom he takes into his protection, to defend and preserve them from all evil.

He will without fail drive out from before you.] Most certainly make good his promise made to Abraham long ago (Gen. xiv. 18, &c.), because he lives for ever to perform his word.

The Canaanites, &c.] Here all the seven nations are mentioned (as they are Deut. vii. 1), though sometimes only six of them are mentioned, the Girgashites being omitted (see Exod. xiii. 17).

Ver. 11. The ark of the covenant.] So called, because in it were put the tablets containing the covenant, and of God and them. It is frequently called "the ark of the covenant." (Exod. xl. 20, 31; Numb. iv. 5, and here in this book, iv. 16).

Of the Lord of all the earth passeth over before you.] To take possession of the land of Canaan, which he gave them as Lord of the whole earth, and as particularly engaged by his covenant to bestow upon them.

The author of the book Coseri understands this as if the ark of the covenant was called "the Lord of the whole earth;" because God was so present with it, that where the ark was there were wonders wrought, which ceased in its absence (par. iv. sect. 3). D. Kimchi and Jos. Albo say the same; and I find Andreas Masius following this fancy; because there is no additional meaning here. "The ark of God" is a name distinguishing those words from what follows, which (say they) are therefore added by apposition. But Bonfriéus hath confuted this very judiciously, observing, that the accent is not of that nature; and therefore the LXX., the Chaldee, the Vulgar Latin, Symmachus, Aquila, the Syriac, and Arabic, translate it as we do, "the ark of the covenant of the Lord of the whole earth." And yet, I know not how it came to pass, some have been so bold as to alter our translation in some printed copies which I have met withal, where these words are thus translated, "the ark of the covenant, even the Lord of the whole earth." Into Jordan:] By which miracle they were confirmed in their belief of his power, when they saw the waters of Jordan flee before him.

Ver. 12. Take you twelve men:] To do what he should command them (iv. 2, &c.).

Out of every tribe a man.] The tribe of Levi was one of the twelve, upon all accounts but only in the dividing of the land; Ephraim and Manasseh being but one, viz., the tribe of Joseph.

Ver. 13. The ark of the Lord:] Here the ark of the covenant is called the ark of Jehovah (not Jehovah),
of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that were above from above; and they shall stand upon an heap.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

who is the Lord, or governor and ruler of the whole earth: in which is comprehended the sea, and the rivers, and all waters, which he commandeth as he pleaseth.

Shall rest in the waters] Dip their feet in the brim of the waters, as it is explained ver. 15.

That the waters of Jordan shall be cut off from the water that was above from above. ] The waters which now ran in one stream were divided over against the place where the priests trod; so that the lower part of them ran down the channel towards the Dead Sea; and those above not coming down to supply their place, the ground was left dry.

They shall stand] Upon an heap. ] viz. The waters above towards the head or springs of the river, were made to stand still, as if they were concealed; rising in a heap, piled one upon another, but not running down at all.

Ver. 14. ] The priests moved first, and then the people followed them, at such a distance as Joshua prescribed (ver. 3, 4).

Ver. 15. ] As they that bare the ark were come unto Jordan. ] Which had overflowed, as it here follows, beyond the bounds of the channel.

For Jordan overfloweth all his banks all the time of harvest. ] This is meant of barley-harvest, which began about the passover, as many have observed, and particularly Hermannus Conringius, in his book De Initio annt Sabbatii (see upon Deut. xvi. 9). And it appears by the next chapter (iv. 19) that it was in the first month, or the month Abib, when the passover was to be kept; and therefore must signify that harvest; see also 1 Chron. xii. 15.

This was likewise a time when the river was more likely to overflow than in wheat-harvest; because now the snow began to melt that was in the neighbouring mountains, especially in Lebanon; at the foot of which was the fountain of Jordan. By which the river was always swollen at this time, and thereby the miracle increased. Such overflows of other rivers, greater than this, are observed by authors at certain seasons, with which I shall not trouble the reader.

Ver. 16. ] The waters which came down from above stood. ] Stopped, and ran no farther; but were driven back unto those that were coming down.

Rose up upon an heap. ] Instead of flowing down the channel, were lifted up in the air; and appeared like a mountain, as the Vulgar Latin translates it.

Very far from the city Adam. ] At a great distance from a city then called Adam, which lay upon the river.

That is beside Zaretan. ] The former was a small city, and therefore its situation is described by a place of greater note called Zaretan, which lay on one side of it, in the plain of Jordan, as we read 1 Kings vii. 46.

Those that came down toward the sea of the plain, even the salt sea, failed. ] Those waters of the river, which were below, towards the salt sea, into which Jordan emptied itself, ran all thinner, and so left the channel perfectly dry, that the people might pass over, which they did, directly over against Jericho.

The people passed over right against Jericho. ] Having that famous city in their view; from whence, perhaps, the people on the walls might, with amazement, see the Israelites walk through the river on dry ground.

It was a great refreshment also to the Israelites after their march, to pitch their tents in so goodly a plain as this before Jericho.

Ver. 17. ] The priests stood firm on dry ground. ] In one and the same place and posture with their faces towards Jericho.

All the Israelites passed over. ] Keeping, I suppose, the same distance, of two thousand cubits from the ark; for there was room enough on either side to march by it, and not come near it.

Until all the people were passed clean over. ] Which they could not do in a short time, unless we suppose them to have marched all in abreast, which is not likely. For there was a certain place called, ever after by the name thereof, which is mentioned in the book of Job i. 25. It made, therefore, the faith and constancy of the priests very remarkable, who remained so long in the middle of the river, till the whole multitude were got over, without fear of that great mountain of waters from above coming tumbling down upon them.

They who look upon this part of the Divine history as improbable, if not incredible, should consider, what a shame it is to have less faith than the heathens: who lest their gods should be thought less powerful than the God of Israel, forged those stories which the Persians tell of Zoroaster's passing over rivers; and the Greeks of Inachus dried up by Neptune: and other suchlike; which Huetius hath collected in his Quaestiones Almatedae, lib. ii. cap. 12. n. 15. Why then do they call in question the power of the true God; who, either by himself, or his angels, could easily stop the course of a river which he himself made: and both make the waters rise up in a heap, as high as he pleased; and also stand so reared up in a firm hardness, as if they had been concealed?
CHAPTER IV.

1 Twelve men are appointed to take twelve stones for a memorial out of Jordan. 9 Twelve other stones are set up in the midst of Jordan. 10, 19 The people pass over. 14 God magnifieth Joshua. 20 The twelve stones are pitched in Gilgal.

1 And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark stood

CHAP. IV.

Ver. 1. The Lord spake unto Joshua.] It is likely he went to return thanks unto God for so wonderful a mercy: and then God spake to him what follows.

Ver. 2.] He bids him now call together the twelve men formerly chosen, iii. 12.

Ver. 3. Command ye them.] I suppose Joshua had some of the elders, or heads of the tribes, that joined with him in this office.

Take you hence out of the midst of Jordan.] Which continued perfectly dry for some space after they were all gone over; that is, till the priests removed from thence.

Out of the place where the priests' feet stood firm, twelve stones.] Some understand this so precisely, as if they were to take them from under the very soles of the priests' feet, which is not probable; but only near to the place where they stood. For the priests did not stir a step from the place where they first stood, and therefore none can tell how they should take these stones from under their feet, and place others in their room (ver. 9), while they remained standing fixed in the same place.

Ye shall carry them over with you.] In the sight of all the people, to make the miracle more known among them all.

Leave them—where ye shall lodge this night.] As a monument of this miraculous work of God; which remained ever after in Gilgal; the place where they lodged that night, ver. 19, 20.

Ver. 4.] Before they passed over Jordan (iii. 19).

Ver. 5. Pass over before the ark of the Lord your God into the midst of Jordan.] This is a Divine order to go back again into the river, to the very place where the priests stood again into the ark; by which these twelve men were dispensèd withal, to come nearer to the ark than the rest of the congregation.

Take you up every man—a stone upon his shoulder.] Great stones, as big as they could well lift and carry.

So the Hebrew word imports, ver. 5.

According unto the number of the tribes.] That they might publish in every tribe this evident testimony of the power of God; which laid the bottom of the river dry for so long a time, that they not only all went over on dry ground, but some of them returned again and took up these stones, and laid others in their room (ver. 9).

Ver. 6. That this may be a sign among you.] A token of what God had now done for them.

That when your children ask—What mean ye by these stones?] It was natural for men, in future ages, seeing great stones (in a place, perhaps, where there were no more), and just twelve of them, laid together or one upon another, to ask how they came there, and for what end they were brought thither, and by whom.

Ver. 7. Then ye shall answer them, &c.] This was to give them occasion to report, at large, what God had done for them at their entrance into Canaan; that their posterity might be affected with it, no less than themselves.

These stones shall be for a memorial.] To keep in memory this miracle in all ages to come, as long as this nation lasted. All people have been wont to erect monuments of stone to preserve the memory of covenants or victories, or other great things. And though there was no inscription upon these stones, yet the number of them, and the place where they lay, which was noted down, was sufficient to signify some memorable thing; which, upon inquiry, would be made known to those that saw and observed them.

Ver. 8. The children of Israel did so as Joshua commanded.] That is, the twelve men did according to his order, both in taking up the stones and carrying them to the place where they lodged.

Laid them down there.] Which, perhaps, were erected into a kind of pillar, that they might look like a monument of something done thereabout. Or, they were so placed, as to be so many little monuments of God's mercy (see ver. 20).

Ver. 9. Joshua set up twelve stones in the midst of Jordan.] This renders it probable, that the other twelve stones taken out of Jordan were set up in Gilgal, as these, taken out of some of the fields there-
CHAPTER IV.

in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.
11 And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people.
12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:
13 About forty thousand prepared for war passed over before the Lord unto battle, to the plains of Jericho.

about, were erected in the midst of the river, to testify to all posterity their miraculous passage over it at this place.

They are there unto this day.] From hence, not only such men as Mr. Hobbes, but Masius, and Grotonius, with many others, have argued, that this book was not written by Joshua, but by some person who lived at a great distance from his time, as these words, they fancy, import. But this is a mere fancy; for if Joshua wrote this book in his old age, or, at least, then added his last hand to it (as it is probable he did), he might as well use these words as one that lived a hundred years after. And, at this rate of arguing (as Huetius observes), Moses must not be the author of the book of Deuteronomy (where he speaks in the same style, x. 5, xi. 4), nor St. Matthew the author of the gospel, which he wrote not many years after our Saviour’s death; who uses the very same words, xxvii. 8, xxviii. 21 (see Demonstr. Evang. præp., iv. cap. 24).

Ver. 10. For the priests which bare the ark stood in the midst of Jordan.] It is remarkable in this whole relation, that when the priests are mentioned, these words are still added, “that bare the ark,” or, “the ark of the covenant” (both in this chapter, ver. 9, 16, 18, and in the foregoing, ver. 13—15, 17), to show that this miracle was not to be ascribed to them, but to the power of the Lord.

Until every thing was finished that the Lord commanded.] Concerning the taking up of the twelve stones, and placing others in their room; and all that preceded concerning their passing over the river; which, it is likely, he exhorted them to do cheerfully.

According to all that Moses commanded Joshua:] We do not read that Moses gave any particular directions about the foregoing matters; therefore the meaning is, that Joshua strenuously executed all that God ordered, as Moses had admonished him, Deut. iii. 28, and other places.

The people hasted, and passed over.] This doth not refer to all the people, as if they went a swift pace over the river, out of fear of the waters overwhelming them (as some think), but to such as remained still behind the ark, to attend its motion. Who now seeing all that Joshua commanded was finished, made haste to get over the river, as their brethren had done before them. It is said, indeed (ver. 1), that when all the people were clean passed over, Joshua gave order about the twelve stones: but the meaning is, when the main body of the people were gone over; for it appears by the next verse, that they had not all entirely passed over until now.

Ver. 11. When all the people were clean passed over:] So that none were remaining in the plains of Moab, from whence they came.

14 ¶ On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.
15 And the Lord spake unto Joshua, saying,
16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.
17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.
18 And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests’ feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

19 ¶ And the people came up out of Jordan

That the ark of the Lord passed over, and the priests,] They who went first into the river came last out: it being by the power of the Lord, whose ark the priests bare, that the course of the river was stopped, and a way made for all the people to pass over.

In the presence of the people.] Who beheld the water standing still on a heap, while the ark was in the river; but come tumbling down when it was gone. Which demonstrated that it was God’s presence with them, to which alone they owed this miraculous mercy.

Ver. 12.] They were the first that passed over (according to their engagement, Numb. xxvii. 20, 21, 27, of which Joshua had put them in mind, i. 13), ready to encounter any enemy that might have opposed their landing.

Ver. 13. About forty thousand prepared for war.] Or, ready armed (as it is in the margin), and prepared to fight, in case they met with any opposition. It is observable, that in the last muster, made not long ago, of those that were fit for war, in their several tribes, there were above forty thousand in the tribe of Reuben alone; and above fifty thousand in that of Manasseh (Numb. xxvi. 7, 34). And therefore it is likely, Joshua picked out only this number of chosen men; and left all the rest to look after their families and flocks.

Pased over before the Lord unto battle.] Being passed over the river, they stood in battle array before the ark; at the distance, I suppose, of two thousand cubits.

To the plains of Jericho.] Where it might be supposed the people of Jericho would have encamped, to hinder their passage.

Ver. 14. The Lord magnified Joshua:] As he promised, iii. 7.

They feared him:] This wonder gained him the like respect and reverence, that the dividing the Red Sea did to Moses (Exod. xiv. 31).

Ver. 15.] All this business was managed purely by the Divine direction.

Ver. 16.] The mind of which river, where they stood, being the lowest and deepest part of it, they are properly said to come up when they left that station.

Ver. 17.] Where they waited for the Divine order, and did not stir till they received it.

Ver. 18. The dry land.] Where the waters of Jordan, when it overflowed farthestmost, were never wont to come.

That the waters of Jordan returned.] The channel was filled again by the descent of the waters. Which for some time had stood heaped up, and could not stir; but now were let loose to keep their ancient course.

Flowed over all his banks.] Which was done, it is
CHAPTER V.

Ver. 1. When all the kings of the Amorites, These were the principal inhabitants, and the most valiant in all the country; as hath been formerly noted.

Ver. 20. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

Ver. 21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

Ver. 22 Then ye shall let your children know, likely, by a gradual descent of the water, and not by the tumbling down of that great heap all at once.

Ver. 19. The people came up out of Jordan on the tenth day of the first month,] In which month they came out of Egypt, upon the fifteenth day of it; so that there wanted just five days of forty years since their coming from thence.

Encamped in Gilgal,] A place very famous in after-times, because of their first encampment here; where they seem to have continued for several years, during the wars of Canaan. Here also they were circumcised (from whence the place has its name, ver. 9), and kept the first passover; the tabernacle and the ark remaining here, as long as the Israelites kept their station in this place. See ix. 6, x. 6, 43, xiv. 6, which was, I suppose, till the war was ended; and they had also begun to divide the land (see xiv. 6). After which the tabernacle was fixed in Shiloh (xviii. 1, xxii. 9, 13); though still Gilgal continued a famous place, as appears from Judg. ii. 1; 1 Sam. xi. 14, 15, xiii. 4, &c.

In the east border of Jericho.] That is, between Jordan which lay behind them, and Jericho which lay before them.

Ver. 20. We are not told in what form they were pitched; whether they remained single and distinct, or, as Josephus will have it, joined together in the form of an altar. It seems to agree best with the end and intention of them, if we conceive them to have been set down single, but in some order (suppose three in a row), representing, like so many little pillars, the twelve tribes of Israel; who passing over Jordan on dry ground, a man out of each tribe was ordered to bring a stone, and place them here, for a perpetual memorial (ver. 7) of what God had done for them. For stones, every one knows (especially some sort of them), are of a very durable nature, and therefore used by all nations in the monuments they have made to preserve the memory of persons and things. Inasmuch, that if it be true which Procopius reports (in his second book De Bello Vandalico) concerning the two pillars erected by the Canaanites, who fled into Africa before the face of Joshua, with an inscription signifying their expiation by him; I conclude it to have been done in imitation of these stones, whereby Joshua preserved the memory of the miraculous way which was opened to him for their expulsion.

Ver. 21.] See ver. 6, where he had said this, at the time they took up the stones; and now repeats it, when they pitched them. For then he may be thought to have spoken only to the twelve men; but now to all the twelve tribes.

Ver. 22.] That it might not be left to every man's liberty to give what answer they pleased to their children, when they inquired the meaning of these stones, he sets down the very words they should speak unto them; that they might be sure to be duly instructed in the wonderful mercy of God to their nation.

Ver. 23. The Lord your God dried up the waters.] He would have posterity made sensible it was a Divine benefit bestowed on them by the Divine Power: which alone could stop the course of a river, till a whole nation passed over on dry ground.

As the Lord your God did to the Red sea.] At the same time he would have them take occasion to remember them of another miraculous mercy, like unto this, though superior to it. Which the prophets, in after times, delighted to commemorate together, as appears from Ps. cxiv. 5.

Which he dried up from before us.] What he did for their forefathers he did for them, who reaped the happy fruit of it; just as the saving of Noah and his family in the ark was the saving of all mankind, who sprang from them.

Ver. 24. That all the people—might know the hand of the Lord.] All nations round about, who heard of this, might be made sensible of the power of the God of Israel.

That it is mighty.] Which can do all things.

That ye might fear the Lord your God for ever.] The people of Israel especially (for whom these wonders were wrought), might religiously worship and serve him: for so the fear of God frequently signifies in Scripture; and therefore the LXX. here translate these words, ταυτα ευγαμοι διανοιαν τον θεον ειμοι, "that ye may worship the Lord your God;" which includes in it all the duty owing to him. And so they translate the last words for ever, εις παντι τη γη "in every thing that you do,'"

CHAPTER V.

1 The Canaanites are afraid. 2 Joshua reneweth circumcision. 10 The passover is kept at Gilgal. 12 Manna ceaseth. 13 An Angel appeareth to Joshua.

1 And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over,
that their heart melted, neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

made of stones, such as Zipporah, it is supposed, used in the circumcision of her son (Exod. iv. 25). See this question debated in Sixtius Amama’s Anti-barbarus, lib. ii. p. 293. Justin Martyr thinks there was some mystery in the use of these knives (see his dialogue with Trypho, p. 341, 342).

Circumcision and Israel the second time.] This doth not signify that they who had been circumcised heretofore, were to be now circumcised again (from whence some have drawn an argument for the repeating of baptism, as St. Austin tells us), but that there had been such a general circumcision heretofore ordered, as there was to be now after a long omission of that rite. And it is probable that it was at Mount Sinai, in the first month of the second year after they came out of Egypt. When they kept a passover on the fourteenth day of that month (Num. ix. 1–3), and before they kept it, circumcised all that had not been circumcised in Egypt, or since they came out of it. For no uncircumcised person, nor any one who had a son, or a servant in his house uncircumcised, was capable to be admitted to it. We do not read, indeed, of the neglect of circumcision in Egypt, or in that year wherein they came out of it; but, considering the great oppression they lay under in that country, and the several distresses they were in after their deliverance, for three months, till they came to Sinait; and the absence of Pharaoh’s forces so long that the rite was not observable to the Egyptians, it is probable this rite was omitted till God called upon them (as he did now) to celebrate the passover; and then they were constrained to take care of it, because otherwise they could not have kept it, (see Selden, lib. ii. De Synedr. cap. 2, n. 1).

Ver. 3. Joshua made him sharp knives, and circumcised the children of Israel.] Ordered every one that came over to be circumcised; and, it is probable, not only all those that came over Jordan, but such of the Reubenites, Gadites, and Manassites, as were left on the other side, were circumcised also, and all in one day, that they might be in a condition to eat the passover: nor need it seem strange that it was despatched in such a short time, for they might employ as many hands as they pleased in this work, there being no necessity that a priest or a Levite should do it, but it might be performed by their fathers or mothers, or any other person.

At the hill of the foreskins.] In the Hebrew, at “Gibeath Naaraaboth;” which some take to be the name of the place where they were circumcised; but then that place was called from the foreskins which were so many, that being laid upon a heap and covered with earth, they made a little hillock, as the Jews conceive (see Pirke Eliezer, cap. 29).

Ver. 4. This is the cause. The reason of this order, and of the execution of it, is here given.

All the people that came out of Egypt, even all the men of war, died in the wilderness.] That is, all that were twenty years old, for such only were reputed men of war, and were guilty of the sedition mentioned in Num. xiv. for which they were doomed to perish in the wilderness.

Ver. 5. Now all the people that came out were circumcised.] Not only those who died for their rebel-
5 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed; because they obeyed not the voice of the Lord: unto whom the Lord swore that he would not shew them the land, which the Lord sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the Lord said unto Joshua, This day thou shalt pass over Jordan into the land which the Lord sware unto Joshua, unto the children of Israel, for to possess it: and thou shalt do war.

jli0n, but all the rest under twenty years old were generally circumcised, except some infants, who (as I said upon ver. 2), might have been neglected during their heavy oppression there.

But all the people that were born in the wilderness—then they had not circumcised.] Since they never were removed from Mount Sinai, where it is likely there was a general circumcision, as there was now to be before their celebrating the passover, which had not been kept since that time.

Ver. 6] These words seem to give the reason why they were not circumcised, because they were in a wandering condition, while they remained in the wilderness, and did not know when the cloud would remove from the tabernacle to lead them to another place; which if it had done when children were newly circumcised, their lives might have been endangered by motion, while they were sore. This, a great many think, made Moses dispense with circumcision by God's direction. We do not find him, indeed, consulting God about it; but he was satisfied that God approved of this reason for the omission of it. R. Jesse, as Mr. Selden observes, gives this account of the whole business: "The Israelites kept but one passover all the time they were in the wilderness; the reason was, in that year (which was the next to that wherein they came out of Egypt), their tents were pitched in a place where they might safely circumcise the males that had been lately born, lest the neglect of it should hinder the legitimate eating of the passover. But in all the time following, wherein they wandered in the desert, they did not circumcise their children, because of their incommodious journeys, and the danger of circumcision by the way; so that they could keep no more passovers till the return. This was better than what many of them give, who say circumcision was omitted, because the north wind never blew all the time they were in the wilderness; and wounds are very dangerous when it doth not blow. Whence their medical maxim mentioned in the Talmud: "In cloudy days and when the east wind blows, we neither circumcise nor open a vein" (see Buxtorf, Synagog. Judaeorum). But if this matter be well considered, we cannot rest satisfied with the foregoing reason; for all the time they were in the wilderness, children were born, and women lay in; and there was greater danger by their motion, while they were in labour, and when they were newly brought to bed, than there was in their children being circumcised, who were sore but for a few days; whereas the others were not fit to go abroad, or to travel, in a great many. For which, and for several other reasons, Fortunatus Saccachus thinks this was not the cause why they were not circumcised during their travels in the wilderness; but the true reason was, that they did not look upon the precept of circumcision as obliging them, till they came to settle in the land of Canaan; for in the covenant which Moses made with them at Mount Sinai, there is nothing said about circumcision, unto which they were bound by the covenant made with Abraham (as our Saviour observeth, John vii. 21), and that runs thus: "I will give unto thee, and unto thy seed after thee, the land wherein thou art a stranger, &c. Thou shalt keep my covenant therefore, thou, and thy seed after thee, &c. Every man-child shall be circumcised" Gen. xvi. 8—10 (see Saceror. Elseochrysm. Myrothec. 2, cap. 54).

Ver. 7. Their children,—Joshua circumcised.] Now that they were come to their rest in the land of promise.

For they were uncircumcised.] For the reason above mentioned, to which this may be added, that several great men (such as Theodoret and St. Jerome among the ancients) think that circumcision, being a note of distinction between the Israelites and other people, there was no need of it in the wilderness, when (as Cedrenus speaks) they were πάντες ὁμογενεῖς χιτωρερμένοι, separated from all strangers by the wilderness itself. Others think, that the mixed multitude of Egyptians, who, moved by the miracles they had seen done in their country, went out of it with the Israelites, and joined themselves to them, were the cause of this omission; for they could not presently incorporate with them by receiving circumcision; and therefore it was suspended, that these Egyptians might not look upon themselves as quite different people: but longer than till they came to Canaan they would not have it discontinued, when all, Egyptians as well as Israelites, received it, that they might not be upbraided as a people of a different original. And as the omission of it in the desert made the proselytes who came out of Egypt equal with the Israelites, while they stayed there; so, as a most learned friend of mine (Dr. Alix) suggests, it might be observed, that this absolute necessity of this rite, and that it could not be of eternal obligation.

Ver. 8. They abode in their places in the camp.] Lay still without motion (which would have hindered the healing of the sore), and had not the least disturbance given them by the people of Canaan.

Till they were whole.] Which they were against the passover; for during the eleventh day for one, there were four days between their circumcision and the passover, which was not kept till the fourteenth day at even, when the pain was pretty well over, for it was smartest on the third day (see upon Gen. xxxiv. 25).

Ver. 9. This day have I rolled away the reproach of Egypt.] It is commonly thought, that by the reproach of Egypt is meant nothing else but uncircumcision, with which the Israelites always reproached other people, particularly the Egyptians, among whom they had long dwelt, and with whom they were best acquainted. But our learned Dr. Spencer thinks "the reproach of Egypt" is the slavery to which they had been there long subject, which they were fully declared a free people by receiving the mark of the seed of Abraham, and made heirs of the
have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

12 ¶ And the manna ceased on the morrow promised land. This he very often repeats, lib. i. De Leg. Hebr. Ritual. cap. 4. p. 41, 51, 55. And no doubt Joshua now chose, immediately upon their entrance into the land of Canaan, to cause them to be circumcised, not only as a token they peculiarly belonged to him, but to oblige them to be careful to observe all the laws of God; many of which could not, and others were not observed in the wilderness, but were now to be regularly practised, because they held the land of Canaan by this tenure. To this purpose also Theodoret discourses, in his questions upon this subject. They were now lords of the promised land, who were lately slaves in Egypt: for they could not be the legitimate children of Abraham, Isaac, and Jacob, and heirs of the promises made to them, till they were circumcised. Ralbag hath another notion of it; That the Egyptians seeing the Israelites wander so long as they did in the wilderness, reproached and flouted them, as if they were brought thither to be destroyed, and not to possess the land of Canaan; from which reproaches God now delivered them, when he assured them, by enjoining their circumcision, that they should shortly enjoy that country which God promised; but which no uncircumcised person might inherit: but the first is the plainest and most unconstrained sense.

'The name of the place is called Gilgal' This was the first original of the name, which this place had ever after; for Gatul, in Hebrew, from whence this word comes, signifies to remove, take away, or devote. And so here the LXX. translate the word gollath (I have rolled away) by ἀφελείαν, and the Vulgar Latin by abstulit (I have taken away); which makes it strange that they should have used the LXX. words, which were the true literary words in the Hebrew, for they were then lords of the promised land, and might have been as free from reproaches as they were from the Egyptians, and from all the troubles they endured in the wilderness.

Unto this day.] These words are alluded by some against Joshua's being the author of this book; to which an answer hath been given, iv. 9.

Ver. 10. Encamped in Gilgal] Continued their camp there, as they were enjoined, ver. 8.

Kept the passover] Which was the second passover that had been kept since its first institution, the first being observed the second year after their coming out of Egypt at Mount Sinai; after which it had been omitted for some years, because many of the people were uncircumcised.

On the fourteenth day of the month] According to the command of God (Exod. xii. 6).

In the plains of Jericho] Where the tabernacle was in the midst of their camp, unto which they brought their lamb, for it could be sacrificed nowhere else (Deut. xvi. 2). And therefore hither the Reubenites, and Gadites, and Manassites, on the other side Jordan, came to offer this sacrifice; which was easier for them, than it was in aftertimes to go up to Jerusalem.

Ver. 11. They did eat of the old corn of the land] Vol. 1. 119

after they had eaten of the old corn of the land; neither had the children of Israel manna any more: but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

Which the people of the country had left in their barns when they fled into Jericho, and other strong holds.

The morrow after the passover] There is a great dispute among the Jews, whether this were the fifteenth day of the month, which was properly the next day after the passover, or, as others take it, the sixteenth day, which was the solemn Sabbath kept on the first day of unleavened bread (Lev. xxii. 10, 11), when they were to wave the sheaf of the first-fruits before the Lord. The former are in the right.

Unleavened cakes] That is, they kept the feast of unleavened bread, which was distinct from the passover, as I observed, Exod. xii. 15. &c.

And parched corn] This was new corn, which was growing that year they entered into Canaan, of which it was not lawful to eat, till they had offered the sheaf before mentioned (Lev. xxii. 14), and therefore it is made an argument by some, that it was the sixteenth day of this month when this corn was parched.

Ver. 12. Neither had the children of Israel manna any more] Because they had no need of it (as Kimchi and others interpret it) being supplied by the store of old corn which they found in the land of Canaan, and by what was growing upon the ground.

But they did eat of the fruit of the land of Canaan that year.] After they had offered the sheaf before mentioned (Lev. xxii. 11). So that manna ceased on the sixteenth or seventeenth day of the first month, having continued with them forty years, wanting about a month. R. Bechay truly interprets these words (Exod. xvi. 35), not to be complete, but near forty years; for it began to fall on the fifteenth day of the second month, and ceased on the sixteenth or seventeenth day of the first month of the fortieth year after they came out of Egypt; and therefore, to show that they were not to expand those words, They did eat manna forty years, in a strict and precise sense, Moses immediately adds, until they came to a land inhabited;—they did eat manna until they came to the borders of the land of Canaan; which was exactly fulfilled, Gilgal being on the borders of the land, where it now ceased; but it continued till that time, though they came to a land inhabited, when they conquered the kingdoms of Sihon and Og.

Ver. 13. When Joshua was by Jericho] After he had performed the solemn rites of circumcision and the passover, Joshua went to take a view of Jericho, and to observe, as generals are wont to do, the approaches to it.

That he lifted up his eyes and looked] These words signify a sudden apparition of a person to him; for so this phrase is used, when something new and unexpected presents itself, as one is intent upon something else (Gen. xviii. 1, Dan. x. 5).

There stood a man over against him] Whom he took to be a man.
JOSHUA.

14 And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

With his sword drawn] He seemed to be a soldier, or rather a great commander, and stood directly opposite to him. Joshua went unto him.] Such was his undaunted courage, with which God had inspired him. Are thou for us, or for our adversaries?] He demands of him, whether he came to help the Israelites, or the people of Canaan; for whom (it appears by the answer) Joshua suspected he came to fight. Ver. 14. And he said, Nay.] i. e. I am not on the side of your adversaries. But as captain (or prince) of the host of the Lord am I now come.] By the "host of the Lord" is here meant the whole body of the people of Israel, whom the Lord himself led forth out of Egypt, as his army (see Exod. xii. 44), and now appeared in this manner, that he might show he would still conduct them, as their chief commander and leader, by whom they should be victorious over their enemies: for though many take this to have been a created angel (Michael, suppose, the chief of them), yet it is evident that Joshua did not think him so to be, for he fell down and worshipped him, as we read in the words following. Joshua fell on his face.] With the profoundest reverence. Did worship.] Which he durst not have given (for God alone is to be adored), nor would an angel have received, without such a check as an angel gave St. John (Rev. xxi. 10), if he had not taken him to be the Divine Word that was to come to fight for them. So the Chaldee paraphrase upon Joshua x. 12. "It was the Word of the Lord that fought for them," according to God's promise, i. 9, 17. This a most learned friend of mine (Dr. Alix) shows was the judgment of the ancient Jewish church (see his late book on that argument, p. 234), and it is most certain was the judgment of the ancient Christians, particularly of Justin Martyr, Eusebius, and Theodoret (see Valerius in his Annotations upon Eusebius's Ecclesiastical History, lib. ii. cap. 2, p. 7). And therefore our great prince of Ireland fears not to say in his Annals, "Jesus Dominus noster, princeps militiae patris sui, Jesu typic ad

15 And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

Jerihonem gladio stricto apparentes, promittit se populum defensum," that is, "Jesus our Lord, the Prince of his Father's host, appearing to him, who was a type of him at Jericho, with a drawn sword, promised to be the defender of the people:" where he seems by the "captain of the Lord's host" to understand our Lord, who commands angels themselves; for they are sometimes called "the host of heaven" (1 Kings xxi. 12. Luke ii. 13). And it may very well be thought the meaning here.

What saith my Lord unto his servant?] Joshua was possessed of such a deep sense of the greatness of this person, that he humbly desires to receive his commands, and he would obey them. Ver. 15. Loose thy shoe from off thy foot; for the place whereon thou standest is holy.] This is the fullest evidence that can be given of the Divinity of this person that appeared to him; who was so far from reviving him for doing him too much honour, that he commanded him to do much more; for that which he here requires, is the highest acknowledgment of a Divine presence that was used among the eastern nations, as the same Dr. Alix observes. And considering that these are the very same words which were spoken to Moses, Exod. iii. 2, 3, we learn the reason why God commanded this to Joshua; which was, for the strengthening of his faith, that as now he was placed in Moses's stead, so God would be with him, as he had been with Moses. And thus Joh. à Coch discourses very reasonably upon the Gemara of the Sanhedrin, cap. 6, n. 3. "This angel, who suffered himself to be worshipped, and by whose presence the place where he appeared was sanctified, so that Joshua was commanded to put off his shoes, no doubt was He whom all the angels in heaven worship." Joshua did so.] Put off his shoes, in token of reverence to that place; which was holy, while that Divine presence remained there, though not after it was gone; and it continued there for some space of time, to give Joshua advice, and to encourage him to hope for his protection and assistance; as appears from ver. 2, of the next chapter.

CHAPTER VI.

1 Jericho is shut up. 2 God instructeth Joshua how to besiege it. 12 The city is compassed. 17 It must be accursed. 20 The walls fall down. 22 Rahab is saved. 26 The builder of Jericho is cursed.

I Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

CHAP. VI.

Ver. 1. Now Jericho was straitly shut up] The Targum understands it as if he spake of the strong fortifications of Jericho, which made it needful Joshua should be encouraged in his enterprise against it. But the words in the Hebrew are literally (as is noted in the margin of our Bibles) "did shut up, and was shut up," which plainly relates to the strict guards which were kept, that none could get into the city, nor get out of it: so it is explained in the next words.

2 And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

None went out, and none came in.] They shut up their gates so close, that none could go out to carry intelligence to Joshua; and they were blocked up so close by the Israelites (to which the latter part of the foregoing words may perhaps refer), that none could get in to bring any intelligence or relief to the inhabitants of Jericho. Ver. 2. The Lord said unto Joshua.] The same person speaks to him (all agree) who is called the "Prince of the Lord's host" in the foregoing chapter; and here is called Jehovah. Which shows he was
And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord.

And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.

And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, the priests going on, and blowing with the trumpets.

And Joshua had commanded the people, fall of walls; in which they suppose another miracle.

The people shall ascend up every man straight before him.] The whole wall did not fall down, for Rahab's house stood, which was upon the wall (ii. 15). But such wide breaches were made everywhere round about, that the Israelites went straight forward, and found an easy entrance into this city, which the ancient inhabitants had no heart to defend; or, rather, the whole wall sunk into the earth, only Rahab's house was left standing, which made the thing more remarkable. And thus God demonstrated, that it was his wonderful power which overthrew the city, against which they brought no engines nor battering rams, &c., Καὶ δὲ μὲν ὁ πόλις ἀργυρὸς καὶ πετρεμένη, καὶ ἐκείνη ἐπιστρώθη, &c., as Epiphanius speaks, Heres. lxxvi. n. 83.

Ver. 3. Go round about the city once.] At such a distance, I suppose, that they could not reach them from the city, with their arrows or stones sent against them.

Thus shall thou do six days.] Once every of those days, in such order as is described, ver. 6—9. This looked not like making war; but appeared to the besieged, it is probable, as a pastime.

Ver. 4. Seven trumpets of rams' horns.] Such trumpets as they used to blow withal in the year of jubilee (Lev. xxv. 9), for so the phrase is in the Hebrew, "trumpets of Jobel:" and I have observed elsewhere, that rams' horns not being hollow, trumpets could not be made of them.

And ye shall compass the city seven times.] The seventh day's march differed in two things from the other six: that they compassed it but once on other days, and made not the least noise, but now seven times, and made a great shout at the end of the last circuit. Concerning this number seven, see Drusius upon this place, and upon Lev. iv. 6. Grotius saith of it, in short (upon 2 Chron. xxxix. 21), heptas sacris propria; "the number seven is proper to sacred things:" as appears by the seven angels and seven trumpets (Rev. viii. 2).

The priests shall blow] All the times they marched so often round the city (see Tertullian, lib. ii. adv. Marcion, cap. 21).

Ver. 5. That when they make a long blast.] A loud sound used after a rustic manner, as Bochart it interprets it in his Hierozoicon, par. i. lib. ii. cap. 43. When ye hear the sound of the trumpets.] And were commanded by Joshua to shout (ver. 16).

All the people shall shout with a great shout.] Such as soldiers use when they make an onset upon a place, or when armies meet to give battle.

The wall of the city shall fall down flat.] Or, fall under it, as it is in the Hebrew; which seems to signify, that the foundations of the wall were subverted, so that it sunk and fell into the ditch, or (as the Jews explain it) sunk into the very ground on which it stood, so as to leave no ruins, as in the common
saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

14 And the second day they compassed the city supply that word from ver. 4, as they do also ver. 13, where this is again repeated.

Ver. 10. It shall not shout, nor make any noise] They were not to talk to one another as they went along, but march in a profound silence, before and after the Lord, waiting on him, to see what he would do for them.

Until the day I bid you shout.] That is, on the seventh day, after they had compassed the city seven times.

Ver. 11. So the ark of the Lord compassed the city, going about it once:] It is uncertain upon what day they began to do this; but it is very probable (as the Jews say in their larger Chronicle) that it was the next day after the seven days of unleavened bread were ended.

And lodged in the camp.] They spent the rest of the day in the camp to refresh themselves, and lay there till the following night.


The priests took up the ark:] These words, and those that follow in the next verse, give a particular account of what was done on the first day, according to that which was said in general, ver. 8, 9.

Ver. 13. Seven priests went on continually.] Without resting or making any stop, in a continued motion, till they had finished their circuit.

Blew] As soon as they began their motion.

The priests going on, and blowing with their trumpets.] Till they had ended their circuit.

Ver. 14. The second day they compassed the city once.] In the same order before described.

Returned into the camp.] As they had done the first day (ver. 11).

So they did six days.] The remaining four days were spent in the same pompous show, without striking a stroke, or speaking a word, that the subversion of the city might be ascertained wholly to the power of God, which secretly undermined the walls, and threw them down.

Ver. 15. On the seventh day.] The Jewish writers say this was the Sabbath, as Raymundus observes in his Pugio Fidei, and Jos. de Voysin in his Annotations upon him, p. 625. But I shall only mention the words of Kimchi, which are these: “The ark of the Lord compassed the city the first time, on the first day of the week; so our doctors, of pious memory, have delivered, that the seventh day wherein the city was taken was the Sabbath, though they killed and burnt upon that day: for he that commanded the Sabbath to be observed, commanded it now to be profaned for the destruction of Jericho, as he commanded burnt-offerings to be sacrificed on this day:” which is the very instance whereby our blessed Saviour justifies his doing some works upon the Sabbath-day. And here I cannot but note, that it was Jehovah, according to this explication, who gave this command to compass the city on this day as well as any other, in order to teach the great Lord who gave the command to keep the Sabbath now dispenseth with it: he that spake from Mount Sinai was the person who appeared to Joshua: for, whether this day was the Sabbath or not, it is certain, one of the seven days wherein they were thus employed was the Sabbath, and consequently their resting on that day was dispensed with, by the same authority that made the law of the Sabbath.

They rose early about the dawn of the day.] All the six days, I suppose, they rose early, as they did upon the first (ver. 19); but upon this day, very early, as soon as they could see, because they had seven times as much work to do as they had upon the other days.

And compassed the city—seven times.] Not with a continued motion, I suppose, but resting awhile (perhaps after each circuit) to refresh themselves; otherwise, by such motion, they might have been dispirited, and unfit to attack Jericho, when the wall of it fell down before them.

Only on that day they compassed the city seven times.] For so the Lord ordered, ver. 4.

Ver. 16. At the seventh time.] As soon as they had ended the seventh circuit.

When the priests blew] Such a long sound as is mentioned ver. 5.

Joshua said unto the people.] By such officers as he had appointed to give the order, when they heard that unusual sound of the trumpet.

Shout.] In assured hope of victory, as it follows in the next words, “for the Lord hath given you the city.”

Ver. 17. The city shall be accursed.] All the commands given in this and in the two following verses could not be delivered just before he bade them shout, but they had been given some time before they began to march the seventh time about the city. And if any thing of these matters was repeated now, it was very briefly, by bidding them remember the orders they had received concerning the city and all that was therein.

I have observed elsewhere, that this word cherem (which we translate accursed) signifies sometimes the gift itself, which is devoted to God for his use (Lev. xxviii. 24), sometimes that which is devoted to perpetual destruction, by the right which God hath to punish capital enormities to him, as here in this place. And thus, Mr. Selden observes, the great Sanhedrin might devise those to destruction who in war did not observe such charges as were given them; of which they find an instance in Judg. xxx. 5 (see him, lib. iv. De Jure Nat. et Gent. cap. 6).
CHAPTER VI.

18 And ye, in any wise keep yourselves from the accursed thing; lest ye make yourselves accursed, when ye take of the accursed thing; and make the camp of Israel a curse, and trouble.

19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.

20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpets, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

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Even it, and all that are therein] As the first-fruits of their victories in the land of Canaan. All whose inhabitants God ordered to be exterminated; but thought fit to make such an example of the first that refused to submit, as to raise their very city, and command it never to be built again: for that this was done, that they could make no example, 1 Kings xvi. 34. Thus he commanded even such cities in Israel to be destroyed as should hereafter revolt to idolatry, Deut. xiii. 15—17.

Only Rahab—and all that are with her] Which is explained in the execution of this order, ver. 23.

Because she hid the messengers] Who sware unto her that she should be preserved; and therefore, both in justice and gratitude, Joshua was bound to take care of her; and no doubt had order from God to make good the oath of the spies.

That we sent.] This seems to import that Joshua sent the spies by the advice or consent of the elders; though it may signify no more but that he sent them upon a public account (see ch. ii. 1, 22).

Ver. 18. Keep yourselves from the accursed thing.] Take heed, lest you meddle with any of the spoils which are devoted to God, and appropriate them to your own use.

Lest ye make yourselves accursed.] Bring yourselves under the same sentence of being devoted to destruction.

And make the name of Israel a curse.] And, more than that, expose the whole camp to the same danger. For many times God takes occasion to punish the whole body of a people for their other sins, when some of them only have highly offended him.

Trouble it.] Disturb the course of their victories.

Ver. 19. But all the silver, and gold, &c.] And other metals, I suppose.

Are consecrated unto the Lord.] Except the gold and silver of their images, which were utterly to be destroyed, according to an express command of God, Deut. vii. 25, 26.

They shall come into the treasury of the Lord.] Which was in the tabernacle. To the service of which such things were wholly appropriated, and might not be applied to any other use. But it is very probable, that before such things were put into the treasury, they were purified, by making them go through the fire: according to the law, Numb. xxxi. 22, 23. The Jews think these things were given to God, because the city was taken on the Sabbath.

Ver. 20. So the people shouted.] As they had been commanded, ver. 16.

The people shouted] This is repeated, to show that this was all that the people contributed to the expugnation of this city; which they wholly ascribed unto God.

The wall fell down] As the Lord had promised, ver. 5.

So that the people went up into the city.] As it was easy to do when the garrison was in such a consternation at the sudden fall of the wall, without any visible force to throw it down; that in all likelihood they might have fallen into each other's hands.

Ver. 21.] See Deut. xx. 16, 17. Some have observed that there are no camels here mentioned, which were not commonly bred in this country; much less mules, which were not known in the land of Israel till the days of David. As Bochart concludes, from the mention upon several occasions of oxen, sheep, and asses, but not of camels, even in the distance of Babylon, besides these here named, they were all killed; for that was the law of the cherem. As for their killing of infants and women, see Grotius lib. iii. De Juris Belli et Pacis, cap. 4, sect. 9. And it must also be remembered, that they were a people guilty of such foul idolatry, that it was fit the whole race of them should be destroyed, as Sodom was; where all the children perished, as well as others. And this was a type of the entire destruction of New Babylon, mentioned in the Revelation.

Ver. 22. But Joshua had said unto the two men that had spied out the country.] He had given this order before the falling of the wall; when they began their march on the seventh day, the seventh time, and before they shouted.

Go into the harlot's house.] Which, by the wonderful providence of God over her, was left standing, with part of the wall upon which it was built, when the rest sunk into the ground.

All that she hath.] With her in the house.

As ye sware unto her.] Ch. ii. 14.

Ver. 23. They brought out all her kindred.] By this it appears, that all related to her who took shelter under her roof were preserved from destruction. Such is the great clemency of God, who, for the sake of one excellent woman, spared a great many that had done nothing to deserve his favour.

Left them without the camp.] They were brought out of the house, because it was to be burnt with all the rest of the city: which was to be laid desolate without inhabitant. And they were carried without the camp of Israel, because it was holy by the presence of the Lord there: which made it unlawful for them to enter into it till they had abjured their gentile superstition; and by circumcision (and by baptism, as the custom was in after times, if not now) admitted into the body of the Israelites.

Ver. 24. They burnt the city with fire.] By the just judgment of God upon it, for the horrible wickedness
Joshua.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured them at that time, committed therein (see Grotius, De Jure Belli et Paxis, lib. iii. cap. 12, sect. 9).

Only the silver.—they put into the treasury, &c.] As had been enjoined before they took the city, ver. 19.

Ver. 25. Joshua saved Rahab the harlot alive, &c.] It is likely her father and his household gave credit to what she said; and consequently were converted, as she was, to the true religion, by what they had heard before and now saw with their own eyes, of the wonderful works of God.

She dwelleth in Israel even unto this day.] Was incorporated with the Israelites and made a member of their body; as all her kindred, it is likely, were: at least they became proselytes of the gate (as they called those who renounced idolatry, and worshipped the God of Israel), though they were not circumcised. Concerning this phrase, "unto this day," see before, iv. 9.

Because she hid the messengers,] Which proceeded not merely from her humanity, but was a noble act of courageous faith.

Ver. 26. Joshua adjured them at that time, saying,] He made the elders and heads of their several tribes (I suppose) bind themselves by a solemn oath, and they took the same security of all the people; adding a curse upon themselves and their posterity if any of them broke this oath.

Cursed be the man before the Lord,] This shows that this cherem, whereby he adjured him and his family to destruction who should rebuild Jericho, was a sentence pronounced by the Lord, and not by Joshua without his order. And so we read expressly in the first book of the Kings, xvi. ult. See concerning this cherem, Mr. Selden, lib. iv. De Jure Nat. et Gent. cap. 7, p. 505.

That riseth up and buildeth this city Jericho.] Whose ruins God would have remain, as a perpetual monument of his power and of his severity. So Maimon, in his More Novoehim, par. iii. cap. 30. This anathema (saith he) was pronounced, that the miracle of the subversion of Jericho might be kept in perpetual memory: for whosoever saw the walls sunk deep into the earth (as he understands it), would clearly discern that it was not the form of a building destroyed by man, but miraculously thrown down by God."

He shall lay the foundation thereof in his firstborn,] That is, in the death of his first-born.

In his youngest son shall he set up the gates of it.] The meaning is, in the progress of the work the rest of his children should die; and when he had finished (which was when he "set up its gates") he should lose the last of them. Which was fulfilled exactly in the days of Ahaz, as we read in the place before named (1 Kings xvi. 34). Which, by the way, shows this book of Joshua to have been older than the book of the Kings.

We are not to imagine that this anathema reached any farther than to the builder of Jericho and his family; and to those who should inhabit it after it was rebuilt. For there was a company of prophets who made no scruple to settle here in future times (2 Kings i. 15). And if it had been built in any other place, and not on the ruins of the old city (though they had given it the name of Jericho), one cannot think he that built it would have fallen under this curse. Which either he did not mind, or did not believe, otherwise he would not have adventure to restore this city: unto which he was tempted by its pleasant situation (2 Kings i. 19).

Ver. 27. The Lord was with Joshua,] Thus God made good his promise to him, i. 5, 9, where the Targum, as I observed, hath it, "The Word of the Lord thy God shall be thy helper." And so these words run in that paraphrase, "And the Word of the Lord helped Joshua:" that Divine Person who appeared to him, and encouraged him in this undertaking, ch. v. 13, 14, &c.

His fame was noise[d] throughout all the country.] There was no part of the country which did not hear of their wonderful entrance into it over Jordan, and of the miraculous taking of Jericho, and the execution done there; which made the name of Joshua famous among them, as a captain before whom rivers fled, and the strongest walls fell down flat.

CHAPTER VII.

1 The Israelites are smitten at Ai. 6 Joshua's complaint. 10 God instructeth him what to do. 16 Achan is taken by the lot. 19 His confession. 22 He and all he had are destroyed in the valley of Achor.

1 Bor the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.

CHAP. VII.

Ver. 1. But the children of Israel] That is, one among them. Which is an usual form of speech in the Holy Scripture, to ascribe that to many indefinitely wherein alone one is concerned; because where men are united in a society, they are all to partake in the good or evil that every of their members doth. Instances of which we find in Gen. vii. 4, xix. 29, xxiii. 6; Judges xii. 7; Matt. xxvi. 8. See Bochart in his Hierozoicon, par. i. lib. ii. cap. 17, p. 313, and a great many more instances he heaps up, par. ii. lib. v. cap. 3, p. 669.

Committed a trespass.] Offended God by purloining to his own use some of the spoils which were devoted to destruction, or appropriated to God's treasury, with a curse upon him that meddled with them.

For Achan,] Who is called Acharel 1 Chron. ii. 7, because he having troubled Israel (as the word Achar signifies, ver. 23, of this chapter), it is likely that in after times they turned his name into Achar, instead of Achan.
2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

Son of Zabdi.] Who is called Zimmri, 1 Chron. ii. 6.
Son of Zerah, of the tribe of Judah.] For we find Zerah was the son of Judah, and came with him into Egypt when he was very young; for we read of no children he had (Gen. xlv. 12). And if we suppose him to have beengetten Zabdi when he was seventy years old, as many years before Zabdi begat Carmi, and as many before Carmi begat Achan; we may make account (with Bonfrereius) that Achan was now about fifty years old; an age wherein many men begin to be more covetous than they were in their youth.

Vook of the accursed thing.] What it was he himself confesses, ver. 21.
The anger of the Lord was kindled.] The sin of one member of the body provoked the Divine Majesty to express his displeasure against them all (which they deserved upon other accounts), that they might be awakened to find out, and to punish him who had brought them into great danger.

This preface is made to this chapter, to show wherein the ill success they had at Ai proceeded.

Ver. 2. Joshua sent men from Jericho to Ai.] Called Hai in Abraham's time (Gen. xii. 8), Which Joshua, I suppose, had summoned to surrender, according to the precept in Deut. xx. 10, but they had refused. It was a city about three miles distant from Jericho, as the Jews say in Semoth Rabbah; which Masius takes to signify the name of a mountain, in which lies the city of Beth-aven.

Which is beside Beth-aven.] Whether Beth-aven here signify a city, or a wilderness, is uncertain (see xviii. 12).

On the east side of Beth-el.] A place which was but one league from Ai, as Masius computes, and lay westward of it (Gen. xii. 8), for the war was carried on from the east, where Jericho was, to the western parts of the country. It was called Beth-aven, in future times, by way of reproach, when the golden calves were set up in it; which made it not a "house of God" (as Beth-el signifies), but a "house of iniquity;" i.e. idolatry, which is the import of Beth-aven.
But it is plain from hence, that these were two distinct places.

They went up and viewed Ai.] How it lay, and how it was fortified, &c. And it seems to have been seated in the hilly country and belonged to the Amorites (ver. 7).

Ver. 3.] They thought this number would be sufficient, because, as it follows in the end of the verse, they were but few; and therefore they would not have all Israel put to the trouble of marching thither. In which counsel a good providence of God interposed; for if the flight of three thousand men put the Israelites into such a consternation (as we read, ver. 5, 6), what a condition would they have been in, if all the people had been put to the worse! as they would have been, if they had attacked Ai, while this guilt remained among them.

5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had Ver. 4.] Who seeing so small a number, came out and engaged the Israelites; whose courage quite failed them, so that they seem not to have struck a stroke, but immediately ran away. For God had left them; to whom they owed all their valour and victories.

Ver. 5. The men of Ai smote of them about thirty and six men. Of the hindmost of them, it is most likely, who could not run away so fast as the rest.

Chased them from before the gate.] Of the city Ai.

Unto Shebarim.] A place, I suppose, between Ai and Jericho; which the Targum thinks had its name from the root of the Israelites there.

Smote them in the going down.] Till they came to the plains of Jericho. For Ai standing on a hill, there was a descent from thence thither.
The hearts of the people melted.] As wax doth before the fire (Ps. lxviii. 2), or as ice before the sun.

Become as water.] Weak and wavering, in uncertain resolutions, not knowing what to do.

Ver. 6. Joshua rent his clothes.] As the manner was when they were full of grief, upon occasion of any great calamity, or the commission of any great crime. Which custom was very ancient (Gen. xxxvii. 34, xliv. 13), and continued in the times of the prophets, who make it a crime that men did not rend their clothes when grievous sins were committed.

Fall to the earth.] To make his supplication to God for mercy.

Before the ark.] Not in the sanctuary, but with his face towards it. In imitation of which, the precursor in the Jewish synagogue, at this day, falls down before the chest, wherein they keep the book of the law, when he takes it out to read; as Buxtorf observes in his Synag. Judæa. And on solemn fast-days, as the Mischings tells, such prostrations were usual.

Until the eventide.] Continued all day in fasting and prayer to God.

He and the elders.] Who rent their clothes, I suppose, as he had done: and then presented themselves in this mournful manner before God to implore his mercy.

Put dust upon their heads.] This was still a higher expression of great grief, and of a deep sense of their unworthiness to be relieved. Which was very usual in this nation (1 Sam. iv. 12; 2 Sam. i. 2, &c.), and was imitated by the gentiles; as we see in the example of the Ninevites (Jonah iii. 6), and of Achilles, who bewailed the death of Patroclus by throwing dust upon his head, and lying down in the dust, as Homer describes it in Iliad Σ. ver. 23, 34.

Ver. 7. Alas, O Lord God.] A form of speech dolefully bewailing their forlorn condition: which did not misbecome so great a captain as Joshua was; for the most generous spirits have the most tender sense of humanity, as Arius Montanus excellently discourses upon this place.
been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their backs before their enemies?

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify yourselves against to morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be Joshua, after the destruction of Jericho, had made inquiry, whether the silver and gold, &c., were brought into the treasury, and whether they had destroyed all other things, as God commanded; and they all answered, that they had.

They have put it even among their own stuff.] To conceal it from discovery: or, it is an expression of his impudent transgression of God's command, in converting it immediately to his own private use. For in this verse the crime is aggravated in a gradual manner, in that Achan had not only sinned, but against the command they had solemnly made with him; and now was it in a matter of great importance, in which he had lately laid his injunctions upon them: having not only taken to himself what belonged to God, but done it by way of stealth, as if he could not see it; and likewise denied the doing of it: and persisting in the sin, by mixing what he had stolen with his own proper goods.

Ver. 15. Because they were accursed.] By having a man among them who was fallen under the curse of God.

Neither will I be with you any more, except ye destroy the accursed from among you.] These words show that only one man among them was accursed, though they all suffered for it; and were to continue to suffer, till he was destroyed. For now that they knew that there had been such a crime committed among them, they had been as guilty as Achan if they had not punished it.

Ver. 16. Up.] He was not still lying on the ground, for God had bid him rise before, and he, I suppose, had obeyed him: but this is a word whereby he quickens him to make all the speed he could, to do as he was directed him.

Sanctify the people.] Call upon them to sanctify themselves; as it here follows.

Sanctify yourselves.] As they did when they were to meet the Lord at Mount Sinai (Exod. xix. 10, &c.), and as they were lately commanded to do when he led them over Jordan (li. 5). For now they were to appear before his majesty, that an inquisition might be made who he was that had been guilty of this foul crime.

To morrow:] For he would not have the guilt remain any longer upon them.

There is an accursed thing in the midst of thee, O Israel.] He speaks in this style both to awaken them to sanctify themselves, and also to appear before the Lord next morning.

Until ye take away the accursed thing from among you.] Both the person that had violated the anathema, and the thing he had purloined.


According to your tribes.] Some principal persons of every tribe, representing the rest, were set before the Lord.
It shall be, that the tribe which the Lord taketh, &c.] There is no difficulty in these words, but only to understand the true conception how this inquiry was made, and the author of the fact discovered: which is not here expressed, there being no words to signify how the Lord took one tribe, and family, and household, and person, from the rest. The Jews (who are never at a loss in these matters) tell us, that when they stood before the sanctuary, the high-priest was in it with the ark, and mantissa; wherein were twelve stones, with the name of the children of Israel engraven in them. And when that tribe, suppose, to which the guilty person belonged, was called, that stone in which was the name of that tribe changed colour; and so it did when the family, and the household, and the person, were called. But this is a mere fancy, of the stones shining, or becoming dusky; by which, I have shown elsewhere, answers could not be given to inquiries by urim and thummim. And what others of them say is not much better: for instance, Kimchi, who tells us some are of opinion, that they being made to pass before the ark, the guilty could not stir a foot (see several other conceits in Buxtorf's Historia Urin et Thummim, p. 304, &c.).

He and all that he hath.] His children, and his cattle; his tent, and all his goods; as it is explained ver. 24.

Because he hath transgressed.] See ver. 11.
He hath wrought folly.] Committed a very heinous sin.

Ver. 16. So Joshua rose up early.] It is probable he acquainted nobody with these orders; but made all the haste he could to put them in execution: for if they had been known abroad, Achan's guilt might have made him flee from so terrible a sentence. The tribe of Judah was taken.] Who, if we may believe the Jews, immediately stood to their arms, and would not lay them down, till they saw the man apprehended and punished who had done this thing.

Ver. 17. He brought the family of Judah.] Every family of that tribe, till that of the Zarthites was taken. Zarthites man by man.] That is, every head of their several households, as he was directed, ver. 14.

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done:

21 When I saw among the spoil a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

Zabdi was taken.] That is, the lot fell upon his household.

Ver. 18.] Here the Samaritan Chronicle tells the very same story with the Talmudists, that the stone in the breastplate of the high-priest, in which was engraved the name of Judah, was darkened when Achan was named (see Hottenger's S.nemga Orientale, cap. 8, p. 505).

Ver. 19. My son.] All great minds are full of tenderness and compassion; and nothing more unbecomes a prince than violent passion: which Joshua was so far from expressing on this occasion, that he speaks to him with the greatest mildness imaginable. Give—glory to the Lord God] The Samaritan Chronicle, before named, paraphrases this not amiss, 'Lift up thine eyes to the King of heaven and earth, and acknowledge that nothing can be hid from him; who knows the greatest secrets.'

Make confession unto him; and tell me now what thou hast done.] Openly confess thy guilt; and relate to me what it is, that thou hast converted to thine own use.

Hide it not from me.] Who thou seest have God at hand, to discover that which none of us know but thyself; this is the plainest translation of the matter is this, that they were discovered by casting of lots, in the presence of God; which was an usual way in aftertimes of discovering noxious persons (1 Sam. xiv. 41, 42; Jonah i. 7). So Josephus, lib. v. cap. 1, and Ralbag. Ver. 15. That he is taken with the accursed thing shall be burnt.] After they had stoned him to death with stones (ver. 23).

This and thus have I done.] Committed this sin, with such circumstances as here follow.

Ver. 20. Indeed I have sinned.] Which the Samaritan Chronicle thus expresses: 'I acknowledge that I have grievously sinned before God, who knows all secret and hidden things; for I have prevaricated against the covenant of God, and against his ambassador.'

A goodly Babylonish garment.] There are a great many opinions about this garment; which Bochartus most probably judges to have been a varnished garment, as the LXX.: that is, of divers colours, wherein were several figures either woven or wrought with a needle: for which sort of work Babylon was famous, insomuch that they were called painted garments; which made a most glorious show, and therefore was very inviting to the eye of Achan: who was tempted by its lustre, to reserve one of these garments for his own use, or to sell; for they were of an immense price. See him in his Phalug, lib. I. cap. 6, where he hath a long dissertation about this garment.

Two hundred shekels of silver.] Which is as much as a hundred German dollars, as Masius observes.

Chapter VII.
So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.

And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his ass, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

And they raised over him a great heap of stones, "it relates to his oxen, and asses, and sheep, which were stoned with him" (see Gull. Vorstius, in his annotations on Pirke Eleizer, p. 284).

All that he had.] This was done, to represent to the people the heinousness of this offence; and to strike such a terror into them, that they should not dare to commit the like.

They brought them unto the valley of Achor.] Which had its name from him, ver. 26 (see there).

By the silver under it.] The silver was immediately under the Babylonish garment, and the gold under that: for both silver and gold are here meant, though one only mentioned.

Ver. 32, So Joshua sent messengers.] Least any one should remove them, and render the fact dubious: and that the children of Israel might be speedily expiated.

It was hid in his tent, and the silver under it.] They found the Babylonish garment (as was said before) hid in the earth, and the silver and gold under it. Thus LX. indeed, understand it, as if the gold and Babylonish garment were uppermost, and the silver under them: for so they translate these words both here and in the foregoing verse, τὸ δίασπρατον ἐποιέωντος καὶ τῶν χρυσίων, "the silver under them." The wedge of gold, perhaps, was wrapped in the Babylonish garment; and so the silver might be said to lie either under it, or over them.

Ver. 23. They took them out.] Where he told them he had buried these things.

Brought them unto Joshua, and unto all the children of Israel.] For they were all assembled at the tabernacle, waiting to see the issue of this matter.

Laid them out before the Lord.] That the fact might be manifest, and the Lord acknowledged to be omniscient.

Ver. 24. And Joshua, and all Israel with him.] By an universal consent.

Took Achan the son of Zerah.] He was Zerah's great-grandchild.

The silver, and the garment, and the wedge of gold.] Which God would not have put into his treasury, after they had been thus perverted to a private use.

His sons and his daughters.] This seems very hard, that they should be executed in such a terrible manner, as here follows, for their father's fault. But the Jews in Pirke Eleizer say, they were punished because they were privy to their father's stealth, and concealed it. Othert have this was a necessary severity in the beginning of a new empire, and of a plentiful fortune, upon which they now entered; that they might not wantonly abuse it. But there are those who think this is but a seeming differently: Achan alone being stoned (as we read in the next verse, "all Israel stoned him with stones"), and his children brought forth to be spectators of it. And when it is said, in the conclusion of the next verse, "they...
CHAP. VII.

Ver. 1. The Lord said unto Joshua.] Who, it is likely, now consulted God about their progress in this war: which he had not done before (vii. 2), being sufficiently authorized by what God had often said to him, and by their success against Jericho: but this late defeat, before Ai, might make him think it necessary to take advice of the Divine Majesty, before he attempted any thing farther.

Fear not,] Because of the late ill success; of which he now knew the cause, which was removed.

Take all the people of war with thee,] This order may seem strange, since the people themselves thought two or three thousand were sufficient, if God were with them. But God would have them all to share in the spoil of Ai; that they who had obeyed him in abstaining from laying their hands on any thing in Jericho, might be now rewarded for it, by the prey of this city; as it follows in the next verse.

Go up to Ai.] Which it appears by this was in the hill country.

I have given into thy hand the king of Ai.] He bids him be confident of a complete victory, as if he had already won it.

Ver. 2. Thou shalt do to Ai—as thou didst unto Jericho.] Only with such difference as follows in the next words.

Only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves.] None of the silver or gold, or any thing else, was separated to God's use, nor ordered to be destroyed; but they were to enjoy it all entirely themselves.

Lay thee an ambush behind it.] On the west of it; for they were now in Gilgal, which lay eastward.

Ver. 3. So Joshua arose, and all the people of war,] In obedience to the Divine direction (ver. 1).

Sent them away by night.] When they were less liable to be observed.

Of that place was called, The valley of Achor, unto this day.

Achan, yet from henceforward they called him Achar the trouble of Israel. And so he is here called in the Syriac version, and by Josephus, Athanassius, Basil, and others mentioned by Bochartus; as Ezra himself also calls him, 1 Chron. ii. 7. See Hieroz. conc. par. i. lib. ii. cap. 31, in the latter end.

CHAPTER VIII.

1 God encourageth Joshua. 3 The stratagem whereby Ai was taken. 29 Th e king thereof is hanged.

1 And the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold,

ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand.

8 And it shall be, when ye have taken the

Ver. 4. Ye shall lie in wait against the city.] Like a great general, he assigns their post to every part of the army.

Go not very far from the city.] Lie as close to it as you can, without being discovered.

But be ye all ready.] To seize upon the city, when all the people were drawn out of it.

Ver. 5. And I, and all the people—will approach.] As if they intended to assault it.

When they come out against us, as at the first,] Which he rationally supposed they would, being flushed with such good success.

That we will flee before them,] Counterfeit a flight, as soon as they appeared.

Ver. 6. (For they will come out after us) Pursue them, with all their force.

Therefore we will flee before them.] He gives the reason of their flight, without striking of a stroke (as we now speak), that all the people might be enabled out of the city, in pursuit of them, as he concluded they would be; because now there was a greater number of the Israelites than before; which would require their whole power to deal withal.

Ver. 7. Then ye shall rise up from the ambush.] Upon the signal given, mentioned ver. 18.

The Lord your God will deliver it into your hand.] He would not have them fear to enter the city: which he assured them God would put in their possession.

Ver. 8. That ye shall set the city on fire.] The gate where they entered, or some of the skirts of the city, as a token they were possessed of it. For they were to take the spoil of the city before they burnt it (ver. 28).

According to the commandment of the Lord shall ye do.] And not transgress, as Achan did.

See, I have commanded you.] Acquainted them with the will of God; in the observance of which they might be confident of success.

Ver. 9. They went to lie in ambush.] He selected
city, that ye shall set the city on fire: according to the commandment of the Lord shall ye do. See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.

13 And when they had set the people, even these thirty thousand men out of the rest of the army; and when it was dark they went upon the forenamed design.

Joshua lodged that night among the people.] The forenamed detachment (as we now speak), was commanded by some great officer, in whom Joshua confided; but he himself lay all night in the body of the army; that he might be ready in the morning to give the necessary orders.

Ver. 10. Numbered the people.] He first gave orders to the officers (for he could not do it himself alone) to see that none of the people were wanting.

He and the elders of Israel.] And when he commanded them to march, he was attended by the elders of Israel, leading them on towards Ai. But it is uncertain who are here meant by the "elders of Israel." Some think, the chief commanders in the army; but they are never called elders, much less the elders of Israel. But the rulers and judges are called by this name, who, I suppose, waited upon Joshua as a council of war: being men authorized by God to assist the supreme governor (Num. xi. 16, 24, 25).

Ver. 11. All the people, even the people of war that were with him, went up, and drew nigh.] The distance between Gilgal and Ai being but three leagues, it is likely the people being mustered early in the morning, they got thither before noon. Those words, "even the men of war that were with him," seem to be opposed to the thirty thousand, whom he had sent before to lie in ambush (ver. 3).

Pitched on the north side of Ai.] Here the main body of the army lay, behind the hills, it is likely, so that they were not discovered till the evening, or the next day.

There was a valley between them and Ai.] Where they of Ai, I suppose, drew up; when they resolved to engage them.

Ver. 12. Between Beth-el and Ai.] Which places were but a league distant one from the other (see v. 2).

On the west side.] Where the former detachment was ordered to lie, ver. 4. But these seem to have been a distinct party from them, and sent, it is likely, for another purpose; to intercept all those that might think to save themselves, by flying through by-ways, which they were to guard. There are those, indeed, who think that there were but thirty thousand men in all employed in this expedition against Ai; and out of them these five thousand men were sent to lie in ambush, that they might, in convenient time, set fire to the city (see Masius). But this is so directly contrary to God's command, to "take all the people of war with him," ver. 1. and to what is said, ver. 3. 11. that I cannot think it to be true. One had better say, this party was added to strengthen the thirty thousand men in their undertaking.

Ver. 13. When they had set the people.] That is, when things were thus disposed about the evening.

Joshua went into the midst of the valley.] To pray to God, it is likely, for a blessing upon their enterprise.

Ver. 14. When the king of Ai saw it.] That is, was informed of their investing the city on the north side of it; which, it is likely, was in the evening, or late that night.

That they hasted.] He called a council, and they speedily resolved to dislodge the Israelites.

The men of the city went out—he and all his people.] The meaning is, all that could fight went out, and their king at the head of them.

At a time appointed.] They had agreed all to issue out at several gates (it is likely) at a certain hour.

Before the plain.] He means, perhaps, the valley which lay between Ai and the camp of Israel; before which they drew up their army to engage the Israelites.

But he wist not that there were liers in ambush.] The king had no intelligence of that strong party, which Joshua had sent to lie behind the city; they keeping, I suppose, their gates shut (as they did at Jericho, that none could get in or go out, vi. 1), and suspecting no danger from the western coast where they lay, but only from the east, whence they knew the Israelites were to march.

Ver. 15. Joshua and all Israel made as if they were beaten.] At the first onset, Joshua himself turned his back, and all the rest of his army; as if they durst not stand before them.

And fled by the way of the wilderness.] Which lay between Jericho and Ai.

Ver. 16. All the people.] Who were able to fight.

Were called together to pursue after them.] I suppose some of the men of war might be left in the city till they saw the Israelites fly, and then they were all called out (as ver. 14. is to be understood) together with those of Beth-el, who were to come to their assistance; being near neighbours, and both under the same king.

They pursued after Joshua, and were drawn away from the city. They were so eager in their pursuit, that they were drawn to a greater distance from Ai than they would have been, if they had considered the danger of leaving it naked.
Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand; and they entered into the city, and took it, and hasted and set the city on fire. 

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

Ver. 17. There was not a man left in Ai.] None that were able to fight.

Or Bethel.] For they of Bethel, it appears by these words, were come to the assistance of Ai, before any of the army of Israel arrived: for afterward they could not, because the ambush lay between Bethel and Ai (ver. 9).

They left the city open, and pursued after Israel.] There was not so much as a man left to guard the gates; but all were engaged in the pursuit.

Stretch out the spear—toward Ai:] He bids him face about (as we now speak) and stop the flight of the Israelites. It is much disputed what the Hebrew word chalun signifies; which the Vulgar Latin translates a shield. But Bochartus hath taken a great deal of pains to show, that it everywhere signifies in Scripture a spear (as we translate it), or a lance, or some kind of such-like offensive weapon; especially in this place, he thinks, there can be no doubt of it; for it was a weapon he had in his hand, and was to stretch forth towards the city. It might be a signal to those in ambush to rise and enter the city, and to those who fled to make a stand, and encounter the enemy. To which purpose, nothing could be more proper than a spear, with a flag, it is highly probable, at the end of it (like to our ensigns), which made it more visible (see Hieroz. par. i. lib. ii. cap. 8. p. 135. &c.) The LXX. here translate it ζυγώμων, which Suidas signifies a kind of weapon. sicut bigarum, "like to a spear." See the same most learned author, in his Canaan, lib. i. cap. 42. p. 741. I will give it into thine hand.] As he promised ver. 1.

Joshua stretched out the spear—toward the city.] That all Israel might see it; as they did the rod of Moses, when they fought against Amalek.

They ran as soon as he had stretched out his hand:] Being admonished by some Divine suggestion (as Masius thinks) as well as by the signal, that now was the time to execute their design.

They ran as soon as he had stretched out his hand:] Which they might see from some of the hills, at the back of which they lay. But why they should watch for this sign, or understand what it meant, unless Joshua had received this order, and told it them before they went, cannot be conceived.

They entered into the city, and took it.] For there was nobody to oppose them.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

23 And the king of Ai took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

And hasted and set the city on fire.] In one place; which, it is likely, was on the north side of the city; that both the Israelites and the people of Ai might see the smoke. This the Lord had strictly commanded (see ver. 8), which made them make such haste, as soon as they had possessed themselves of the city, to set fire to it.

Ver. 20. When the men of Ai looked behind them:] I suppose there was a great shout made by all the Israelites, when they saw the smoke ascend; which made the men of Ai look about them.

They saw, and, behold, the smoke of the city ascended] The firing of any out-houses, or barns, was sufficient to make such a smoke; for it is certain the city was not yet burnt (see ver. 28).

They had no power to flee this way or that way:] Either they were so dismayed, that they stood stock-still (as we speak), or found themselves so environed, that they could no way escape. For on the north and east sides, the great army came upon them; and on the west the ambush issued forth against them; and the other five thousand men blocked up their way on the south: which could not but very much amaze and perplex their minds; and the more, to see all their vain-glorious hopes vanished, which their king no doubt had entertained, of stopping the progress of the Israelites, and being the deliverer of his country.

The people—turned back upon the pursuers.] Ver. 15. They counterfeited a flight no longer, but now boldly looked their enemies in the face.

Ver. 21. When Joshua and all Israel saw] By this it is plain the whole body of the men were here; and not only three thousand of them, as some suppose (see ver. 19).

That the smoke of the city ascended.] Whereby they understood it was taken.

They turned again, and slew the men of Ai:] After they had made a stand awhile, and rallied, they fell upon the men of Ai, and made a great slaughter of them.

Ver. 22.] By this stratagem they were all entirely cut off.

Ver. 23.] Perhaps they were ordered so to do, that he might be made a public spectacle of the Divine vengeance.

Ver. 24. Had made an end of slaying all the inhabitants of Ai:] That is, the men of war.

In the wilderness wherein they chased them:] By this it appears, that they fled before the Israelites as soon as they turned upon them, having no heart to fight them (ver. 20),
25 And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day.

29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

30 ¶ Then Joshua built an altar unto the Lord God of Israel in mount Ebal,

31 As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lifted up any iron; and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings.

32 ¶ And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and upon Acham, vii. 26, and for the same end, to be a monument of his being hanged near to this place.


If this mount lay between Ai and Beth-el (as Gerardus Mercator endeavours to prove by many arguments), then this altar, we may well think, was built immediately after the taking of Ai, as soon as they came into possession of this mount: for they looked upon themselves, no doubt, as obliged to fulfil the command of God, given them by Moses, as soon as it was possible. But the Scripture plainly describes this Mount Ebal as near Shechem, for there was only a valley between Ebal and Gerizim, from whence Jotham spake to the men of Shechem (Judg. ix. 7), which was a very great distance from Ai. And therefore we must suppose that which is here related not to have been done till they had the country about Shechem.


36 As is written in the book of the law] The altar was built according to the directions given by God in a foregoing law of his, Exod. xx. 25, and repeated in Deut. xxvii. 5, 6 (see them).

37 They offered thereon burnt offerings] For now they renewed their covenant with God the third time, as I observe upon that chapter in Deuteronomy, ver. 10.

38 Ver. 32] It is a great question what it was he wrote upon these stones. Some fancy all the five books of Moses; others only the book of Deuteronomy; which is more likely than the other; but too long for these stones to contain, or for him to write, “in the presence of all Israel.” Others, therefore, think only the ten commandments, or a compendium of the law of Moses; or, perhaps, the blessings and cursings: but Fortunatus Senecchus, with some probability, conjectures, that he only wrote the words of the covenant, by which the children of Israel acknowledged they held the land of Canaan of God, as their great Lord; upon condition they observed his laws, to which they and their posterity were obliged. And this he principally grounds upon those words (Deut. xxvii. 3), “Thou shalt write upon them all the words of this law.” Where the Hebrew word hazoth (this) he thinks hath a particular respect to what he is speaking of: viz. their going over Jordan to possess the land which God gave them, upon condition they observed his statutes (see Sacror. Elaeochrys. Myrothec. lib. ii. cap. 57, p. 570, &c. and my notes upon Deuteronomy, xxvii. 3).

39 Ver. 33. Stood on this side the ark, and on that side) With their faces towards the ark.

Before the priests the Levites.) Who were to pronounce the blessings and cursings prescribed by the law (see Deut. xxvii. 24).
CHAPTER IX.

1 The kings combine against Israel. 3 The Gibeonites by craft obtain a league. 16 For which they are condemned to perpetual bondage.

And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;

2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

CHAP. IX.

Ver. 1. The great sea] By the great sea, is meant the Mediterranean; where those people, peculiarly called Canaanites, dwelt, as hath been observed. And the Amorites seem to have been the principal inhabitants of the hilly country, in the south of Judea (see on Deut. i. 7, 19, 20).

Over against Lebanon.] The LXX. and the Vulgar understand this, as if he spake of those that dwelt near Lebanon.

The Hittite, &c.] Thus they are reckoned up in Deut. xx. 17, where the Girgashites are omitted, as they are here (see an account of it in my notes upon that place; and on ch. xvi. of this book, ver. 10).

Heard thereof.] Of the taking of Jericho and Ai: for what is said, in the words immediately foregoing, concerning the Israelites meeting at Mount Ebal, is not inserted as a thing wherein these nations were concerned.

Ver. 2. They gathered themselves together, to fight with Joshua.] They entered into a confederacy to oppose Joshua's farther progress in the conquest of their country. But they did not gather themselves to battle, till they heard what Gibeon had done.

With one accord.] The whole country were unanimous in that resolution; and thereupon rejected the summons which Joshua had sent them to surrender themselves and their cities to him.

3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

Ver. 3. And when the inhabitants of Gibeon] Or, "But when," &c. Gibeon was a city in the mountainous country; for we read afterward of a high place at Gibeon.

Heard what Joshua had done unto Jericho and to Ai,] They being Hivites (ver. 7), had at the first rejected the offers of peace which Joshua sent them, as the rest of their nation (ver. 1) had done. But hearing that Joshua had taken Jericho and Ai, and destroyed all their inhabitants, they repented of that resolution; and consulted how they might, by some means or other, make their peace with the Israelites.

Ver. 4. They did work wilily.] It being too late to surrender their city to Joshua upon such terms, as he is supposed to have offered (for there was no mercy to be shown them, after they had stood out against the three proclamations, which the Jews say were made to them), they contrived how to put a falsity upon the Israelites, and by craft and cunning procure their favour (see my annotations on Deut. xx. 10, 11).

Went] They chose some from among them, who went in the name of the rest, towards the camp of Israel.

Made as if they had been ambassadors.] Pretending that they were sent upon an embassy to them, from a far country; as they affirmed, ver. 6.

Took old sacks] Wherein was their provision.
6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye?

9 And they said unto him from a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

12 This our bread we took hot for our pro-

Wine bottles,—and bound up;) Where they were rent.

Ver. 5. Old shoes and clouted upon their feet,] As if they had been worn out, and patched up, with long travel.

Old garments upon them, &c.] It is observed by Arius Montanus, that nothing is said of the decay of their wine: which they pretended, it is likely, to have drank all up, in so long a journey. For it was not so easy to procure sour wine, as mouldy bread.

Ver. 6. They went to Joshua—and to the men of Israel.] They addressed themselves to him, as the head of the people; and he had his council about him: who, in all probability, are here called "the men of Israel." Though some conceive, that they had laid hold of every one they met withal, and besought them to aduit them to their friendship.

We be come from a far country?] To sue to you for your friendship.

Make ye a league with us.] As they might do with those that accepted the offers of peace, which they sent them (Deut. xx. 11), and therefore much more with those who came to seek to be at peace with them: and were not inhabitants of the land of Canaan, but came from a far country; which they gave as a reason, why they should make a league with them. And, indeed, they had been to blame, if they had denied their petition; as the Romans were, who, when they were grown great, refused to receive a remote nation into their protection (as Appian tells us), who by their ambassadors submitted themselves to their power, because they did not see they were likely to get any thing by them. Which Bodinus (in his book against Malsarenus De Caritatae Rerum) censureas a base action, and injurious to Almighty God, "as if (saith he) the majesty of ruling and administering justice, especially to miserable and ill-instructed people, were not the greatest gift of God; and the highest honour of which a man is capable in this world."

Ver. 7. The men of Israel?] This shows that "the men of Israel" before mentioned were not ordinary persons, but such as had authority to treat with ambassadors.

Unto the Hivites.] Unto those who came from Gibeon, who were really Hivites, as is expressly said, xl. 19.

Peradventure ye dwell among us.] Are some of the people of this land; which we are commanded to root out.

How shall we make a league with you?] Then it is utterly unlawful for us to do what you desire: for God hath often forbidden it (Exod. xxiii. 32, 33, xxxiv. 12—16. Deut. vii. 2, 3, &c. and other places).

Ver. 8. They said unto Joshua,] With whom alone they had a desire to treat.

We are thy servants.] This doth not signify that they were ready to yield themselves to be tributaries to the Israelites, or accept of any terms that should be imposed on them: but are only expressions of great humility and civility; acknowledging the Israelites to be superior in power and strength, and therefore desiring their protection in their liberties. Thus Abraham addressed himself to the travellers, whom he entertained as greater persons than himself (Gen. xviii. 3, 4). And Jacob calls himself and his household the servants of Esau (Gen. xxx. 20). And thus Batriedies understood their language here; who says the king of Gibeon wrote a letter to Joshua, wherein, he besought the Israelites for security from him; and presented him with great gifts, as Hottinger observes in his Spongma Orientale, cap. 8. p. 507.

Who are ye? and from whence come ye?] They being backward to name the country from whence they were sent, it begat a reasonable suspicion in Joshua that they were some of the people of Canaan. See Ver. 9. From a very far country! They still avoid giving a particular account of their country, but answer in general terms; in which commonly lies deceit.

Because of the name of the Lord thy God:] To divert him from pressing them to give a more satisfactory answer, they pretend religion had invited them to take this long journey: which they knew would procure them a favourable audience.

For we have heard the fame of him, &c.] Of his miraculous works, particularly those which he did to deliver them from the Egyptian slavery; which, as it is evident, were come to their knowledge: so it is very reasonable to believe such wonderful things were the motives that made them seek for the Israelites' friendship; they being wont upon, as Rahab was, to embrace their religion.

Ver. 10.] They say not a word of the drying up of Jordan, and of the taking of Jericho and Ai: but prudently conceal their knowledge of those things, because they would have it supposed the tides of those wonders could not yet be arrived at a country so far off as they pretended theirs to be.

Ver. 11. Wherefore our elders] The principal persons in their country: who were the rulers and governors of their country.

And all the inhabitants] With the unanimous consent of all the people.

Take victuals with you for the journey:] Made choice of us for this embassy; and ordered us to provide ourselves with necessaries for so long a journey.

Go to meet them:] To prevent the Israelites from entertaining any hostile intentions against them.

[This is your servant.] The Samaritan Chronicle saith, they had orders to tell Joshua that they would embrace the Jewish religion; and refuse nothing, great or small, that he should desire of them. And indeed one would think, by what they said before, that they had a sense of the God of Israel as superior to all other gods: and consequently were disposed to become worshippers of him. For which reason he was pleased to dispose things so, that by their wise
vision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is moody:

13 And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the men took of their viuels, and asked not counsel at the mouth of the Lord.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibon, and Chepherihah, and Becoroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the con-

would have consulted him; and it is probable would have allowed them to make a league with the Gibeonites on such conditions as he directed.

Ver. 15. Joshua made peace with them.] Following the opinion of the princes; who took them to be what they pretended.

Made a league with them, to let them live.] Not merely to spare their lives (which, supposing them to belong to a far country, they had no warrant to take away), but to let them continue in the enjoyment of all they had. For to live, in Scripture, signifies to be happy; and there was no reason why the Lord should prevent him from happiness; but to protect them in their rights and liberties.

Swore unto them.] Ratified the league by a solemn oath: the violation of which in future times was severely punished (2 Sam. xxii. 6).

Ver. 16.] Speedy news being sent by the pretended ambassadors to Gibeon of their good success (as we may well think they were great rejoicings made there, as Artius Montanus supposes. To the report of which came to the Israelites three days after the league was concluded.

Ver. 17. The children of Israel journeyed.] Not the whole body of the people, but a party was sent to understand the truth.

 Came unto their cities on the third day.] On the third day after they began their march thither.

Now their cities were Gibeon, &c.] The capital city was Gibeon (called a royal city, x. 2), upon which the other three were dependents. The first three of which fell afterwards to the tribe of Benjamin (xviii. 25, 26), as the last was in the tribe of Judah (xv. 60).

Ver. 18. The children of Israel smote them not.] Though they were not such as they supposed, but Canaanites, who were under the curse of God; yet they did not destroy them, for the reason following.

Because the princes of the congregation had sworn unto them.] Some think their oath did not bind them, because it was made upon a false supposition, that the Gibeonites were no part of the seven nations of Canaan. But if this were true, as it is not (see Gros-tius, De Jure Belli et Pacis, lib. ii. cap. 15, sect. 4), the princes judged right, that it had been very scandalous, and would have highly dishonoured the name of God, by whom they had sworn, if they had broken their oath. By the keeping of which, the reverence which the Gibeonites had already to the Divine Majesty was very much increased; whereas it had been vile in all people's eyes, if the Israelites had not expressed this great regard unto it.

And all the congregation murmured] Or, "But all the congregation murmured," &c., because they were thereby deprived of the spoil of those cities.

Ver. 19. But all the princes said] Their unanimity in this opinion was of great moment to quiet the people's discontent.

We have sworn unto them by the Lord God of Israel.] Especially since they had engaged themselves,
by a solemn oath, to their great and glorious Lord, who fought for them, and gave them all their victories (ver. 13, 14). For so the Targum here expounds these words, "We have sworn by the Word of the Lord God of Israel."

We may not touch them. That is, do them any hurt; which we cannot do without breaking our oath, and forfeiting his favour.

Ver. 20. We will even let them live.] As they had covenanted, ver. 15.

Lest wrath be upon us, because of the oath. Lest God be very angry with us for breaking our oath. Which Joshua, as St. Ambrose observes, religiously observed, Ne, dum alienam perfidiam arguit, suam fidamsolverat, "that he might not be guilty of so shameful a thing as to break his faith, whilst he restored their perniciousness" (Lib. iii. De Officiis, cap. 10).

Ver. 21. The princes said. But they added this. Let them live.] Though we let them live, because we must be as good as our word, which is the meaning of the last words of this verse (which must be joined with these), "as the princes had promised them."

But let them be hewers of wood and drawers of water.] Yet they shall not be equal to us in all privileges, but we will make them in some sort serviceable to us; in such employments as will save us a great deal of labour.

Into all the congregation.] They were not to be hewers of wood, and drawers of water, for every private man, but for the benefit of the whole congregation of Israel, who were bound to find wood and water for the service of God at the tabernacle. Which burden it was now resolved should be laid upon the Gibeonites; and thereby the children of Israel ceased of it, ver. 23, where they are said to be made "hewers of wood and drawers of water for the house of the Lord." This was no breach of their oath, for they did not make them absolutely slaves; but only a sacred kind of servants (as Josephus calls them), being employed about the house of God, which was in itself honourable, and not base and contemptible. Some think they were afterward called Nethinims, which signifies persons given to God for his service: of whom we read in 1 Chron. ix. 2. Ezra viii. 20, and other places.

Ver. 22. Joshua called for them.] For the ambassadors with whom he had made a league.

Wherefore have ye beguiled us, &c.] Imposed upon our belief by a false story.

Ver. 23. And therefore ye are cursed.] Notwithstanding our oath, you must not quite escape that curse of God which hath long lain upon all the people of Canaan, part of which you are. For a servile state and hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, so.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

of any sort, to which they were reduced, was no small punishment (called here a curse), and so much the more grievous, because it was to be perpetual.

There shall none of you be freed from being bondmen.] None of them were to continue freemen, but have a servitude imposed upon them: not, indeed, such a one as made them entire slaves, but only condemned them to the laboursome employment which here follows.

And hewers of wood and drawers of water.] This is the limitation of their servitude; which did not extend to all things, but only to these and such like (it is probable); to hew stones, for instance, for the repARATION of the temple after it was built, and to carry them to those who were employed in that work.

Grotius hath well expressed their condition, Adjecti sunt personali culdum servituti; "they were addicted to certain personal servitude," whereas if they had dealt plainly and openly with the Israelites, they might have been admitted only to pay a certain tribute (Lib. ii. De Jure Belli et Pacis, cap. 13. sect. 4. n. 3).

Ver. 24.] They first give an answer unto Joshua's demand, Wherefore have ye beguiled us? Which was done to save themselves, if they could, by any shift, from that destruction which they believed God had decreed against all the inhabitants of their land; and they did not know how to evade it, but by this artifice; which, since it arose from some degree of faith, God suffered to take effect, that they might remain for ever among the Israelites, as an unquestionable witness of their miraculous conquest of the land of Canaan.

Ver. 25.] Here they humbly submit to the doom he had passed upon them, or to any other imposition he should think fit to load them withal.

Ver. 26.] But Joshua would take no farther advantage of their submission, but contented himself with this burden alone; which, by a public decree, he laid upon them. It appears by this, that some gentiles had mere goodness in them than many of the children of Israel; who would have destroyed these well-disposed people (if Joshua had not hindered) who were better believers, being struck with a greater fear of God's threatenings than themselves.

Ver. 27. Joshua made them that day hewers of wood and drawers of water.] He passed this sentence into a law; that, from henceforth, they should be subject to this servitude; in which they served God faithfully even to the times of Nehemiah; who tells us great numbers of the Nethinims (who many great men make no doubt were of the posterity of these Gibeonites) returned from Babylon to rebuild Jerusalem and the temple (Neh. vii. 46, &c. 73).
27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

CHAPTER X.

1 Five kings war against Gideon. 6 Joshua rescueth it. 10 God fighteth against them with hailstones.

2 The sun and moon stand still at the word of Joshua. 16 The five kings are murred in a cave. 21 They are brought forth, 24 sorrowfully used, 26 and hanged. 28 Seven kings more are conquered. 43 Joshua returneth to Gilgal.

1 Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared greatly, because Gibeon was a great city, as it was of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

CHAP. X.

Ver. 1. When Adoni-zedec king of Jerusalem Who seems to have been the most potent prince in Canaan, and carried in his name an honourable title, which he probably annexed to the kings of this place; who had been famous for doing justice. For, it is probable, that ever since Melchizedek, who was king of Salem (the same with Jerusalem), and truly king of righteousness, as his name signified, they affected this title, though they did not always answer their character: for this Adonizezec (whose name imports the law of righteousness) had none of the virtues that were in Melchizedek. It is probably thought that this city hold the name of Salem, which it had in Abraham's time, till the Israelites came into the land of Canaan; and then they called it Jerusalem, when they first took possession of it. Which they did not so fully, but that still the Jebusites dwelt there with the children of Benjamin (see Judg. i. 8, 21), who were so weak, that the Jebusites, in time, recovered it wholly to themselves, and expelled the Benjaminites; see Judg. xix. 10, where it is called Jebus, though the other name is also acknowledged; because the Israelites call it Jerusalem, while the Jebusites, having prevailed, called it Jebus. Therefore Adoni-zedeeck king of Jerusalem sent unto Hoham king of Hebron, and unto Pi-ram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

3 Wherefore Adoni-zedeeck king of Jerusalem had made peace at Jericho and Ai.

And were among them:] Joined in society with them, or came (as we now speak) into their interest. Ver. 2. That they feared greatly,] All his people thought themselves in great danger; they as well as their king having heard of the terrible execution Joshua had made at Jericho and Ai.

Because Gideon was a great city,] Having others depending on it.

As one of the royal cities,] The Vulgar Latin takes no notice of the particle capf (as); but smith it was a royal city. And, indeed, that particle doth not always denote likeness, but only the truth of the thing spoken of; as in Joseph. iv. and many other places of the New Testament, as well as the Old (John i. 14. Phil. ii. 7). But I think here it should be expressed, as we do in our translation; because Gideon was not a royal city, that is, had no king in it that we read of; but was, notwithstanding, equal to those cities that had kings, being governed by elders (ix. 11), who were persons of very great authority.

It was greater than Ai:] More populous.

All the men thereof were mighty.] The inhabitants were esteemed men of great value; which made their revolt to the Israelites the more considerable.

Ver. 3. All these cities afterward belonged to the tribe of Judah; as appears from the following part of this book.

Ver. 4. Help me.] He was the most active in the war, and seems to have been of greatest power; calling the other kings only as auxiliaries to him.

That we may smite Gideon.] He thought to discourage others from yielding, by making this city an example of their vengeance. For it hath made peace with Joshua] Forsaken the interest of their country, and gone over to our enemies.
Joshua.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lorn east down over stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the Lord in the

Slew them with a great slaughter at Gibeon.] Near to the city, as the particle "at" signifies in many places; particularly in the second chapter of this book, where Rahab's house is said to be upon the wall (we translate it, near or adjoining to the wall), and v. 13. where Joshua is said to be bejericcho, near to that city, for he was not in it when the Captain of the Lord's host appeared to him (see Bochart's Hierozoic, par. i. lib. ii. cap. 50).

Chased them.] To Beth-horon.] To the place which was called by this name, when this book was written; for it is not so placed now; it being built after they were settled in Canaan by Sherah, daughter or grand-doughter of Ephraim: as we read in 1 Chron. vii. 24.

Smote them unto Azekah, and unto Makkedah.] Two cities afterward in the tribe of Judah (xv. 35. 41). For, in the great confusion wherein they were by the hailstones striking upon them (as it here follows), they fled backward and forward, as we speak, sometimes this way, sometimes the quite contrary (for Beth-horon lay northerly, and these other towns in the south), according as the hailstones, by the shifting of the wind, flew in their faces.

11. Beth-horon.] Which was seated on the side of a hill; and seems to have taken its name from the great thunder and lightning. And thus for there was no other storm here mentioned; for Beth-horon signifies as much, as the house or place of fury or anger.

The Lord east down great stones from heaven upon them.] The LXX. call them ἀργυρίων, χαλκίων, "hailstones of a vast bigness;" which some think were accompanied with thunder and lightning. And thus the ancient heathen say, that Hercules was assailed in his war against Albinus, &c. (see Vossius, lib. i. De Orig. et Progressu Idolol. cap. 36.) And that railing of stones is not a fable, but a real truth, see him also, lib. iii. cap. 12. Plutarch also, in the life of Timoleon, relates how a terrible storm in the face of the Carthaginian army, gave him a great victory over them, with a very few forces which he had to encounter them. They that desire to see more to this purpose may look into Huetius' Questiones Alnetanae, lib. ii. cap. 12. sect. 12.

Unto Azekah.] This storm meeting them at Beth-horon drove them back to Azekah, as I observed on the foregoing verse.

They died.] They upon whom the hailstones fell were killed by them.

There were more which died with hailstones, &c.] For they could not fly from the stones which came from heaven, as they did from the sword of Israel.

19. Then spake Joshua to the Lord.] This song, as the Hebrews call it (see Masius).

In the day when the Lord delivered up the Amorites.] It is not certain at what time of the day he spake

Ver. 5. Therefore the five kings of the Amorites, the king of Jerusalem, &c.] It is certain that Hebron belonged to the Hittites; as Jerusalem did to the Jebusites. But the Amorites being the most powerful people in Canaan (as appears from Gen. xv. 16), had, it seems, brought them under their power, and set kings of their own nation over them. Whence it is, that the Gibeonites, who were originally Hivites (ix. 17), are said to be of the "remnant of the Amorites" (2 Sam. xxi. 2), because they were fallen under their power, when Joshua conquered their country.

Gathered themselves.] Had a general meeting, and sent out a summons to all their people, who were fit for war, to remove (as we speak) at the place they appointed.

Went up.] Though they lived in the high country, yet Jerusalem was still higher; where they seem to have all met, according to Adonizek's desire, ver. 4.

Encamped before Gibeon.] Laid siege to it.

Made war against it.] Began to assault it.

Ver. 6. The men of Gibeon sent unto Joshua.] Or, had sent, as soon as they had seen of their march towards them.

Slack not thy hand from thy servants.] They doubted not of his succour, because they were his servants who had put themselves under his protection; but begged it might be speedy, for fear they should be overpowered by such numerous forces as were coming against them.

Come up to us quickly, and save us.] They did not hope to be preserved without his help; nor unless it arrived quickly.

Ver. 7.] These last words are the explication of the former, as if he had said, "All the people of war, even all the mighty men of valour." For it is not likely he took along with him all the fighting men (some of which were necessary to guard the camp at Gilgal), but only the choicest of them; on whose valor he could most rely, and who could march most swiftly to the relief of their confederates.

Ver. 8. The Lord said unto Joshua.] Before he stirred a foot, he consulted the Divine Majesty about this expedition; who encouraged him to undertake it.

Fear them not: for I have delivered them into thine hand.] He promised him an entire victory; which emboldened him to fall upon them undauntedly.

Ver. 9.] Accordingly, Joshua made all the haste he could towards them, marching all night, that he might surprise them in their quarters (as I suppose he did) before they could draw out their army against him.

Ver. 10. The Lord discomfited them before Israel.] The suddenness of the attack, no doubt, put them into great confusion. And besides, God struck a terror into them, which made them seek for safety by flight, rather than fighting.

up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp at Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.
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day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon: and thou, Moon, in the valley of Ajalon. 13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. 14 And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

what follows. Many think, when the sun was de-

ciling; others, rather in the morning. For he

marched all night to surprise them, and in all proba-

bility fell upon them by break of day; and having

routed and chased them for some hours, and killed

great numbers of them, and Joshua fell among their

hailstones, concluded he should destroy them all, if

he had but time enough before night came to favour

their escape. Which made him pray that he might

have light to continue his pursuit, and gain a complete

victory over them.

In the sight of Israel.] It is a frivolous observation of

Maimonides, that, because it is not said "in the

sight of all Israel" (before whom Moses did his mi-

racles), Joshua was inferior to him, even when God

wrought this stupendous miracle at his request: for

all Israel did not hear speak these words, but

only some few; as many, perhaps, as were with

Elijah at Mount Carmel, when he brought fire down

from heaven to consume his sacrifice. But there is

no question that Israel signify all the army; who

heard, or were told what he said. Sun, stand thou still upon Gibeon; 13. He desired it might stand immovable, in that part of the heavens where he saw it now shining upon Gibeon.

Thou, Moon, in the valley of Ajalon.] There were

more Ajalons than one; and it is not certain which

one he means; and Jonathan has indeed copied of

Dan (xix. 42. Judg. i. 35), which was farthest from

Gibeon; for we must suppose these two places to

have been at some distance, otherwise Joshua could

not have seen the sun and the moon both appear at

the same time; as it is probable they were both now

in his eye, when he spake these words. It is not fit
to enter into such questions as these; in what sign

the sun now is, whether the moon now wax or wane,

increase or decrease, &c. They that can make, and

are disposed to such inquiries, may consult Deucor-

rius. Ver. 13. The sun stood still, and the moon stayed.] Thus Callisthenes represents the sun as stopping the wheels of his chariot, to behold a chorus of nymphs; which so highly pleased him, that it made him pro-

long the day (ver. 181, 182, of his hymn to Diana):

"Ηλιος μαρ' Ηλιος καιρει βαρος, αλλα βερτα

Δεινον επιτηγη, τα δε φαινα μελιναινα.

Where Ezek. Spanheimus excellently notes, that what

the poets only fancied might be, was really done in

the days of Joshua; and wishes Groton had

thrown some of the Jews, who make this only a po-

etical phrase to express a long summer's day; for the

prophet Habakkuk represents it otherwise, and so do

many of the Talmudic doctors. They that can con-

sult Huettus also, in his Alcetan: Questiones (lib. ii.

cap. 13, sect. 57), will find enough to shame those

who disbelieve that his history, when they read a great

number of stories among the heathen, which show

they thought it within the power of their gods to do

such things. And, among other memorable things, he
doth not forget the ancient tradition of the Egyptians,

related by Herodotus (in his Enterpe, cap. 129), con-

cerning the stupendous alteration of the course of the

sun. And our Dr. Jackson hath observed, that the

heathen people of those times did note this mira-

culus event, and deliver the tradition of it to their

posterity: who, as men are wont to do, endeavour to

assign some cause of it. And the poets in ages fol-

lowing ascribe it (with some additions) unto that un-

natural murder which Atreus committed: at which

the heavens blushed, and the sun stood still. For this

bloody fact, if Statius mistake not, was in the time of

the Theban war; and that is placed, by good chronol-

ogers, about the time of Joshua's conquest of Canaan.

(see book i. upon the Creed, ch. 15). But in this he

was deceived, for Atreus lived in the days of the

Judges. Until the people had avenged themselves] Till they

had gained a complete victory, and utterly destroyed

their enemies.

Is not this written in the book of Jasher?] The

Targum expounds it, "in the book of the law:" as if

the meaning was, that there God had foretold what

wonders he would do for his people. But from the

marginal translation (which is, "the book of the up-

right, or of righteous men") others take it for a book

whence was recorded the wonderful things done by or

for the religious heroes. And there are some probable

arguments that it was written in verse, to fix these

things in the memory of the people. Groton is of

this opinion: for we find mention of it nowhere ets

but only in 2 Sam. i. 18, and there it is mentioned

upon account of a song made upon the death of David.

"It should be recorded in this book, Which was not accounted

sacred (being written by several hands and in several ages),

and so not preserved with such care as this and the

other canonical books were. As for their opinion

who think this book contained the ancient annals of

the Jews more largely than they are recorded in this

and the following books, it hath no ground at all;

but is invented merely to frame an argument from

tence, that Joshua was not the author of this book;

but that it was collected in aftertimes, out of this

great Chronicle; by somebody who made an abridg-

ment of it. But Du Pin hath well observed, that it

is not said here the years of Joshua were related in

the book of Jasher; but only that mention is made

therein of the miracle by which the moon stood still.

So the sun stood still] There is no more mention

of the moon; for it was the light of the sun that made

the day.

In the midst of heaven.] This doth not necessarily

signify that it stood still precisely at the meridien

point; but that it appeared visibly to every eye,

fixed in the same place where it was, when Joshua

spake the foregoing words, to which he was moved,

no doubt, by a Divine inspiration.

About a whole day.] It may be simply translated,

"a whole day;" the particle coph, as I observed be-

fore, signifying oftentimes nothing of similitude, but

the very thing itself. Therefore I look upon Maimo-

des' explanation as ungrounded; who by kajon

thamim ("as a whole day") understands only as the

longest day in summer (More Nevochim, par. xi. cap.

35). Which was a poor business, it being now sum-

mer-time, when this miracle was wrought: and, as

Lyra thinks, in the month of June.

Ver. 14. There was no day like that before it or af-

ter it, that the Lord hearkened unto the voice of man;"

That is, did at his desire (or rather command) such a
And Joshua returned, and all Israel with him, unto the camp at Gilgal.

But these five kings fled, and hid themselves in a cave at Makkedah.

And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

And Joshua said, Roll great stones upon the mouth of the cave, and set men by it to keep them:

And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.

And it came to pass, when Joshua and the children of Israel had made an end of slaying

stupendous thing as this. Whereby he gave an evident demonstration, that he who did such wonders in Egypt, and at the Red Sea, and the river Jordan, had an absolute power not only over the elements (as we call them) and all inferior creatures, but over the heavenly bodies, the sun, moon, and stars, whom the heathen worshipped. They have strange love to cavilling, who would hence have it this book was not written by Joshua: when, if he wrote it in his old age, there were many days passed since this prodigy, as Huetius well observes in his Demonstr. Evang. p. 186. See various opinions about the length of the life of Sixtinus Amama's Anti-barbarus Biblius, lib. iii. p. 381, &c.

For the Lord fought for Israel.] By throwing stones from heaven upon their enemies; and giving the Israelites strength to pursue them; and stopping the sun's course, that they might not want light for their pursuit, and preserving them from the stones which fell upon their enemies, and not upon them, though mingled with them in the fight.

Joshua returned, unto the camp at Gilgal.] The LXX. in the common copies wholly omit this verse; because Joshua did not return to Gilgal, till he had done what follows. and then he speaks of his return, in the same words and syllables, ver. 42, but it is in the edition of Hierom. 1540, as my most learned friend Dr. Alix informs me; and the meaning of it here, therefore, is no more than this: that he was about to return till he heard where the five kings were: and that many of the enemies were still remaining.

Ver. 16. But these five kings mentioned ver. 3. 

Pursue.] Escaped the sword of the Israelites by flight; being provided, perhaps, with swift beasts for that purpose; and taking some by-ways, separate from their scattered forces, so that the hailstones did not fall upon them.

Hid themselves in a cave.] Which they knew to have secret lurking-places in it; where they could not be easily discovered.

At Makkedah.] In the confines of that city. Which not being yet taken, Joshua could not command great stones to be rolled upon the mouth of the cave, if it had been in the city itself.

Ver. 17.] It is likely Joshua had given a particular charge about them; and they made no inquiry what was become of them, till it was discovered, that they were in this place.

Ver. 18.] Told the stones to hinder their coming out.

Set men by it.] He ordered a guard also, to see that none removed the stones.

Ver. 19. Stay ye not, but pursue after your enemies.] They that brought this intelligence, were, it is likely, some officers in the army; whom he would not have to stop their pursuit of the scattered Canaanites, by looking after these kings; but leave it to others to take care to keep them safe shut up in the cave.

Smite the hindmost.] He means all that they could overtake in their flight.

And suffer them not to enter into their cities. And hinder the rest from retreating into their own cities; by which means they would not remain in a body together; but dispersed here and there, where they could save themselves.

God hath delivered them into your hand.] Given you an opportunity to complete their destruction.

Ver. 20. When Joshua and the children of Israel.] The children of Israel, by the command and direction of Joshua, who sent out strong parties to pursue them; but himself seems to have gone to lay siege to Makkedah.

Till they were consumed.] Till there was none of them to be seen in a body together.

The rest—entered into fenced cities. Those few that escaped got into such fortified cities as they could reach.

Ver. 21. All the people. Who had been sent out, and engaged in pursuit of the enemy.

Returned to the camp at Joshua at Makkedah.] Where, no doubt, he had ordered a general rendezvous, as we now speak, of the whole army that had been employed in this war.

Ver. 22.] The LXX. translate it υἱῶν, "sound and safe," and the Vulgar, sunt et integro numero: "sound and without the loss of a man." Which is to be understood of that detachment sent to pursue them (ver. 19), who came all safe to the camp, and not a man of them lost, or so much as wounded.

None moved his tongue.] There was not so much as a dog that barked at them. For that word dog is to be supplied (as Bochartius thinks), according to what we read, Exod. xi. 7 (see Hierozoicon, par. i. lib. ii. cap. 55). It is an expression of the great tranquillity wherein they were, and of an entire victory, there being not so much as a dog left to disturb them.

Ver. 23.] The wisdom of Joshua is here observed by Arius Montanus, who would not do this execution till all the people were returned to the camp to be witnesses of it. And he might have added, that he executed them before he assaulted Makkedah, that the inhabitants of that city might see there was no hope of any succour from those kings who had been very powerful.

Ver. 24.] They are named in the same order as in ver. 3, according to their rank and the line next to the king of Jerusalem, who was the chief; the king of Hebron seems to have been of greatest note; and so of the rest. The same Montanus thinks it probable, that as they brought them forth and set them before Joshua, they said, This is the king of Jerusalem; and then, This is the king of Hebron, &c.
out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not, nor 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 Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

Ver. 24. *All the men of Israel.* That is, all the men of war.

Ver. 25. *Put your feet upon the necks of these kings.* Who lay bound, I suppose, prostate upon the ground.

Ver. 26. *Hanged them on five trees.* As a mark of infamy, whereby a terror was struck into all others.

Ver. 27. *Thus shall the Lord do to all your enemies.* To all the inhabitants of Canaan.

Ver. 26. *Afterward Joshua smote them.* After they had trampled upon them he ordered them to be killed.

Ver. 27. *Hanged them on five trees.* As a mark of infamy, whereby a terror was struck into all others.

Ver. 28. *That day Joshua took Makkedah.* The same day the king of it was hanged; and it seems to be probable it was on that long day (as I said before) which God made on purpose that they might do all the great things before mentioned, and what follows, before the night came upon them. Then their bodies were taken down, not in honour to them, but in honour to the land of Israel, where God now dwelt. So Aben Ezra.

Ver. 28. *Which day Joshua took Makkedah,* the same day the king of it was hanged; and it seems to be probable it was on that long day (as I said before) which God made that they might complete their conquest of these kings; and when they had done, take this city also. Our great primate of Ireland indeed, by that day, understands the same day that he set down before the city; which he thinks was some time after what is before related.

Ver. 29. *And that day Joshua took Makkedah,* and smote it with the edge of the sword, and the king thereof he utterly destroyed, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

Ver. 30. *And the Lord delivered it also,* and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

Ver. 31. *And Joshua passed from Makkedah,* and all Israel with him, unto Libnah, and encamped against it, and fought against it.

Ver. 32. *And the Lord delivered Lachish into the hand of Israel,* which took it on the second day, slain among the rest, and not taken alive as the king of Ai was.

Ver. 33. *All the men of war.* That is, all the fighting men, together with the women and children; because they had refused the offers of peace, sent them from Joshua, before he invaded their land.

Ver. 34. *The Lord delivered it also.* They made an easy conquest of it, because God gave it up into their hand.

Ver. 35. *And Egypt.* The same words whereby the destruction of Makkedah is described, ver. 28. For both these cities favoured the five kings before mentioned, and therefore (as Conradus Pellicanus thinks) were destroyed utterly, not only by the command of God, but by the right of war. But the command of God, was the only ground, as it is expressed, ver. 40.

Ver. 36. *Joshua passed from Libnah,* unto Lachish. Another city which fell to the tribe of Judah, in the division of the land (xxv. 42), and was one of the cities given to the priests (xxii. 13. 1 Chron. vi. 57).

Ver. 37. *Fought against Libnah.* Laid siege to it, and planted their batteries against it.

Ver. 38. *And this day.* The Lord delivered it also; They made an easy conquest of it, because God gave it up into their hand.

Ver. 39. *And the Lord delivered it.* They made an easy conquest of it, because God gave it up into their hand.

Ver. 40. *Encamped against it.* This, it seems, was a stronger city than either of the former; for there is no mention of an encampment against them before they began their assault.

Ver. 41. *The Lord delivered Lachish.* He doth not add, *and the king thereof,* as he doth of Makkedah and Libnah, (ver. 28, 30), because he was one of the five kings which he had lately hanged, and they had not, it is likely, set a new one on his throne (ver. 23).

Ver. 42. *Which took it on the second day.* After they began the siege; or, the second day after the taking of Makkedah and Libnah. The former is most likely,
and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

38 ¶ And Joshua returned, and all Israel with him, to Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.

41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

because their encampment against it signifies they spent some time before it.

Smote it with the edge of the sword, &c.] These words, and the following, are the very same with what he said before of the two forenamed cities; only he doth not add, “he let none remain,” which is to be supposed.

Ver. 33. Then Horam king of Gezer This was a city afterward in the tribe of Ephraim (xvi. 10), belonging to the Levites (xxi. 21), and not far from Gibeon, as may be guessed from 1 Chron. xiv. 16.

Joshua smote him and his people; If he destroyed his city at this time, he returned to Lachish. And it is probable, he sent forth a detachment to fight Horam and his army; who having routed them, destroyed also their city, and then went on with the siege of Lachish.

Ver. 34. Joshua passed unto Eglon.] Which also belonged afterward to Judah (xv. 39), and seems to have been as considerable as Lachish; for it follows, that “they encamped against it, and fought against it,” as they had done against the other. Their king was one of the five who were killed and hanged before (ver. 29).

Ver. 35. They took it on that day.] The same day they set down before it; for none came to their relief, as Horam did to help Lachish, which may be one reason that city was not taken till the second day (ver. 22).

Smote it The same he had said of the forenamed cities; only he saith, “he utterly destroyed all” that were therein on the same day, which is the same with those words, “he let none remain.”

Ver. 36.] This was also a city of Judah (as every one knows, xv. 51), and was seated in the mountainous country, as the former were in the plain, which is the reason he is said to go up to it from Eglon.

Ver. 37. And the king] Their king was one of the five whom Joshua had lately killed and hanged. But it seems, they had set up a new one, being a city of great note, which had other cities depending on it, as it follows in the next words.

All the cities thereof It was not only one of the royal cities, which had other cities subject to it (as Gibeon had, which was a kind of royal city) but of very great power. For these words import, as if there were many cities under its jurisdiction.

All the souls that were therein In this conquest, Caleb was very instrumental, and signalized himself (as we now speak) by driving out the three sons of Anak (xv. 13, 14), who were slain there (Judg. i. 10). Thus we must understand this history; or else say, as some do, either that Joshua only took the city and destroyed it, but could not take the citadel or strong fort, on the top of the mountain (which doth not seem to be exactly true, for we read in the next chapter, ver. 21, 22, that he cut off the Anakims from the mountains, &c.), or that, after he had destroyed it, as is here related, the Anakims came from Gaza, and other cities of the Philistines, whither they now fled, and peopled it again, but were expelled and slain by Caleb, as some understand, xiv. 12. (see Judg. i. 10).

Ver. 38.] He had not been there before, but having gone as far south and west as he thought fit, (even as far as Gaza, which was in the western coast, ver. 41), he turned his course towards the camp at Gilgal, which was now north-east from him and in his way thither took Debir, which also was a city of Judah (xv. 49), and one of the cities of the priests (xxxi. 15. 1 Chron. vi. 58), called also Kiriaith-Sepher, and Kiriaith-Sanna.

Ver. 39.] It was a great city (we may gather from hence, like to Hebron), in the conquest of which Othniel the brother of Caleb did great service, and therefore it was given to him, as we read, xv. 15—17, and Judg. i. 17.

Ver. 40. Joshua smote all the country of the hills, &c.] He forbears to name all the cities he took, and, in short, saith he subdued the whole country that lay south and west (as it is explained in the next verse), of whatsoever sort it was; both the hilly and the low country: for they that describe countries are wont to have respect to two things: the condition and quality of the soil, and then the situation: the first of these he expresses in this verse, and the other in the next. For here he describes it as partly hilly and dry, and partly plain and full of springs.

Utterly destroyed all that breathed.] Which must be restrained to mankind; for they kept their cattle as a prey to themselves.

As the Lord God of Israel commanded.] This is added as a justification of the Israelites, from all imputation of cruelty or severity; for they only executed a Divine sentence against this people for their abominable wickedness (Lev. xviii. 21, 24, &c.) wherewith the Israelites would have been in danger to be infected, if they had not been extirpated.

Ver. 41. Joshua smote them from Kadesh-barnea}
CHAPTER XI.

1 Divers kings overcome at the waters of Merom. 10 Hazor is taken and burnt. 16 All the country taken by Joshua. 21 The Anakims cut off.

1 And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and

Of the plains south of Chinneroth.] In the flat country, which lay south of the lake called afterward Gennesaret, now Chinnereth (see Numb. xxxiv. 11).

In the valley.] Some conjecture he means that pleasant valley between Mount Hermon and Mount Gilboa, called the valley of Jezreel.

Dor] A city, with a country belonging to it, in the tribe of Manasseh (xvii. 11).

On the west.] Upon the midland sea. Where Josephus mentions (in his second book against Appion) a city called Dora, near Mount Carmel (see Bochartus in his Canaan, lib. 1. cap. 41. p. 752).

Ver. 3. To the Canaanite] The people peculiarly so called.

On the east and on the west.] It hath been noted before, that some of this people lived on the east near Jordan; and others of them on the west, near the midland sea (see Numb. xiii. 29).

The Amorite, and the Hittite, and the Perizzite.] There were other Amorites scattered up and down the country, besides those who were subject to the five kings mentioned in the foregoing chapter, ver. 5, who were all now assembled together by Jabin, with the rest of the Hittites and Perizzites (who were in several parts of the country), that they might make as powerful an army as could be raised.

The Jebusite in the mountains.] About Jerusalem, where they kept a strong hold till the time of David;
the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.

4 And they went out, and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

As the Perizzites lived in other mountainous and woody countries, as Bochartus observes.

To the Hivite under Hermon] This was a mountain in the north-east part of the country, where some Hivites were settled, as others were about Gilboa. That Hermon was easterly, appears from Ps. lxxxix. 12, whence it is that the Hivites are called Kadmonites, that is, easterlings (Gen. xv. 19) as Bochart hath observed in his Pialeg. lib. iv. cap. 36, and in his Canaan, lib. i. cap. 19.

In the land of Mizpeh.] There were several cities of this name; one in the tribe of Judah (xxv. 38), another belonging to Benjamin (xvii. 26), and two more beyond Jordan in the land of Gilead; one in the tribe of Gad, the other in the tribe of Manasseh, or very near it; which gave name to the country about it, and seems to be here intended.

Ver. 4. They went out.] The kings of all these people.

Much people, even as the sand that is upon the sea shore in multitude.] A vast army, which could not easily be numbered; or, which covered the place where they were encamped, as sand doth the seashore; so that nothing could be seen but armed men, horses, and chariots, &c. It is a proverbial speech in Scripture for vast numbers of men, or great quantities of corn: or exceeding much knowledge and wisdom, as every one knows.

With horses and chariots very many.] This made them the more formidable, because the Israelites were all footmen: who might easily be beaten by a strong body of horse; especially when they had chariots also, which carried men in them (see upon Deut. xxv. 1), and they had greater numbers also of them, as these words intimate. Josephus makes their chariots alone to have been twenty thousand. The land of Canaan, indeed, did not breed horses (as I have often observed), but they might easily procure them out of Egypt, and they trusted much to this kind of forces, wherein the Egyptians excelled most people (see Deut. xviii. 16).

Ver. 5. When all these kings were met together.] In some place which the king of Hazor appointed for a general rendezvous. For though this multitude were of different nations, yet they all now combined against the Israelites. But it was a great providence of God, that as all this country was not united under one head, but divided into several petty kingdoms; so they did not all enter into a confederacy at the first against Joshua, but fought severally; only five of their kings joining together. Though now they seem to have seen their error; and therefore all that remained, joined, as one man, to oppose Joshua's farther proceeding.

They came and pitched together at the waters of Merom.] They marched to these waters, and there formed a camp, to prepare, and set themselves in order, to give Israel battle. These waters, all agree, were that lake which Josephus calls Σαμαχωνία, from the abundance of fishes that were in it: for Samacon, or Semechon, in the Arabic language, signifies a fish (as Bochart observes in his Hierozoicen, par. i. lib. i. cap. 6), and Joshua here calls the "waters of Merom;" that is, the upper waters; for this lake was near the fountain of Jordan, which ran through the lake of Tiberias, and fell into the lake Asphaltites, or the Dead Sea. With respect to which waters, these were called the upper, they being lower. And here they pitched rather than any other place, being under the jurisdiction of Jabin, who had called them together for Hazor, where he reigned, was situate upon this lake, as Josephus tells us, lib. v. Antiq. cap. 6.

Ver. 6. The Lord said unto Joshua.] Who went, it is probable (as he had done formerly, x. 8), to consult the Divine Majesty, how he should manage himself upon this great occasion.

Be not afraid because of them.] Some collect from hence (even Josephus himself,) that Joshua was possessed with some fear, when he heard of such a numerous army, and so well appointed, coming against him. But I do not think it at all probable, that after so many late assurances and signal demonstrations, as God had given him of his presence with him in this war, he should be capable of this passion (see the first chapter of this book, ver. 2, 3, 6, 7, 9, liv. 7, 9, 10, v. 12—15, x. 8). Therefore these words were spoken to him, that he might animate the people, whose hearts were apt to fail them, when they saw such terrible enemies.

To-morrow about this time.] It is not certain what this time was; but it is likely in the morning after he had marched all night (as he did against the five kings, xii. 9), that he might fall upon them unexpectedly.

Will I deliver them up all slain before Israel.] The LXX. translate it τηρανοικοις, "put to flight." Which agrees with what follows; for it is certain they were not all slain, but many of them fled, and the Israelites pursued them: and therefore other copies of the LXX. have it τηρανοικοις, "wounded," so broken and shattered, that they were all in effect dead men. Hence their horses,] Cut their hamestrings, and thereby render them unfit for future service.

Burn their chariots.] That they might be no more used; no, not by the Israelites themselves.

Ver. 7. Joshua came—against them.] He did not wait for their motion; but attacked them as they lay in their quarters; for that is signified by the next word.

Suddenly.] When they thought not of an enemy near them; but were consulting, perhaps, how to manage the war against the Israelites. They fell upon them.] When they were unprovided to make such resistance as they would have done, if they had been ready to receive them.

Ver. 8. The Lord delivered them into the hand of Israel, who smote them.] Route and killed a great many of them.

Chased them unto great Zidon.] This, it seems, was a large city, and of great note in these days (for there
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great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the Lord bade him; he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword; for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all was no Zidon the less), built by the eldest son of Canaan (as Josephus thinks), from whom it had its name (see Gen. x. 15). It lay in the north-west part of Canaan, upon the sea.

Unto Misrephoth-maim.] It is thought by some that this was a place where there were hot waters, which I shall not examine, but only note it as a probable conjecture, from xiii. 6, that it was a place in the country of Zidon where they made salt.

Unto the valley of Mizpeh eastward.] See ver. 3. This signifies, that they pursued some of them westward to Zidon and Misrephoth-maim, and those eastward towards Mizpeh.

Smote them, until they left them none remaining.] As they divided themselves, and fled several ways; so did the Israelites send out several parties, both to the west and to the east, who pursued them so close, that they left not a man of them escape.

Ver. 9.] We do not read, as Kimchi notes upon this place, of any horses or chariots which the five kings, mentioned in the foregoing chapter, brought into the field; because they were only to besiege Gibeon, and hoped to take it presently by an assault, in which there was no use of horses and chariots; which they did not want, no more than these kings, who abounded in them, and placed their principal confidence in their horsemen and chariots. Which was the reason God commanded them to hough their horses; that is, to cut their nerves and sinews in their hams, which Josephus translates ἴπτετος πονηρ., "to make them useless and unprofitable!" for God would not have his people place their safety and security in this, but in himself alone, as good people always did (Ps. xx. 7). Accordingly, when David had conquered Haddedezar, and taken from him a great number of horses and chariots, he disabled all the horses, after this example of Joshua (as if God intended by him to teach all future rulers of his people what to do), reserving only as many as would serve for a hundred chariots (2 Sam. viii. 4). And Schickardus observes, out of the Jewish authors, that they were wont thus to enervate all the horses they found in the king's stables after his death, that they might not be of use to his successor (see his Mischpat Hamelech, cap. 6. Theor. 19, and Bochart's Hierozoicon, par. 1. lib. ii. cap. 11).

Ver. 10. Joshua at that time.] Before he thought of returning to his camp, at Gilgal. Turned back.] From pursuing those that fled towards the western coast.

Tack Hazor.] Which was in the eastern part of the country, upon the lake before mentioned.

Smote the king thereon.] This was one reason, it is likely, why he made haste to invest Hazor; because the king thereof, who was the chief author of this the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the Lord commanded.

13 But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 ¶ As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses.

war, had escaped out of the battle, and thought to defend himself there.

For Hazor beforetime was the head of all those kingdoms.] Not of all the kingdoms of Canaan; but of all those mentioned in the beginning of this chapter. Which was another reason why he fell upon it at this time, that by taking the most considerable city of this part of Canaan, all the rest might be disheartened to hold out against him.

Ver. 11. The cities of which the kings of them, did Joshua take.] viz. Those mentioned ver. 2, 3, whom Jabin drew into confederacy with him; and perhaps were his dependants.

Utterly destroyed them.] That is, all their inhabitants.

As Moses commanded.] Deut. vii. 2, and many other places.

Ver. 13. As for the cities that stood still in their strength.] The Hebrew words all thilhim (which we translate "in their strength"), literally signify on their heap, as is noted in the margin of our Bibles; that is, were seated in an eminent place, and therefore of greater strength than those that stood in the plain. Thus Bochart interprets it in his Canaan, lib. i. cap. 29, from whence he thinks came the names of Thela-sar (and Kings xi. 8), and Tmol-sheth (Ezek. iii. 15.) And thus I observe the prophet Jeremiah speaks, xxx. 18, Jerusalem shall be built on her own heap, or high hill. But the meaning may be, according to our translation, the cities whose walls were not battered down in the taking of them.

Israel burned none of them.] Because they intended to dwell in them; and would not be at the charge and pains of building new walls for their safety.

Save Hazor only.] Because it was the capital city and began this war against them: which being laid desolate by the Israelites, without inhabitant, the Canaanites took their opportunity to rebuild it, and settle themselves there again.

Ver. 11. All the spoil—the children of Israel took.] As the Lord alleged them to do at Ai (viii. 2). 

But every man they smote, &c.] Because God had often commanded these nations should be rooted out for their abominable wickedness; lest the Israelites should be drawn in to imitate them in their filthy lewdness, as I observed from Lev. xviii. 24—26, &c. See also xx. 23, 23, &c.

Ver. 15. As the Lord commanded Moses.] See Exod. xxxiv. 11, 12, &c.

He left nothing undone of all that the Lord commanded Moses.] Which is a demonstration that Moses left in writing what we read the Lord commanded in the foregoing books, and that they were not written (as some pretend) in later times: for then it would have been impossible for Joshua to have executed every thing that he commanded, unless he had had the book of the law before him for his direction. But so desirous are some men to weaken the authority of these holy books, that from hence they argue this book of Joshua could not be written by himself, but some other; because he gives himself this high commendation. So the author of Theolog. Polit., who on the same reason might have rejected St. Paul's Epistles as none of his, and Cæsar's Commentaries; for both of them relate their own virtues, and the noble things they did.

Ver. 16. Joshua took all that land.] Belonging to the kings before mentioned.

The hills, &c.] This is a description of his whole conquest, as appears from x. 40.

The mountain of Israel.] It is very uncertain what place this was, but many think it probable to be Beth-el: where God appeared to Jacob, as he went to Padan-Aram, and promised to give him this land (Gen. xxviii. 12, 13), and where he dwelt, by God's direction, after he came from Padan-Aram, and God appeared again to him there, and made him the same promise, and changed his name from Jacob to Israel (Gen. xxxv. 1, 9, 10, &c.).

The valley of the same.] Belonging to the same mountain. But Conr. Pellicanus thinks the singular number is put for the plural, and thus explains the whole verse: The land of Israel was partly in the hill-country, partly in the south towards Egypt, partly in the plain near the great sea, and the sea of Sodom, and the spring of Jordan, near Tabor, in Galilee. And moreover, the mountains of Israel were the two Carmels, Hermon, Gilead, Lebanon, those about Jerusalem, and many other.

Ver. 17. Even from the mount Halak.] Or the stone mountain, as Bochart interprets it, lib. i. Camaan, cap. 5.

[That goeth up to Seir.] Which was the bounds of the country of Edom.

Even unto Boa-ad.] As in the foregoing words, he expresses the bounds of Joshua's conquest southward, so hither they reached northward. And this seems to be a description of the length of the country which he took from the king of Hazor, and all those that joined with him, as Archbishop Usher understands it.

[All their kings he took, and smote them.] So that none appeared to make head against him.

Ver. 18.] But those kings were so many, and made such great opposition, that he spent six years (as the forenamed great person computes) in this war before he could finish it.

Ver. 19. There was not a city that made peace with the children of Israel.] This is the reason the war continued so long, because there was but one city that surrendered on such terms as had been offered them; but all the rest obstinately refused to yield unto Joshua.

Save only the Hivites.] See viii. 3. Who, if they had truly discovered who they were (which out of fear they concealed), and begged peace, they might have obtained it on such conditions as were proposed to all.

All other they took in battle.] By force of arms.

Ver. 20. For it was of the Lord to harden their hearts, that they should come against Israel.] Being a people obstinately wicked, God ordered things so in his providences, that they were emboldened (notwithstanding the wonders they had certainly heard were done for Israel) to fight with them. By which it appears the Gibeonites were a better sort of people, who considered what God had done in favour of the Israelites.

That they might have no favour.] Which they might have found, if they had not been so fool-hardy (as we speak), as to imagine they could withstand those before whom the river Jordan fled, and the walls of Jericho fell down flat.

As the Lord commanded Moses.] In many places, particularly in Deut. vii. 2. xx. 16, 17.

Ver. 21. At that time.] That is, in the war before mentioned, and perhaps in the conclusion of it; after they had done none to oppose him in other places, but only in those mountainous countries which were of difficult access.

Came Joshua.] Either from the camp at Gilgal, or from destroying the kings and their countries, of which he had been speaking in this chapter.

Cut off the Anakims.] Who were a distinct people (Arius Montanus thinks) from the Canaanites; of a fierce, cruel, and tyrannical disposition, who oppressed all their neighbours.

From the mountains.] Where they had settled, and it is likely, strongly fortified themselves; which moved Joshua to let them alone till he had finished his other conquests. Concerning these Anakims, see Numb. xiii. 22. 23.

From Hebron.] Called also Kiriath-Arba, the city of Arba, who was a great man among the Anakims (see Boehartus, in his Camaan, lib. i. cap. 1. p. 269).

Debir.] Also Kiriath-Sepher, as I noted before.

Arab.] This, as well as the two foregoing names, fell to the tribe of Judah (xv. 50).

All the mountains of Judah.] All the mountainous country which afterward fell by lot to that tribe.

All the mountains of Israel.] All the mountainous country which was in the rest of the tribes of Israel, where these people, it is likely, fled for safety.

Joshua destroyed them utterly with their cities.
CHAPTER XII.

The two kings whose countries Moses took and disposed of.

1 Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto Mount Horæmon, and all the plain on the east:

2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Arer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdoth-pisgah:

4 And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and Edrei,

Gilead:" there being nothing to answer to the word from: which being left out, the sense is plain, that half of the country of Gilead belonged to Sihon, as the other half did to Og (ver. 5). Unto the river Jabbok,] Thus his country is constantly described; particularly in Numb. xxi. 24. Deut. iii. 16. Ver. 3. From the plain, &c.] There is nothing answering to the word from; in the Hebrew; which may most clearly be translated and the plain: and so the LXX. only retaining the word Araba, which we translate plain. This was another part of Sihon's country, a great plain, which lay eastward of the sea of Cineroth, and the salt sea; by which it was bounded on the west. The way to Beth-jeshimoth.] Which, by the next words, is thought to have lain towards the south. From the south, under Ashdoth-pisgah:] The meaning seems to be, that on the south it was bounded by Ashdoth-pisgah (see Deut. iii. 17). I do but touch these things, leaving them to a very learned friend and brother of mine, who hath most accurately considered every part and place of this country. Ver. 4. The coast of Og king of Bashan.] The next
5 And reigned in mount Hermon, and in
Selah, and in all Bashan, unto the border of
the Gezurites and the Maschathites, and
half Gilead, the border of Sihon king of Hesh-
bon.
6 Then did Moses the servant of the Lord
and the children of Israel smite: and Moses the
servant of the Lord gave it for a possession unto
the Reubenites, and the Gadites, and the half
tribe of Manasseth.

7 ¶ And these are the kings of the country
which Joshua and the children of Israel smote:
and Moses the servant of the Lord gave it for
a possession unto the Reubenites, and the Gadites,
and the half tribe of Manasseth.

8 In the mountains, and in the valleys, and
in the plains, and in the springs, and in the wilder-
ness, and in the south country; the Hittites, the
conquest they made was of the kingdom of Og, who
was of the remnant of the giants (see Deut. iii. 11).

That dwelt at Ashtaroth and at Edrei.] See Deut. i.
4. Some would gather from this place, and from
xiii. 12, that he had two royal seats, one at Ashtaroth
another at Edrei; and he lived sometimes in the one,
and sometimes in the other.

Ver. 5. Reigned in mount Hermon.] At the bottom
of which some other people lived, who were conquered
by Joshua (xi. 17).

In Selaah.] This was one of his cities in that part
of his kingdom which was next to Hermon, as some
conjecture from xiii. 12. But others think it was in
the southern part of this country, possessed afterward
by the Gadites; which they gather from 1 Chron. v.
11, 12, 16.

All Bashan, unto the border, &c.] See an account
of this, and of all that follows in this verse, Deut. iii.
13, 14.

Ver. 6. Them did Moses smite.] These two kings
were conquered by Moses before they came into Ca-
nan (Num. xxii).

Moses the servant of the Lord gave it for a possession
unto the Reubenites, &c.] See Num. xxxii. and Deut.
iii. 12, xiii. 8. He gave Moses the title of "the
servant of the Lord" twice in this verse, to make
them sensible that this war against the two kings be-
fore named was made by Divine authority; and that
their land was afterward given to the Reubenites, &c.
by the same authority.

Ver. 7. These are the kings.] They that follow in
the rest of the chapter.

Of the country which Joshua smote on this side Jordan.
In the late wars, before mentioned in this book.

On the west.] Westward of Jordan.
From Baal-gad—unto the mount Halak.] This
was the northern and southern bounds of the country
of these kings (see xi. 17).

Which Joshua gave unto the tribes.] Unto the rest
of the tribes, who had not their share on the other side
Jordan (xi. 23).

Ver. 8. In the mountains, and in the valleys, and
in the plains.] This is a description of the condition
of the country; in which valleys and plains differ only
in this, that the former were such as lay between
mountains, and the latter, the flat country, which was re-
more from mountains.

In the springs.] Which commonly were at the foot
of mountains.

In the wilderness, and in the south country;] These
are joined together, because their wildernesses were
southerly, in the hottest and driest part of the land:
whereby we are not to understand countries without
people; but that were thinly peopled, in comparison
with other parts of the land. For we read of houses
and towns in the wilderness, 1 Kings ix. 18. xi. 34.

The Hittites, &c.] This may relate either to the
kings, or the countries, forementioned.

Ver. 9. King of Jericho, one.] He is first men-
tioned, because first conquered.

King of Ai.] He was the next.

Which is beside Beth-el, one.] The people of which
place came to assist the king of Ai; and were con-
quered at the same time (viii. 17).

Ver. 10. King of Jerusalem, one.] Who was the
next that opposed Joshua, and therefore next men-
tioned (x. 1).

King of Hebron, one.] He, and the next three, the
kings of Jarmuth, Lachish, and Eglon (ver. 11, 12),
joined with the king of Jerusalem and were van-
quished at the same time.

Ver. 12. King of Gezer, one.] He came out to help
Lachish, and was smitten at the same time (x.
33).

Ver. 13. King of Debir, one.] Mentioned x. 38.

King of Geder, one.] We read not of him before;
but we find several towns in the tribe of Judah of
the same or neighbouring name, viz. Gederah, and Gede-
roth, and Gedroothaim, and Gider (xx. 41. 56.
2 Chron. xviii. 18). All which, as Bochartus ob-
serves, have their name ± Seminten, "from the fence
that was about them" (lib. i. Canaan, cap. 36).

Ver. 14. King of Hormah, one; the king of Arad,
one.] We have no mention of these kings before;
but we know that Hormah was a city in the tribe of
Judah (xx. 30. Judges i. 17. 1 Sam. xxx. 30), and
afterward given to Simeon (Josh. xix. 4). Arad also
was a place in the tribe of Judah, as appears by the
story iii. Judges i. 16.

Ver. 15. King of Libnah, one.] Mentioned before
(x. 29).

King of Adullam, one.] This was a city in the same
tribe of Judah (xx. 33. 1 Sam. xxii. 1).


King of Beth-el, one.] We read not of any king here
before; but it seems there was one depending upon
Ai (viii. 17).

Ver. 17. King of Tappuah, one.] There were two
cities of this name; one in the tribe of Judah, (xx.
34), the other in the tribe of Ephrain (xvii. 8). It is
18 The king of Aphek, one; the king of La-
sharon, one;
19 The king of Madon, one; the king of Ha-
zer, one;
20 The king of Shimron-meron, one; the king
of Achshaph, one;
21 The king of Taanach, one; the king of Me-
giddo, one;
22 The king of Kedesh, one; the king of
Jokneam of Carmel, one;
23 The king of Dor in the coast of Dor, one;
the king of the nations of Gilgal, one;
24 The king of Tirzah, one; all the kings
thirty and one.

probable the latter is here meant; because the king
of it is mentioned next to the king of Beth-el, which
was in the confines of Benjamin and Ephraim. And
immediately follows the king of Hepher; which was
a place not far off, in the tribe of Zebulun.

King of Hepher, one.] We read of the land of
Hepher, in 1 Kings iv. 10. Which St. Jerome saith
was in the tribe of Zebulun, near Sephorin, or Dio-
cesarea.

Ver. 18. King of Aphek.] There were two Apheks
in this country which Joshua conquered, one in the
tribe of Judah (viii. 52), and another in the tribe of
Asher (Josh. xix. 1), another in the tribe of Asher (Judg. xix. 53). Which of them is here intended, cannot certainly be determined.

King of Lasharon, one.] This place is never named
any where else in Scripture. But I take it foraron
(as the Vulgar Latin here doth, leaving out the first
syllable), which was a city near Lydda, as we learn
from Acts ix. 38. But the country about it was very
pleasant and fruitful (Isa. xxxiii. 9, xxxv. 2). There
was another Sharon also on the other side of Jordan,
in the east, in the country of the Gadites (1 Chron. v.
16), of which some think the prophet Isaiah speaks,
 lxv . 10.

Ver. 19. King of Madon, one; the king of Hazor,
one;] Both of these are mentioned before, as con-
quered by Joshua (xi. 1).

Ver. 20. King of Shimron-meron, one; the king of
Achshaph, one.] These two are mentioned in the same
place (xi. 1). And Shimron was in the tribe of Zeb-
ulon; and Achshaph in the tribe of Asher (xix. 15.
25). The former hath the addition of Meron to it in
this place, to distinguish it from some other Shimron;
which some think was in the tribe of Ephraim, called
Shomeron, or Samaria.

Ver. 21. King of Taanach, one.] A city given to
the tribe of Manasseh (xvii. 11), and in the confines
of Zebulon. It belonged to the Levites (xxi. 25); but
the old inhabitants were not expelled out of it (Judg.
i. 27).

King of Megiddo, one.] This city fell to the same
tribe, as we read in the same place; and was near the
river Kishon; as may be gathered from Judg. v. 19. The
Cananities were not driven out of this city (Judg. i.
27).

Ver. 22. King of Kedesh, one.] There were two
cities called Kedesh, or Kadish; one in the tribe of
Judah (xv. 23), the other in the tribe of Naphtali (xii.
37), the latter is here meant; for it was a fenced city,
as we read there; but the other was of no note.

King of Jokneam of Carmel, one.] A city in the
tribe of Zebulun, at the bottom of Mount Carmel,
near the river Belus (xiv. 11), and one of the cities of
the Levites (xxi. 34). It had its name from its de-
glitful situation, as Bochart conjectures, lib. i.
Canaan, cap. 28.

Ver. 23. King of Dor—one.] A city in the lot of
the tribe of Manasseh (xvii. 11), which had a large
territory belonging to it, called after its name: for it

was a royal city, and one of the most ancient in
Phcenicia, as Bochart observes. It so strong, also, that
the Israelites could not get possession of it (or could
not keep out the ancient inhabitants), when it fell to
the portion of Manassesh (Judg. i. 27). Nor could
Antiochus Sidetes, in future times, take it, though he
laid siege to it with a very great army (lib. i. Canaan,
cap. 41).

King of the nations of Gilgal, one.] This Gilgal is
not the place where Joshua encamped when he came
over Jordan; for there was no city there, nor any king
of that country, but the king of Jericho. That place
also had its name from the circumcision of the Israel-
ites there (ver. 9). We have no mention indeed of any
other Gilgal in Scripture; but St. Jerome says, in
his time, there was a place called Gelgel, about six
miles from Antipatris, which was near the sea, not far
from Joppa. Hither, it is likely, merchants from
several countries resorted; and thence the chief ruler
there was called the king of the nations of Gilgal.
Some finding mention of Galilee of the nations, fancy
that it is the place here meant. But that name, for
some part of Galilee, was not known in the days of
Joshua; being occasioned by Solomon's giving Hiram
twenty towns in this country (1 Kings ix. 11). So
the same St. Jerome.

Ver. 24. King of Tirzah, one.] It is not certain in
what part of the country this city was; but it is very
probable in the lot of the tribe of Ephraim. For Jer-
boam (who was of this tribe) and his successors,
made it the royal seat until the building of Samaria
(1 Kings xiv. 17, xvi. 23, 24).

All the kings thirty and one.] Some cannot believe
that in so small a country there were so many kings.
But they should consider, that these kings were only
petty princes, or lords of cities, which had a few
villages depending on them, the inhabitants of which
were their tenants. This appears by ver. 9, where we
read of the king of Beth-el; which was so small a
place, that he and the king of Ai, joined together, had
but twelve thousand and seventy souls (xvii. 25). For
kings, like all other things, were anciently very small
in their beginnings. See upon Gen. xiv. 1. and Gro-
tius upon the first verse of this chapter, and Masius
upon the seventh. Unto which may be added, that
Caesar, in his fifth book of his Commentaries, speaks
of four kings here in the county of Kent alone: how
many then were there in all Britain! for it appears by
Tacitus, that the Sifures and the Brigantes had their
own kings also. And Caesar informs us, that in
France there were as many kings as princes; and so
it was in Spain, as Livy writes. And Vopiscus, in
the life of the emperor Probus, relates, that when he
was in Germany, reguli novem ex diversis gentibus,
&c. "nine petty kings came from divers nations, and
threw themselves at his feet;" as he himself wrote to
the senate of Rome, in a letter which is there recorded.
In which he call them novem reges, "nine kings."
CHAPTER XIII.

1 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and half. 14, 33 The Lord and his sacrifices are the inheritance of Levi. 15 The bounds of the inheritance of Reuben. 22 Baalath in G. 24 The bounds of the inheritance of Gad, 29 and of the half tribe of Manasseh.

1 Now Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdodites, the

Eshkalonites, the Gittites, and the Ekronites; also the Avites:

4 From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sunrise, from Baal-gad under mount Hermon unto Hamath.

6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Si-

read in future times, that Achish was king of Gath; having; it seems, in David’s days, made himself more absolute than the former lords of that place.

The Gazathites, &c. These people had their names from the five principal cities in this country, where they inhabited; which are commonly known.

Also the Avites. These were a people mixed with them, being a remnant (as I said before) of the ancient inhabitants of this country. But there was no distinct lord of them; there being but five in all; and so many without one over these. Some have con-

founded them with the Hivites; but their name is quite different in the Hebrew, and so is their country. For the Hivites lived in Hermon in the north; and these here in the west. From whence, though they were driven by the Caphtorites (Dent. ii. 23), yet some of them, it seems, remained; as several of the Canaanites did, when the Israelites dispossessed them of their country. See Bochartus, in his Phaleg, lib. iv. cap. 36. who thinks they were not the offspring of Canaan; but it is manifest they inhabited part of the country belonging to him: for Sidon was the first-born of Canaan, who was settled on that coast; and the border of the Canaanites is said to be from thence unto Gaza (Gen. x. 19).

Ver. 4. From the south. Of the Philistines’ country.

All the land of the Canaanites. All that tract of land which belonged to the people properly called Canaanites; who lived upon the sea-coast.

And Mearah. We find no mention of this place elsewhere: some translate it, a cave.

That is beside the Sidonians. Who were in the northern point of that sea-coast.

Unto Aphek. See xii. 18, where I observed there were two cities of this name; but it is most reason-

able here to understand that in the tribe of Ashur; whose king though Joshua had slain, he had not taken his country.

Amorites. Who were in these parts: for they being a mighty people had dispersed themselves, not only in the east, and in the south, but in these northern regions.

Ver. 5. Giblites. A people inhabiting a city called Gebal, and the country about it, near to Tyre and Sidon; as appears from Ezek. xxvii. 9. and in I Kings v. 18. they are mentioned as stone-cutters, sent by Hiram king of Tyre to king Solomon (see also Ps. lxxiii. 7. 8).

All Lebanon, toward the sun-rising. They extended their conquests thus far (xi. 17) but could not subdue the eastern part of this country.

From Baal-gad—unto the entering into Hamath. Concerning Baal-gad, see xi. 17. and concerning “the entering into Hamath,” Num. xxxiv. 8.
CHAPTER XIII.

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And Gilgal, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites unto this day.

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of Reuben inheritance according to their families.
16 And their coast was from Arcah, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba;

17 Beth-beshan, and all her cities that are in the plain; Dibon, and Bamoth-baal, and Beth-basar.

18 And Jabesh, and Megido, and Kedemoth.

19 And Kirjathaim, and Sinim, and Zareh-shahar, in the mount of the valley.

20 Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth.

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zeeb, and Bus, and Phu, who were chief princes of Sihon, dwelling in the country.

22 And the son of Beor, the soothsayer, did the children of Israel keep the word among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border thereof. Thus was the inheritance of the children of Reuben according to their families.

24 And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer, that is before Rabbah;
CHAPTER XIII.

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debar;
27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon; and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward.
28 This is the inheritance of the children of Gad after their families, the cities, and their villages.
29 And Moses gave inheritance unto half the tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debar;
27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward.
28 This is the inheritance of the children of Gad after their families, the cities, and their villages.
29 And Moses gave inheritance unto half the tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities:
31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families.

The cities of Gilead.] That lay next to Jazer: for half of Gilead was given to the children of Manasseth (ver. 31).

Half the land of the children of Ammon.] The children of Israel took nothing from them, but were expressly forbidden to meddle with their country (Deut. ii. 19). He speaks therefore of that part of their country which Sihon had taken from them (as he did part of the Moabites' country, Numb. xxxi. 26), and the Israelites, having vanquished Sihon, justly possessed, from Arnon to Jabok; as Jephtha represented to the Ammonites, when they demanded this land as belonging to them: when the Israelites had enjoyed it near three hundred years (Judg. xii. 32, &c.).

Unto Aroer.] This was the bounds of that country taken from the Ammonites by Sihon, from Aroer unto Jabok; for Aroer was seated upon Arnon before mentioned (Judg. xi. 13).

That is before Rabbah.] Over against Rabbah, the chief city of the Ammonites' country: which was in the north part of it, as Aroer in the south.

Ver. 26. From Heshbon.] See ver. 17.

Unto Ramath-mizpeh.] The same with Ramoth-Gilead, of which we read xx. 8, and many other places. It seems to be the same place which is called Mizpeh of Gilead, where Jephthah the Gileadite lived (Judg. xi. 32, 34).

Betonim.] We know no more of this place, than that it was, in all likelihood, a city in the north part of this tribe, as Ramoth-Gilead was; and Heshbon in the south.

From Mahanaim.] This was a city built in that place where Jacob saw the camps of angels (Gen. xxxii. 1, 2). It was not far from the river Jabbok, as appears from that chapter, ver. 22. This city was very considerable in after-times; Ish-bosheth, who reigned over Israel after Saul, having his residence here; and David making some stay here when he fled from Absalom (2 Sam. ii. 8, 12, xvii. 27). It was one of the Levitical cities (xxi. 37).

Unto Debar.] There was another city of this name in the tribe of Judah (xv. 15, 49). But this was (as St. Jerome and Eusebius tell us) a city of the Ammonites upon Jordan.

Ver. 27. Beth-aram, and Beth-nimrah.] Having mentioned the frontier places, he comes to speak of those cities which were in the midst of the country. And these two are mentioned, Numb. xxxix. 36. The latter of these is called Beth-nimrah (Domus Perduramos), as Bochart interprets it, is simply called Nimrah in the third verse of that chapter. And the waters of Nimrim (Isa. xi. 6), seem to have been in the same place; which Moses and Joshua say belonged to the Gadites: but Isaiah and Jeremiah call it a city of the Moabites: who, in the days of those prophets, after the ten tribes were carried captive, recurred those places (see Bochartius in his Hieromnemon, par. i. lib. iii. cap. 7).
32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

Ver. 33.] Which countries, with their bounds and limits, are thus particularly described, that every tribe might rest satisfied with God's appointment, and not invade their brethren's territories.

Ver. 33.] This had been noted before in this very chapter, ver. 14, and is again noted, xiv. 3, 4, and again, xviii. 7. Which frequent repetition was for the honour of this tribe; and that the people might have the greater regard to them, and care of them.

CHAPTER XIV.

1 The nine tribes and a half are to have their inheritance by lot. 6 Caleb by privilege obtaineth Hebron.

1 And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazor the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe.

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan; but unto the Levites he gave none inheritance among them.

CHAP. XIV.

Ver. 1. These are the countries] viz. Those mentioned in the fifteenth, sixteenth, and following chapters; for this chapter is but a kind of preface to the division of the land.

Which the children of Israel inherited in the land of Canaan.] Which was now conquered by Joshua; as that of Sihon and Og had been by Moses.

Which Eleazar, &c. distributed for inheritance to them.] According to the command given by God to Moses, Numb. xxxiv. 17, 18, where the names of the twelve heads of the tribes, or the princes (as they are there called), are set down, ver. 19, 20, &c.

Ver. 2. By lot was their inheritance.] To take away all occasion of controversy, the matter being determined by God.

As the Lord commanded] Numb. xxvi. 55, 56, xxxiii. 51. For the nine tribes and for the half tribe.] Who were to be provided for in the land of Canaan; as the other, it here follows, had been on the other side Jordan.

Ver. 3. For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan; this seems to argue a strong faith, which the nine tribes and half had in the promise of God, that they were contented to see their brethren put in actual possession of their inheritance, when they were only in hope of their portion.

But unto the Levites he gave none inheritance.] Neither on this side Jordan, nor on the other; as was said before, xiii. 33, and mentioned here again for the reason following.

Ver. 4. For the children of Joseph were two tribes, Manasseh and Ephraim.] The privilege of the first-born was transferred from Reuben to Joseph (1 Chron. v. 1, 2), from whose two sons sprung two tribes: so that there were still twelve tribes, without reckoning Levi for one (Gen. xliii. 5, 6).

Therefore they gave no part unto the Levites.] Because the children of Joseph succeeded in their room, as the Vulgar Latin translates the foregoing words; that is, to make up the number of twelve tribes.

For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

5 As the Lord commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

6 But unto the tribe of Levi Moses gave not any inheritance: the Lord God of Israel was their inheritance, as he said unto them.
CHAPTER XIV.

7 Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless my brethren that went up with me made me the head of the people melt: but I wholly followed the Lord my God.

9 And Moses sware on that day, saying, Surely the land wherein thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

10 And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilder-

ness: and now, lo, I am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of...
Caleb the son of Jephunneh the Kenizite unto this day, because that he wholly followed the Lord God of Israel.

15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

day, who are of great power, by the name of magnates. He was the father of Anak (xx. 13. and xxi. 11), who either built this city, or fortified it, or made it his royal seat (being a kind of prince among them), and perhaps was here buried; which made it he called his city (see upon Numb. xiii. 23).

The land had rest from war.] Which gave them liberty to divide the land. This was said before (xi. ult.), and now repeated, perhaps to show that what is here reported concerning Caleb was done some time ago, at the end of the war; and now mentioned to show, that he held this portion of land by a Divine donation, before the country was divided by lot.

CHAPTER XV.

1 The borders of the lot of Judah. 13 Caleb’s portion and conquest. 16 Othniel, for his valour, hath Achshah, Caleb’s daughter, to wife. 18 She obtained a blessing of her father. 21 The cities of Judah. 63 The Jebusites not conquered.

1 This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.

2 And their south border was from the shore of the salt sea, from the bay that looketh southward:

3 And it went out to the south side to Maaleh-acrahibbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 From thence it passed toward Azmon, and went out unto the river of Egypt; and the going out of that coast were at the sea: this shall be your south coast.

Ver. 2. From the shore of the salt sea.] The foregoing verse was a short description of the length of Judah’s country: now he describes the bounds of it on all quarters; and here saith, that the Salt, or Dead, sea, was the bounds of it on the south-east. For so it was, as here follows.

From the bay that looketh southward] In the Hebrew, from the tongue; which signifies either a creek, or a promontory, as some understand it, pointing to the south-east (see Numb. xxvii. 2).

Ver. 3. To the south side to Maaleh-acrahibbim.] There was a mountain so called, from the multitude of scorpions that were there. It lay at the end of this lake (Numb. xxxiv. 4). From whence the country of Aerabatene had its name, as Bochart thinks (see Hieroz. par. ii. lib. v. cap. 29), which lay near the country of Edom (1 Macc. v. 3).

To Zin, and ascended up on the south side unto Kadesh-barnea.] This is the very description of the southern bounds of the promised land, Numb. xxxiv. 4.

To Hezron.] There is nothing said of this place in the book of Numbers; but it appears to have been a city from the twenty-fifth verse of this chapter.

Went up to Adar.] This place is mentioned in the forenamed Numb. xxxiv. 4, and called Hazar- ADDAR. So that Hezron lay between Kadesh-barnea and this town.

Fetched a compass to Karkaa.] This place is not mentioned in Numbers, or any where else; but lay beyond Adar, not in a right line, but bending towards the west.

Ver. 4. Toward Azmon.] This is mentioned in the forenamed place, Numb. xxxiv. 4.

The goings out of that coast were at the sea.] That is, the Mediterranean sea (see Numb. xxxiv. 5).

This shall be your south coast.] From the tongue of the Salt sea to the Mediterranean.
CHAPTER XV.

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And the east border was the salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan:

And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben:

And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river; and the border passed toward the waters of En-shemesh, and the going out thereof were at En-rogel:

And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward:

And the border was drawn from the top of the hill unto the fountain of the water of Neph-toah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjath-jearim:

And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:

And the border went out unto the side of the valley of the son of Hinnom! A famous place on the east side of Jerusalem; and so delightfully shady, that it invited them to idolatrous worship in this valley, whereby it became infamous (2 Kings xxiii. 10. Jer. vii. 92). Hinnom, in all probability, was some eminent person, in ancient times, who was the owner of this valley: for it is sometimes called the valley "of the children of Hinnom," which shows his posterity were planted here. After it was polluted by idolatry, it became a place where they threw all their filth, and excrements, and dead carcasses, and where there was a continual fire, the Jews say, to burn bones, and such sordid things as were thrown here; from whence, they think, it became the name for hell-fire.

Of the Jebusite. i. e. The city of the Jebusites.

The same is Jerusalem Which is called Jebusi, in the last verse of the eighteenth chapter, and Jobus, Judg. xix. 10. Especially that part of it forfied by the Jebusites, which was called Mount Sion, and lay on the south of Jerusalem.

To the top of the mountain Which is thought to be Mount Moriah.

That lieth before the valley of Hinnom westward. It was westward to the valley of Hinnom; and so had that valley on the east of it.

All the end of the valley of the giants northward. Which mountain lay on the north part the valley of Rephaim (as the word is in the Hebrew), which was in the tribe of Judah extending itself from Mount Moriah as far as Bethlehem, as Josephus tells us.

Unto the fountain of the water of Neph-toah. Where this fountain, or well of water was, cannot he known; for it is nowhere mentioned but here, and in xviii. 15.

This place also is unknown; for it cannot be that in the tribe of Ephraim, mentioned 1 Chron. xiii. 19.

To Baalah, which is Kirjath-jearim. Called ver. 60, and xviii. 14, Kirjath-Baal; there being, it is likely, a temple of Baal in this place, whose name the Israelites changed into Kirjath-jearim; which signifies urbs sylvanum, because of the goodly trees hereabout, which made it the fitter for idolatrous uses.

Compassed from Baalah westward Not in a direct line, but bending towards the west.

Unto Mount Seir. Not that mount belonging to the Edomites, but another of that name.

Unto the side of mount Jearim, which is Chesalon, on the north side. This was a woody country, as appears from the name of this mountain, and from Mount Seir also; which signifies as much as hairy.

To Beth-Sheanesh. A known place in the tribe of Judah, and a city of the priests (xxi. 16).
Ekrón northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jебneel; and the goings out of the border were at the sea.

12 And the west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.

13 And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, even the city of Arba the father of Anak, which city is Hebron.

14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher.

16 ¶ And Caleb said, He that smiteh Kirjath-sepher, and taketh it, to him will I give Achshah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achshah his daughter to wife.

18 And it came to pass, as she came unto him,
that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldest thou? 19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This is the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Elder, and Jagur, 22 And Kinah, and Dimonah, and Adahadah, 23 And Kedesh, and Hazor, and Ithnan, 24 Ziph, and Telem, and Bealoth, 25 And Hazor, and Hadattah, and Kerioth, and Hezon, which is Hazor, 26 Anam, and Shema, and Moladah, 27 And Hazar-gaddah, and Heshmon, and Beth-palet,

field upon her. Or, perhaps, she moved him to give her leave to ask it of her father; as she did, either by his permission, or by his desire; who might tell her, it was more proper for her to ask it than himself. She lighted off her ass.] Upon which they rode then in those countries; having no horses, nor mules, till aftertimes. And her lighting down was in reverence to her father; unto whom she addressed herself in an humble posture.

Caleb said unto her, What wouldst thou? He seems to have prevented her request; knowing, by her posture, she had something to desire of him. But Ludov. De Dieu takes it quite otherwise; that when she came to her husband's house, she did not alight from her ass but continued still sitting upon it. Which her father observing, and asking her the reason, why she did not come down and go to her husband; she told him, she had first a thing to beg of him. And thus both the LXX. and the Vulgar translate it, as if she did not altogether, but sighted and cried, in τοις ἀπόστολοι, from the ass on which she sat.

Ver. 19. Give me a blessing.] Bestow a gift upon me, as the word blessing is used, Gen. xxxiii. 11, or make a mark; hence the word signifies complete.

For thou hast given me a south land.] A dry country; being both mountainous and towards the south; that is, towards the deserts of Arabia, from whence very hot and scorching winds were wont to blow.

Give me also springs of water.] A field hard by, wherein were springs of water: for it was not merely the springs she begged, but the ground in which they were; as appears from the foregoing verse, where she moved her husband to ask a field.

He gave her the upper — and the nether springs.] Whereby that dry ground might be watered and made fruitful. He seems to have given her more than she desired; not only these springs that were in the mountain, but those which were below also. That so neither the rising ground, nor the plain, might want water; as Arius Montanus expounds it.

Ver. 20.] Now follows an account of the cities within the lot of this tribe; which were assigned to their several families, after Hebron, which was the principal of them (for here David reigned over the tribe of Judah alone seven years), was given to Caleb. Which the Jews generally think he did not get into his possession till after the death of Joshua; as is related in the book of Judges (see there, i. 11—13, &c.).

Ver. 21. The uttermost cities — of Judah] Those

that were in the confines; for he doth not seem to number all that were in the heart of the country. So the Jews think, though the truth is, as will appear in the following part of the chapter, he only begins with the outmost cities, but afterward proceeds to those that were in the midst of the country.

Towards the coast of Edom southward] He begins with those that lay on the south side of the country; which was the border he first described, ver. 1, 2.

Kabzeel.] Where that valiant person Benjah was born, who smote two lion-like men of Moab (1 Chron. xi. 22).

Eder.] Which Eusebius calls Ἐδώρ. But he hath no more to say of it; nor of Jagur, and the rest that follow, but that they were in the tribe of Judah; nor shall I go about to inquire further after every particular city mentioned; the number of which is summed up ver. 32.

Ver. 32. All the cities are twenty and nine, with their villages.] If the foregoing places be told, there are no less than thirty and eight of them. But there were only twenty and nine of them (as some solve the difficulty), that could be called cities; the other being only villages. Or the meaning is (as the Jews generally think) that twenty and nine only belonged to the tribe of Judah; the rest being afterward given to the tribe of Simeon, as we find in the nineteenth chapter; where nine of these very cities here mentioned are said to be in that tribe, viz. Beer-sheba, Moladah, Hazar-shual, Baalah, Azem, Hormah, Ziklag, Ain, and Rimmon: which nine, with the twenty and nine here set down as the sum total make just thirty and eight. And this seems to be the truer account, because the villages of other cities are mentioned ver. 36 and 41, and yet none of them set down by name, as is supposed in the first interpretation of these words.

Ver. 33. In the valley.] Or in the plain below the mountains: but which way I shall not examine; because the geography of this country will be done, I hope, by a better hand.

Ver. 36. Fourteen cities.] There are fifteen in all, if we take the last two for distinct cities. But in all probability there might be one, called indifferently Gederah, or (as we translate it in the margin) Gederothaim. Perhaps there might be a double city, the old and the new: or Gederothaim was an appendix to Gederah, as the borough of Southwark is to the city of London.

Ver. 37. Zenan, and Hadashah, &c.] I suppose
Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was thus; even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethath on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, a neighbouring city to Joppa, Azotus, and Jaminia (see his annot. upon, lib. xvi. Strabonis, p. 361, 362).

The goings out thereof are at these. The Vulgar hath it, “at the great sea.” which is certainly here meant; this being a short description of the lot of this tribe from Jordan on the east to the Mediterranean on the west.

Ver. 4.] According to the following measures, which give a more particular account of what is before said in general.

Ver. 4. The border of the children of Ephraim. And first, he shows what was given to Ephraim, reserving the description of Manasseh’s portion to the next chapter.

On the east side The north-east. For he describes, though grossly, only the breadth of this lot from south to north.

Was Ataroth-addar, unto Beth-horon the upper. The first of those was in the south, and the latter in the north.

Ver. 6. Toward the sea From Beth-horon the upper this northern border went on one side westward towards the Mediterranean.

To Michmethath on the north side. And on the other side eastward towards Jordan. This is very obscurely expressed; but it appears, from what follows, it must be thus interpreted.

Eastward unto Taanath-shiloh. Still proceeded further eastward unto this place; the name of which only is now known.

Passed by it on the east to Janohah.] Another place easternly, of which we are now ignorant. For there are no records left to make us understand whereabouts in the east it was situated; which was perfectly understood when this country was inhabited by the Ephraimites.

Ver. 7. It went down from Janohah—and came to Jericho.] Not to the very city, for that belonged to Benjamin; but to the country adjoining.

Went out at Jordan.] Which was the eastern bounds of this country.

Ver. 8. From Tappuah westward unto the river Kanah.] He returns to describe the length of it from east to west; if the river or brook Kanah be the same with the brook Cherith, mentioned 1 Kings xvii. 3. And so not only Adricomas understands it, but that great man Bochartus: who observes, it was called the brook Cherith, from the Hebrew word eava, which signifies to eat or feed, because here God commanded the ravens to feed Elijah; and it was called Kanah, from the multitude of reeds which grew there (and so the Vulgar here translates it, the valley of reeds), in which it may be supposed Elijah lay hid (Hierozoe, par. ii. lib. ii. cap. 14). But there is so much to be objected against this situation of the brook Kanah, that I must leave it in suspense whether it were in the east, or in the west; and confess with Conradas Pellicanus that as none of the Hebrews or Latins have given a satisfactory account of these last four verses, so I do not pretend to it.

At the sea.] Where sea alone is mentioned, it is commonly understood to signify the Mediterranean; which quite overthrows the opinion, which makes Kanah the same with Cherith. But the Vulgar here took it for the Salt sea (adding the word salisismum) which favours the forenamed opinion.

This is the inheritance of Ephraim] A gross description of it.

Ver. 9.] What these separate cities were cannot now be known, because we have not a particular account given of all the cities of this tribe (as we had of Judah), but only of those which were the limits of their country. But they seem to have been some cities in the tribe of Manasseh, which were inhabited by the children of Ephraim, though the territories about them belonged to the Manassites, and were occupied by them (see Grotius, 3

Ver. 10. They drew not out the Canaanites that dwelt in Gezer: but the Canaanites dwelt among the Ephraimites.] The inhabitants of Gezer were properly Canaanites; who dwelt upon the sea coast, where Gezer was situated (see ver. 3). This is mentioned also Judg. i. 29.

Serve under tribute.] They so far subdued them, as to make them tributaries; and some fancy, imposed on them the precepts of the sons of Noah. But they ought to have destroyed them, and were forbidden to make peace with them upon any conditions (see Judg. ii. 1-3). Unless Grotius’ conjecture be true, that the inhabitants of Gezer submitted and accepted the terms of peace, which Joshua was bound to offer them, before he began the war as the Girsaphites, he thinks, also did; who remained even in our Saviour’s time: for they delivered up themselves at the first summons to surrender; which is the reason, he imagines, that they are omitted in the enumeration of their enemies, both in xi. 1, and in Deut. xx. 17 (see his annot. on his thirteenth chapter of the second book De Jure Belli et Pacis, sect. 4).

This city, and the people of it, were destroyed in Solomon’s time by Pharaoh, king of Egypt: who made a present of it to his daughter, Solomon’s wife; who thereupon rebuilt it (1 Kings ix. 16, 17). Till then the Canaanites lived in it; from whence Spinoza would have it concluded, that this book was not written by Joshua, because we find the same thing recorded in the book of Judges (i. 29), which is of a later date. But this is a vexatious cavil: for, as Houtzius well observes, if an historian should have said in the life of Tiberius the Germans were not destroyed, the same might, in like manner, have been said in the life of Vespasian; and just so, when Joshua saith the Gezerites were not cut off by the Ephraimites, it did not hinder him that wrote in the following age from saying the same; because they still remained in the possession of their ancient habitation.
CHAPTER XVII.

1 The lot of Manasseh. 7 His coast. 12 The Canaanites not driven out. 14 The children of Joseph obtain another lot.

1 There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; 

2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezzer, and for the children of Hezek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Gilead: these were the male children of Manasseh the son of Joseph by their families.

3 But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these were the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

CHAP. XVII.

Ver. 1. There was also a lot for Manasseh: That half of it which had no portion on the other side Jordan.

For he was the firstborn of Joseph, I cannot make any sense of this; and therefore think the particle ki should be translated though, not for. And then the meaning is plain enough, that the lot of Manasseh came up after that of Ephraim (not before it), though he was the first-born of Joseph; for Jacob had preferred Ephraim before him (Gen. xlviii. 19, 20).

For Machir the firstborn of Manasseh, And his only son, from whom sprang such a multitude, that there was no room for them all on the other side Jordan; but part of them were to be disposed of here.

Father of Gilead.] Num. xxvi. 29.

Because he was a man of war.] This is generally thought to relate to Machir; who had done some famous exploits in the skirmishes they had with some neighbouring people while they were in Egypt (see I Chron. vii. 21, 22), for he was not alive to fight when they came to Canaan.

He had Gilead and Bashan.] A share in this country; for some of it was given to the Reubenites and Gadites, xiii. 25, but the Gileadites were also planted here (ver. 31); for, inheriting the valour of their progenitor, they were fit to defend this frontier country.

Ver. 2. There was also a lot for the rest of the children of Manasseh.] A great part of the Manassites being disposed of before they passed over Jordan, now follows the lot which fell to the rest, whose several families he names.

For the children of Abiezzer, &c.] These six families descended from Gilead, as we read Num. xxvi. 30, &c. Where the first of them, who is here called Abiezzer, is there called Jeezer.

These were the male children of Manasseh.] He uses the expression of male children to introduce what follows concerning the females. And they are called "the children of Manasseh," because they inherited in his right; being families descended from him (see Selden, De Successionibus, cap. 29.)

Ver. 3. But Zelophehad, &c.] Here he recites their pedigree from the son of Joseph.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 And the coast of Manasseh was from Asher to Michmethath, that lieth before Shechem; and the border went along the right hand unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah:

Had no sons, but daughters:] And so could not make a family in Manasseh; and consequently have no share in the land.

Mahlah, and Noah,] See Num. xxvi. 33.

Ver. 4. They came near before Eleazar the priest, &c.] To whom God had committed the care of dividing the several lots (xiv. 1 Numb. xxxiv. 17, 18.)

Saying,] See Numb. xxvi. 6, 7.

According to the commandment of the Lord he gave them an inheritance.] Or, an inheritance was given them according to this commandment of God to Moses, by Eleazar and Joshua, and the rest who were appointed to divide the land. For after the lot had determined what land every tribe should have, Eleazar, Joshua, and the princes, considered how many families there were in the tribe, and how large they were; and accordingly divided it among them. So Num. xxvi. 53, 56, imports.

Ver. 5. There fell ten portions to Manasseh.] For there were six portions given to six sons: but the portion of Hepher, the last of them, being divided into five parts among his five daughters, there were ten portions in all (see Selden, De Successionibus, cap. 23).

Which ten portions being assigned to so many families, Eleazar, Joshua, and the princes were not concerned any further in dividing these ten portions into lesser among several households; but that, I suppose, they agreed among themselves.

Beside the land of Gilead and Bashan,] Mentioned before, ver. 1.

Ver. 6. Because the daughters of Manasseh:] That is, of Zelophehad, descended from Manasseh.

Had an inheritance among his sons:] Being considered as heirs to their father.

The rest of Manasseh's sons:] Which were not of the six families before mentioned.

Had the land of Gilead.] On the other side Jordan, as hath been often said; and is again repeated, to prevent all contentions that might arise about their portions.

Ver. 7. The coast of Manasseh was from Asher to Michmethath.] This was the south border, which went from a city called Asher, to another called Michmethath; which was over against a city in the tribe of Ephraim, called Shechem.
but Tappuah on the border of Manasseh belonged to the children of Ephraim;

9 And the coast descended unto the river Kanah, southward of the river; these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea:

10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 ¶ And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taamach and her towns, and the inhabitants of Megiddo and her towns, and the inhabitants of Megiddo and her towns, even three countries.

12 Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joseph spoke unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto?

15 And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of

27, that it was not far from Megiddo, mentioned in the latter end of this verse.

The inhabitants of Dor and her towns.] Concerning Dor, see xi. 2, whose inhabitants, (as also those of the other cities following,) are here mentioned; because, it seems they possessed the people (whom they ought to have destroyed), as well as their cities and towns, making them slaves.

En-dor.] The city whither Saul went to consult with the witch. It was not far from Mount Tabor; which was in the confines of the tribe of Issachar.

Taamach] This city lay not far from the other; and was one of those given to the Levites (xxx. 25).

Megiddo] This was near the sea, not far from the brook Kishon (Judg. v. 19).

Even three countries.] Or rather, three parts of these countries before mentioned.

Ver. 12. Yet the children of Manasseh could not drive out the inhabitants of those cities; Through want of faith in God, and of zeal to perform his commands; which made them slack in their attempts to expel the inhabitants of this country.

But the Canaanites would dwell in that land.] Finding themselves strong enough to maintain it, against such feeble endeavours as they used to conquer it.

Ver. 13. When the children of Israel were waxen strong, to drive the Canaanites to tribute;] When they were more numerous and expert in war, not only the Manassites, but they of other tribes also, brought the Canaanites to be tributaries to them.

But did not utterly drive them out.] In which they grievously offended against God's command (Deut. xx. 16—18).


Saying, Why hast thou given me but one lot and one portion?] They were discontented with their lot, which they thought too strict for them; because they were so very numerous, that the country which was assigned them was little enough for one of them.

The Lord hath blessed me hitherto?] Multiplied them exceedingly, as appears from Numb. xxxv. 34, 37.

Ver. 15. If thou be a great people.] Though he was their flesh and blood, yet Joshua would not humour them; but returns their argument upon them, that since they were so great a people, they should do as here follows.

Then get thee up to the wood country.] Which was in the highlands (ver. 18), which was full of trees; for Asia and Arabick observers, signifies very thick woods (ib. ii. Camaan, cap. 9).
CHAPTER XVIII.

The tabernacle is set up at Shiloh.

And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel.

And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying:

Thou art a great people, and hast great power; thou shalt not have one lot only:

But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

The Tabernacle.
2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you? Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me.

5 And they shall divide it into seven parts:

consulted him in this case by the oracle of {URIM} and {THUNNAM}. For when he made choice of Mount Sion, an angel bade the prophet Gad tell David he should set up an altar in the threshing-floor of Ornan; and there God answered him by fire, &c. (see 1 Chron. xxii. 18, 25). Now the reason of its being translated to Shiloh, it is likely, was because it would have been too far, after the division of the land, for all the tribes of Israel to go to Gilgal, to perform all that the law required to be done at the tabernacle. Which was now indispensably to be performed, though while they lived in the wilderness they did not live by these rules (Deut. xii. 8–10), and, perhaps, while they continued unsettled in Canaan could not exactly observe them. This place also was very convenient for all the tribes to resort unto; and likewise very safe, being guarded by the two powerful tribes of Judah and Ephraim. And it was, as I said, in the lot of the latter; for it was fit it should be where Joshua was; who, being of this tribe, lived among them. Here it is thought the tabernacle continued for the space of three hundred and fifty years, till the days of Samuel; but our primate before mentioned reckons no more than three hundred and twenty-eight years.

The land was subdued. Or rather, for the land was subdued, &c. that is, continued quiet, without any opposition from the old inhabitants, since the conquest mentioned, xii. 33.

Ver. 2.] For whom no lot had been drawn at Gil-gal. The reason of which was, perhaps, because the land, belonging to the house of Joseph, were not satisfied with the division which was begun to be made there. And therefore Joshua stopped his proceedings till he had made a new survey of the whole country. In order to which, God commanded him to remove hither; from whence, being in the middle of the country, they might do it more easily; and also give the children of Joseph greater content, by settling God's house among them.

Ver. 3. Joshua said unto the children of Israel.] Unto the congregation before mentioned, ver. 1. How long are ye slack to go to possess the land? He doth not blame them for not taking possession of the land which was conquered, without God's direction, by a lot (for that was expressly commanded), but for their being so slow to consider of, and propound some means of making such an equal division, as they desired; that they might take possession of the land, where their lot should fall.

Ver. 4. Give out from among you three men for each tribe.] He therefore himself propounds a method for their satisfaction; and such a one as they could not dislike, viz. that they should choose three men (for he would not appoint them, but only give them orders what to do) out of each of the seven remaining tribes that were not provided for; or rather, out of the nine tribes and a half; that they who had already received their portion, might be willing to resign up some part of it, if they found, upon the survey, there was not sufficient left for their brethren. I will send them.] Give them orders to go immediately through the whole country; both that which was divided, and that which was not. Describe it!] Set down not only the dimensions of it, but its condition and quality, whether barren or fruitful, mountainous or plain, &c. According to the inheritance of them.] Making so many parts in the description, as there remain tribes that want their inheritance. Thus the next verse teaches us to explain it. They shall come again to me.] Make their report to him, when they had done, that he might judge of it. Ver. 5. They shall divide it into seven parts.] Of equal extent, with a just respect, as Josephus observes, not merely to the quantity of ground, but the goodness of the soil. But there was no respect to the greater or lesser number of persons in each tribe; for then these men had given each tribe their portion, and there had been no need of a lot. Their business was to divide the country into seven equal portions, and leave God to appoint which portion should fall to each tribe: who would have no reason to complain, when the division was made by themselves. Judah shall abide in their coast on the south, and the house of Joseph—in the north.] But the lot of Judah, which was southery, and the lot of Ephraim and Manasseh, which, with respect to the former, was northerly, were not to be altered. But these tribes were to dispose of their possessions, unless it should be found that they had more than they needed, and others had less. For this was the very reason of making a new and more exact survey of the country, than had been made before the first division, that there might be an allotment made more to every one's satisfaction, when they had a more perfect account of all the land. Accordingly, it is evident, that the tribe of Judah (by common consent, no doubt) parted with some of their portion to the Simeonites, and the Danites, whose lot appeared to be too scanty (xix. 29, 41).

Ver. 6. Bring the description.] When the men who were appointed to measure the country, had divided it into seven parts, he orders that the description thus divided should be laid before him.

What I may cast lots for you here before the Lord.] Whereby their possessions were settled and established by a Divine authority. For the lots being drawn before the sanctuary, God was desirous to declare what portion every tribe should have. Accordingly, it was their duty to look upon it as a sacred appointment, and to be contented with it; for it was done at the very door of the tabernacle, as we read, xix. 11.

Ver. 7. But the Levites have no part among you.] He declared, what had been often said before, that in
the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, which is Beth-el, southward; and the border descended to Arathoth-adar, near the hill that lieth on the south side of the nether Beth-horon.

14 And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal,

According to their families.] To be divided according to their families.

Their lot came forth between the children of Judah] Who lay on the south of them.

And the children of Joseph.] For the Ephraimites lay on the north of them. And it is observable, that in the blessing of Moses, Benjamin is placed between Judah and Joseph (Levi having no inheritance among them), which prophecy of Moses by this lot was exactly fulfilled concerning him (Deut. xxxiii. 12).

Ver. 12. Their border on the north side was from Jordan, &c.] Just thus the south border of Ephraim proceeded from Jordan by Jericho, which was in the tribe of Benjamin (see xvi. 1. 7). Through the mountains westward.] Through the mountainous country, which lay on the north of Jericho, it went up to the western part of the country.

At the wilderness of Beth-aven.] A place near Beth-el, which in aftertimes (when they committed foul idolatry there) was called Beth-aven, a house or place of iniquity (Hosae iv. 15. x. 8).

Ver. 13. To the side of Luz, which is Beth-el, southward.] On the south side of that city (see xvi. 2). The Jews think there were two Beth-els; one here named in the confines of Benjamin and Joseph, where Jacob had the vision of the ladder reaching up to heaven, and the other called Bethel, which was at (VIII. 6. 17). Arathoth-adar.] Called in the place forenamed (xvi. 2), Archi-Arathoth.

Another Beth-horon.] A city in the tribe of Ephraim (xvi. 3), called "the nether," because there was a higher land by it in the mountain adjoining. Though others will have the two Beth-horons to have been at a great distance; one in the mountains of Ephraim, the other in the valley near Jordan.

Ver. 14. The border was drawn thence.] In a line bending westward, as appears by what follows in the end of the verse; which tells us the western border began from Beth-horon the nether.

Compassed the corner of the sea southward, from the hill that lieth before Beth-horon.] I cannot give any account of this border, according to our translation; for, it is certain, it did not compass any corner of the Mediterranean (and no other sea can be here meant), nor came near unto it. Therefore, by southward, which we translate corner, must be understood the side of the sea. As if he had said, It ran along in a parallel line to the sea. So the Vulgar hath it, over against the sea; and the LXX. to the same purpose. And the word southward is joined by the Vulgar, not to the sea, but to the next words, "southward from the hill that lieth before Beth-horon."

Southward.] That is, the hill was to the south of Beth-horon, as we read in the verse before.
which is Kirjath-jearim, a city of the children of Judah: this was the west quarter.

15 And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemes, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,

18 And passed along toward the side over against Arabah northward, and went down unto Arabah:

Kirjath-Baal. See xv. 60.

This was the west quarter.] Here the penth before mentioned (for it is the same word we before translate corner), the west side, or quarter, ended: for that is meant by its going out.

Ver. 15. The south quarter] The same word again in the Hebrew, viz. penth.

Was from the end of Kirjath-jearim, and the border went out on the west.] Did not go directly south, but bordered something towards the sea, till it came to "the well of waters of Nephtoah," as this verse concludes (see xv. 9). By considering of which, and the foregoing and following verses, it will be unnecessary to say much of this south border of Benjamin, it being the same with the north border of Judah. For the very same places are named here that are there, and in the same order; with this difference only, that in describing this border, he proceeds from the west towards the east; but in describing that of Judah from the east towards the west. So that Kirjath-jearim is there the north limits of Judah, as it is here the south limits of Benjamin.

Ver. 16. Valley of the son of Hinnom.] See xv. 7.

Descending to En-rogel.] See xv. 7.

Ver. 17. Geliloth.] See there; where this place is called Gilgal.

Adummim.] See there, and ver. 6.

Ver. 18. Unto Arabah.] Called Beth-arabah, xv. 6. and so the LXX. have it here in this verse.

Ver. 19. To the side of Beth-hoglah northward.] Leaving Beth-hoglah on the north of it (see xv. 6).

At the north bay of the salt sea.] Its utmost progress was to the tongue or bay of the Salt sea, which is on the north part of it.

South end of Jordan. Where Jordan ends towards the south; being swallowed up by the Salt sea.

This was the south coast.] That is, hither it reached, and here it ended.

Ver. 20. Jordan was the border of it on the east side.]

Till, near Jericho, it met with the bounds of the tribe of Ephraim and Manasseh.

By the coasts thereof round about.] That is, a description of its bounds on all sides.

According to their families.] Which was divided among as many families as were in that tribe.

Ver. 21. Jericho.] Having given a description of the bounds of the country, he sets down the principal cities in it. The first of which was well known, viz. Jericho; the territory of which remained, though the city itself was destroyed. And perhaps there were 19 And the border passed along to the side of Beth-hoglah northward; and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this was the south coast.

20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haamonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpah, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

some houses there, though without walls or gates; which seem to be the only things which Joshua commanded should not be built (vi. 26).

Beth-hoglah.] A city near to Jericho; not far from the river Jordan.

Valley of Keziz.] Rather, Emer-Keziz; for he speaks of a city, not of a valley. Or, it may be interpreted, Keziz in the valley; that is, in the plain of Jericho.

Ver. 22. Beth-arabah.] This city is reckoned to Judah (xvi. 61), being, it seems, in the confines of both tribes. It stood also in the plain of Jericho, signifying as much as dominus capitis, "a habitation in the fields!" for there were large fields about it, as Bochartus supposes; from whence a place in Assyria, for this reason, was called Orba, as he shows, lib. iv. Phalag. cap. 21.

Zemaraim.] A city, it is probable, built by Zemari, the tenth son of Canaan (Gen. x. 18). There was a mountain also called by this name, from this city, it is likely. For though it is said to be in Mount Ephraim, 2 Chron. xiii. 14, it might also, in part, belong to Benjamin, as Betharabah and the next cities did belong to two tribes.

Bethel.] A city in the confines of the tribe of Ephraim and of Benjamin, which seems to have belonged to both.

Ver. 23. Arim, and Parah, and Ophrah.] We know no more of these cities but their names.

Ver. 24. Chephar-haamonai, and Ophni. These also are unknown cities.

Gaba.] This is often named in Scripture, and called Gibeah, being that place where the foul fact was committed which almost ruined this tribe (Judg. xix.). And is called Gibeah of Saul, because it was his native country, where he made his residence after he was king (1 Sam. x. 26). And it was one of the cities of the priests (Josh. xxi. 17).

These cities.] Which seem to have been in the eastern part of that country.

Ver. 25. The first of these is well-known from the story of its ancient inhabitants, related in the ninth chapter of this book. It was also a city of the priests (xxi. 17), and seated on a hill, as its very name imports. Ramah also was an eminent city on the north side of Jerusalem, as Bethlehem was on the south. So that Jerusalem was in the road from the one to the other; as appears from the man that went from Bethlehem-Judah to Ramah (Judg. xix. 2. 11. 13).

Beeroth also is notorious upon this account, that it
CHAPTER XIX.

1 The lot of Simeon, 10 of Zebulun, 17 of Issachar, 24 of Asher, 32 of Naphthali, 40 of Dan. 49 The children of Israel give an inheritance to Joshua.

1 And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah. 2 And they had in their inheritance Beersheba, Sheba, and Moladah, with their villages. This is the inheritance of the children of Benjamin according to their families.

Ver. 1. The second lot came forth to Simeon, both the LXX. and the Vulgar leave out the latter part of these words, as if they were superfluous; and only say, "the second lot came forth to Simeon." But I suppose the words following in the Hebrew are intended to show, that though their inheritance was within that of the tribe of Judah (as the next word tells us), yet those cities were not all that were given to this tribe, but they had another share by lot that fell to them: and God disposed it so, that the very next lot to Benjamin came up for them: Simeon being the eldest son of Jacob that was unprovided.

According to their families.] Which was divided by Eleazar, Joshua, and the princes, among their several families.

Their inheritance was within the inheritance of the tribe of Judah.] So we will translate it; for though the word in the Hebrew be betoch (in the midst) of the inheritance of Judah; yet it signifieth no more than within. For the lot of Simeon did not lie in the very heart (as we think), but outside of the country of Judah: from whose northern and western border some part was cut off, and given to the Simeonites; for the reason mentioned ver. 9.

Ver. 2. Beer-sheba, Sheba.] Or, rather, Beer-sheba, which is Sheba: for they were one and the same place; sometimes called at length Beer-sheba, and sometimes contracted into Sheba; nothing being more common than to cut off the beginning of the names of towns and places, as Bochathus hath shown in many instances, in his Paliog. lib. ii. cap. 24,
JOSHUA.

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:
8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.
9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them; therefore the children of Simeon had their inheritance within the inheritance of them.
10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:
11 And their border went up toward the sea, and Maralah, and reached to Dabbasbeth, and reached to the river that is before Jokneam;
12 And turned from Sarid eastward toward the sumrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,
13 And from thence passeth on along on the east to Gittah-hepher, to Atah-kazin, and goeth out to Remmon-methoar to Neah;
14 And the border compasseth it on the north

The children of Simeon had their inheritance within the inheritance of them. Within that lot, which was at first given to the tribe of Judah: yet not absolutely given, but so that if it appeared there was not sufficient for the rest of their brethren, and they had more than enough, that error should be corrected by taking something from them and giving it to another tribe, as it was now in this new allotment.

Ver. 10. Third lot came up for—Zebulun. He was not the next brother; for Issachar was born before him. But he is mentioned before Issachar, both in the blessing of Jacob, Gen. xlix. 13, and of Moses, Deut. xxxiii. 18.

Unto Sarid. No more is said of this place by Eusebius, but that it was Ἰσσαρ, "the bound or limit of Zebulun;" and St. Jerome saith the same. And, by what follows, it seems to have been the south-west border.

Ver. 11. Toward the sea. That is, the Mediterranean, which was in the west.

Maralah, and reached to Dabbasbeth: These were cities in the western borders, as appears by the following words.

The river that is before Jokneam. See xii. 22.

Ver. 12. Turned from Sarid eastward. This is a description of the south border; which went from Sarid in the west unto Jordan in the east.

Chisloth-tabor. A city near Mount Tabor in the tribe of Issachar, ver. 18. For as, on the west, the Zebulunites were contiguous to the tribe of Manasseh; so, towards the east, they were to the tribe of Issachar.

Daberath. A city also in the tribe of Issachar (xxi. 29).

Japhia. It is uncertain were this city was, though some think it to be the strong city which Josephus calls Japha (lib. ii. De Bello Jud. cap. 25), and places it in Galilee near Jotapata.

Ver. 13. Passeth on along on the east to Gittah-hepher. This seems to be a description of the eastern border. We read of the land of Hepher, 1 Kings iv. 10, which was near the sea of Galilee. There this city was, in which Jonah the prophet was born (2 Kings xiv. 25).

Ilath-kazin. This city, it is likely, was upon the same sea of Galilee, called Gennesaret; which the Vulgar calls Thracasin.

Geth out to Remmon-methoar to Nejah. Here the eastern border ended (for that is meant by the phrase goeth out), at the sea of Gennesaret. So Josephus expressly affirms (see Gen. xlix. 13).

Ver. 14. Compasseth it on the north side of Hannath. Here begins the description of the northern border; which, from the last named place, went in a bending line towards Hannath; a city, it is supposed, in this tribe.

Outgoings thereof are in the valley of Jiphthah-el. Here the northern border ended. But we know no
side to Hamathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallah, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem.

19 And Haphrah, and Shihon, and Anaharath, and

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

more of this valley of Jiphthah-el, than that it was in the tribe of Asher, in the confines of this tribe (ver. 27).

Ver. 15. Kattath, &c.] It is not certain whether these cities belonged to Zebulun, or are set down as places upon which this tribe bordered. Of the first two I can give no account; but we read of Shimron as a principal city, which had a king in it conquered by Joshua (see xii. 20.) And Idalah is mentioned by St. Jerome (De locis Hebraicis), and called Jadelas: as if it were compounded of ja'd (which signifies a place, Dent. xxv. 19), and ela (a goddess), being the place where Venus was worshipped, as Bechardus conjectures, lib. i. Canaan, cap. 3. As for Beth-lehem, we are not to take it for the place where our Saviour was born; which is called Bethlehem-Judah, to distinguish it from this, which was far from it.

Twelve cities] Here are more cities than twelve: therefore some of them are mentioned only as the boundaries of this country. There is no doubt but those mentioned ver. 13, were in this tribe; and many think those five here mentioned in this were also. Jokneam likewise belonged to it; but which were the rest to make up the number twelve cannot be determined.

Ver. 16.] That is, these were the bounds of it; but all the cities belonging to it are not here set down: for we read of two, Kattath and Dimnah (xxi. 31, 35), which are not here named. And, indeed, twelve cities do not seem sufficient for sixty thousand men (Num. xxv. 27); therefore they were only the principal; and all, perhaps, that the measurers of the land had noted in their book.

Ver. 17.] Thus far there is some kind of order observed in these lots: Issachar being brother to Zebulun by the same mother.

Ver. 18. Jezreel] This was one of the royal seats of the kings of Israel in aftertimes (1 Kings xxvii. 17), which Elishua and St. Jerome placed in the tribe of Manasseh; but ought to be accounted belonging to this tribe, as the next place is agreed to be. There was another in the tribe of Judah (xxv. 56).

Chesulloth. Mentioned ver. 12, which both the aforementioned places in the tribe of Issachar, under the name of Acheseloth.

Shunem.] Where that noble lady lived who entertained Eliah at her house (2 Kings iv. 8, 12). And where Abishag, the wife of David, in his old age, was born, (1 Kings i. 3).

Ver. 19. Hopkrim, and Shihon, and Anaharath.] He doth not describe the borders on all sides of this tribe; but only sets down some principal cities: for it lying between Manasseh and Zebulun, the situation of it was sufficiently known. And they do but guess, who say these six cities named in the foregoing verse and in this were in the southern border.

Ver. 20.] These three cities, and the next two that follow, ver. 21, they will have to constitute the western border.

Ver. 21.] Remeth, and En-gannim.] Here, as I said, they imagine the western border ended.

En-haddah, and Beth-pazzez.] These two, and the three next, ver. 22, they will have to be the northern border.

Ver. 22. The coast reacheth to Tabor.] This is, that northern border; for Mount Tabor was in the north; and this city was hard by it, and received its name from the mount, or gave its name to it.

Shahazimah, and Beth-shemesh.] Here ended the northern border. There was another Beth-shemesh in the tribe of Naphtali (ver. 38), and another in the tribe of Judah (xxi. 10).

Their border were at Jordan.] This makes it probable the former account of its other borders is not true; because it leaves no city for the eastern border near Jordan, nor any for the middle of the country.

Sixteen cities.] This shows that Tabor was a city; otherwise there would be but fifteen.

Ver. 23.] These were their principal cities; but it is likely there were others: for we read of two not here mentioned, xxi. 29, 29. Dabareh and Jaromath; yet there are but the children of Jotham is but another name for Remeth, here mentioned, ver. 21, which to me doth not seem probable.

Ver. 24.] No reason can be given for this order; unless it be, that God was pleased to place this tribe, being descended from the handmaid of Leah, not far from Zebulun, one of Leah's sons. As for Gad, the elder brother of Asher, he was provided for before, on the other side of Jordan.

Ver. 25.] We know no more of the first three of these cities than their names. But the last of them was very considerable; mention being made of the king of Acsaphsh, xi. 1. xii. 20. The first of them also we find was a Levitical city (xxi. 31), called Hukok, in 1 Chron. vi. 75. It appears, likewise, by the mention of Carmel in the next verse, unto which this border reacheth, that these cities lay in the west near the Mediterranean Sea.

Ver. 26. Alalamelech, and Amad, and Mishpel; and reacheth to Carmel westward.] Or, by the sea, not far from Polemais; to distinguish it from the other Carmel, in the tribe of Judah, near Hebron (see xv. 55). Here the great prophet Elijah sometimes dwelt, and confuted the Baalities by a stupendous miracle. But
ley of Jiphthah-el toward the north side of Beth-
emek, and Neiel, and goeth out to Cabul on the
left hand.
28 And Hebron, and Rehob, and Hammon,
and Kanah, even unto great Zidon;
29 And then the coast turneth to Ramah,
and to the strong city Tyre; and the coast turneth
to Hosah; and the outgoings thereof are at the sea
from the coast to Achzib:

we are as ignorant of the three cities mentioned
in this verse, as we are of the other in the foregoing.

To Sihor-Libneath] Whether this was a city (some
fathers, Polenialis, or a promontory, or a muddy river
(for there are these different opinions about it), I can-
not determine.

Ver. 27. Turneth toward the sunrising] It turned
from the sea towards the east; and so northward,
bending towards the west again. For there are no
borders or sides of this tribe described; but from the
south part of the sea it turned eastward, and then
northward, in the form of a bow, towards the north
part of the same sea, where Zidon was (ver. 28).

To Beth-dagon] There was a place of this name
mentioned before in the tribe of Judah, xv. 41. where
it is thought there was a famous temple of Dagon, the
god of the Philistines.

To Zebulun, and to the valley of Jiphthah-el] And so
touched upon the north border of the tribe of Zebu-
lun; in which the valley of Jiphthah-el lay (see ver.
14).

Towards the north side of Beth-emek and Neiel.] Where
these were, is not known. Only Eusebius and St. Jerome
say, Beth-emek lay in a valley, or low place in this tribe; as the word seems to import.

To Cabul on the left hand.] On the north side
(called the left hand) of this city, which lay in the
tribe of Asher, this border ended. Some have been so
frivolous as hence to argue, that this book was
written long after Joshua's time; because the land of
Cabul (1 Kings i. 13) was not known till the days of
Solomon, when Hiram gave this name to the land,
which Solomon presented him withal. As if there
were no difference between the land and the city of
Cabul: when one of them was a little region, con-
taining twenty towns, and the other a small place in
the country of Asher; both of them in the tribe of
Asher. They are plainly distinguished by Jose-
phus, who calls one of them γυναὶ Χαλεμᾶ, "the land of
Cabul:" and the other χαλεμᾶς, "the village of Cal-
bul:" as Huetius hath observed, proos. iv. Demonstr.
Evang. p. 186.

Ver. 28. Hebron.] Called Julian by the LXX. and
by the Vulgar Alphabet, to distinguish it, I suppose,
from that Hebron in the land of Judah.

Rehob.] There were two cities of this name in this
tribe (see ver. 30). One of them was a Levitical city
(xxi. 31), and the Cannanites kept possession either
of that or the other (Judg. i. 31).

Hammon.] There was a Levitical city of this name in
the tribe of Naphtali (1 Chron. vi. 76), called Ham-
mothor in xxi. 32. of this book.

Kanaa.] There were two cities of this name; one in
the upper Galilee, which was Kanah the greater;
and the other in the lower Galilee, called Kanah the
less. He speaks here of the greater, which was near
to Sidon. The lesser was that wherein our Saviour
turned water into wine, and of which Nathanael and
the Syrophcenician woman were.

Great Zidon.] See before concerning this city, xi. 8.

Ver. 29. Another city on the northern part of
the Mediterranean sea.

30 Ummah also, and Aphek, and Rehob: twenty
and two cities with their villages.
31 This is the inheritance of the tribe of the
children of Asher according to their families,
these cities with their villages.
32 The sixth lot came out to the children of
Naphtali, even for the children of Naphtali
according to their families.
33 And their coast was from Heleh, from

To the strong city Tyre] This translation is ques-
tionable: for we never read one word of the city
Tyre (unless it be here) until the days of David;
though we often read of Sidon in the books of Moses;
even in the prophesy of Jechon. And, as Boeortus
observes, Homer himself, who speaks frequently of
Sidon and the Sidonians, never names Tyre (lib. iv.
Phleg. cap. 35). Therefore, it is highly probable,
some other place is meant by Tzor (as our margin
notes the word is in the Hebrew), which was a fenced
city, as we render the word here translated strong
(ver. 35). And there were several cities, perhaps,
called by this name of Tzor or Tyre, besides that fa-
mous one in future times; particularly Palatyrus;
as much as to say old Tyre. And it is no improbable
conjecture of Campegius Vitrunga, that into these two
places, Sidon and Tzor, many of the people of Ca-
naan fled, to secure themselves when Joshua invaded
them: for Tzor signifies not only a rock, but any strong
fortified place: from whence it is possible the Latin
word turris, and then our English tower is derived.
Certain it is, that these two were famous cities,
بطنه على مرج، as Strabo calls them, lib. xvi. where
he saith they were so anciently, and not only in his
time; insomuch, that it was uncertain which was the
metropolis of the Phenicians. But it is certain he
speaks of the New Tyre, which was built in an island;
but the old one was on the continent (see his Obser-
vations Suers, lib. i. cap. 1).

Turneth to Hosah.] Declined a little towards a city
of this name.

The outgoings thereof are at the sea, from the coast
of Achzib.] It ended at the country which belonged to
Achzib; for so hebèb (which we here translate coast)
signifies. In proper speaking it signifies a cord,
whereby ground was measured; and thence was used
to signify the portion of ground itself, which was
measured by that cord or line. Thus we read of He-
bel Argob, the region of Argob, Deut. iii. 13. and He-
bel Hajam, the region of the sea, Zeph. ii. 5. Achzib,
according to St. Jerome, is that place, which, by Pil-
ny and others, was called in aftertimes Eedippa.

Ver. 30. Unnamah also, and Aphek and Rehob.] It is
probable these were three cities in the heart of the
country of Ascher.

Twenty and two cities] There are more than this
number here mentioned, though we do not reckon
Carmel nor Jiphthah-el, one of which was a mountain,
the other a valley. Therefore some of them were only
the boundaries of this tribe, but did not belong to
their possession.

Ver. 31.] That is, these were the most eminent cities,
though it is probable there were some other. For we
read of one called Abdon, xxi. 30. not here mentioned.

Ver. 32.] Here the younger son of Bilhah, the
handmaid of Rachel, is preferred before the elder, who
was Dan (Gen. xxx. 6. 8), as Zebulun was before
Issachar. Such was the method of Divine Providence
in that nation, to show them that they ought not to
value themselves too highly, as they were prone to do,
upon their privileges.

Ver. 33.] Their coast was from Heleh, &c.] He doth
Allon to Zaanannim, and Adami, Nekeb, and Jabneul, unto Lakkum: and the outgoings thereof were at Jordan: 31 And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Iluk, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan towards the sunrising.

32 And the fenced cities are Ziddim, and Hazor, and Hammath, Rakkath, and Chinnereth, 33 and Adamah, and Ramah, and Hazor, 34 and Kedesh, and Edrei, and En-hazor, not say what coast this was; but by what follows, it appears to be the northern border where these cities were situated, near Lebanon and Sidon, and the rest of the northern part of Asher's country: for Naphtali comprehended the upper Galilee.

The outgoings thereof were at Jordan: this border ended at this river; and at the very fountain thereof, which was at the foot of Libannus.

Ver. 31. Turneth westward to Aznoth-tabor, &c. The northern border began at the former of these cities; and ended at the latter.

To Zebulun on the south side. Touchéd on the confines of the tribe of Zebulun; so that the north side of Zebulun was the south side of Naphtali.

To Asher on the west side. This is a short account of their western border, which went as far as to the borders of the tribe of Asher.

To Judah upon Jordan toward the sunrising. It was not near Judah, there being several tribes between them. Therefore the meaning is, this tribe had communication with that of Judah by the river Jordan, so the word upon in our translation must be interpreted (though there be no preposition at all in the Hebrew before Jordan), which river afforded them convenience of carrying merchandises to Judah, by bringing them from thence. And thus some think the prophecy of Moses was fulfilled (Deut. xxxii. 23). Possess thou the west and the south. Which doth not signify that they had any land in the south; but that they trafficked with it, by the means of Jordan.

Ver. 35. The fenced cities are Ziddim, &c. These were northern cities, it appears by that mentioned in the last, Hamath, which was the utmost bounds of the land of Israel northward (see Num. xxxi. 21, xxxiv. 8, 1 Kings viii. 65). It seems to have had its name from the youngest son of Canaan, who, it is likely, built it, as his eldest son did Sidon (Gen. x. 18). It continued a famous city a long time; for in the days of David, we read how the king of it cunningly made his peace with him by a great present (2 Sam. viii. 9, &c.).

Rabbath, which follows that, is, in the opinion of some of the Jews, the same with Tiberias. So the author of the book De Cippis Herbaeis, set forth by Hottinger. Whence the Talmudists, as he observes, say, Rakath is Zipporia; which was called Rakath, because it was seated upon a bank of a river. It was also called Mesia, and at last Tiberias: though other Jewish authors make Rakath different from that city.

Chinnereth. A place upon this sea of Tiberias; in which there were fine gardens, and a kind of paradise. Whence it was called Geneseret; as much as to say, the gardens of princes (Gennoth-Sarim). And it had the name of Chinnereth, from its sweetness and pleasures, as the Jews say (Cod. Mogulli); “Kinnereth is Ginereth. And why is it called Chinnereth? because its fruits are as sweet to the taste, as the sound of a harp is to the ear” (see Hottinger in his annot. on the forenamed hook, p. 36).

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 And the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zoarah, and Eshtol, and Beth-shemesh.

42 And Shaalabbin, and Ajalon, and Jethlah,

As for the first two cities, Ziddim and Zer, I can say nothing of them.

Ver. 36. We may guess where these cities were by the last of them, Hazor, to which they were neighbours (see concerning it, xi. 1).

Ver. 37. The first of these was a Levitical city (xxii. 32), in which that famous captain, Barak, was born, Judges iv. 6, where it is called Kedesh-Naphtali, to distinguish it from those of that name in other tribes. Of the other two tribes we know nothing.

Ver. 38. Iron, &c. and Beth-shemesh. Every one knows there was another Beth-shemesh in the tribe of Judah; and that this city and Beth-anath the children of Naphtali could not conquer (Judg. i. 23). But we know no more of them, nor of the rest; save only that Euesibus says, there was a large village, called Migdal-el, between Dora and Pulemains.

Nineteen cities with their villages. Six of which were fenced cities, certainly belonging to this tribe; and there are as many more mentioned as make up twenty-three. Some of which therefore must be accounted as succeeding cities; or only large villages, and not properly cities.

Ver. 39. This must be understood (as in the account of the forementioned tribes) of the principal cities; for there were more besides these, as appears from xxi. 32, where Hammoth-dar and Kartan are numbered among the Levitical cities in this tribe, which are not mentioned here.

Ver. 40. Seventh lot came out for—Dan. They were the only remaining tribe that was to be provided for.

Ver. 41. He doth not describe their lot by its borders; but mentions the cities that were in it. Some of which at first were given to Judah; out of whose share, it being too large, some cities were taken for the Danites, as others were for the Simeonites. And it is certain the first two of these fell to Judah, in the first division of the land (xv, 33). Both very eminent places, for the birth, and burial, and mighty motions of Samson; for at Zorah he was born (Judg. xiii. 2), between Zorah and Eshtol he was buried (Judg. xvi. ult.), and here the Spirit of God began to move him, at certain times (xiii. 25). It is probable, also, that Irshechem was in the tribe of Judah at the first; it being of the same signification with Beth-shemesh for one signifies the city of the sun; the other, the house, or place of the sun.

Ver. 42. Sorek, and Zenan. Which the Amorites kept in their possession, Judg. i. 35, where by a small change of letters, it is called Shaalbin; and in some copies of the LXX. translated εν τω ξυιναι δοκεητον, and in others εν Γειανα. And in our present LXX. both these are retained. For a fox in the Arabic language is called ihlab, and in the Phenician (which is half Arabic) soinab; as Bochartus observes in his Hierozon, part. i. lib. iii, cap. 15. and in his Cumaan, lib. i. cap. 34. p. 684.

Ajalon.] Another city which the Amorites kept,
And Elon, and Timnathah, and Ekron, 
And Eltekeh, and Gibbethon, and Baalah, 
And Jehud, and Bene-berak, and Gath-rimon, 
And Me-jarkon, and Rakkon, with the border before Japho. 
And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Lemosh, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Lemosh, Dan, after the name of Dan their father.

from them, as we find in the same place, Judg. i. 35. And was one of the Levitical cities (xxi. 23), and that famous place mentioned x. 13.

Jehovah.] We know no more than that it was a city in this tribe.

Ver. 43.] It is certain that the last of these three cities was at first given to Judah (xxv. 45). But Timnathah was not the same with Timmam in the same tribe (xx. 10. 57), but quite different from it; as Gib- eath, I observed in the foregoing chapter, was from Geba, for Samson went down to this city Timmam (Judg. xiv. 5), which shows it was in a valley; whereas Judah went up to Timmam to shear his sheep (Gen. xxxviii. 11. 13), which shows it was upon a hill. Concerning Elon I can say nothing, unless it be the same with Holon in the tribe of Judah (xxv. 51.)

Ver. 44.] Some think that the first of these is the same with that city in the tribe of Judah, called Eltekeh, xxv. 59, and the last the same with that called Baalah, ver. 29. As for Gibbethon, the Danites seem not to have got possession of it, or to have lost it again; for it was in the hands of the Philistines after the days of David (1 Kings xxv. 27. xvi. 15), and yet one of the Levitical cities (Josh. xvi. 21. 23).

Ver. 45.] Where Jehovah was I find not; but Bopa- zai is mentioned by Eusebius as a village near Azotus (or Ashdod) and St. Jerome saith in his time was called Berna. Which may incline us to his opinion, that Geth-rimon was no other than the city of Gath, so often mentioned in Scripture as one of the principal cities of the Philistines. It is reckoned among the Levitical cities xxvi. 21, as Gibbethon was ver. 44, though in the hands of the Philistines.

Ver. 46. Me-jarkon and Rakkon.] It is not certain where these places were, but very likely near to the place next mentioned.

With the border before Japho.] This place was afterward called Joppa, being the principal port town in all Judea (mentioned by Pompon. Mela, Strabo, and Pliny), and continues so to this day, retaining the name of Japha, which in Hebrew signifies fair or beautiful. It is not certain that it was a part of the tribe of Dan, though Eusebius calls it a sea-town of the lot of Dan; for these words may signify no more but that their portion comprehended the border which lay before this place.

Ver. 47. The coast of the children of Dan went out too little for them.] These words, too little, are not in the Hebrew, where there is nothing answering to them. But the words run thus, the coast of the children of Dan went out from them; that is, they were dispossessed of it in some parts by their powerful neighbours the Amorites, who forced them into the mountains, and would not let them dwell in the valley (Judg. i. 34). This put them to such straits, that they were constrained to enlarge their border some other way, which they did by the means following. I shall only further note, that this is no strange phrase; for in the year of jubilee lands are said to go out, when they returned to their first owners, from the present possessors (Lev. xxv. 28. 30. 31. 33).

Lemosh.] A city not far from Jordan, called Laish, in the book of Judges, before it was taken by the Danites. In aftertimes, when it fell into the hands of the Romans, it was called Panessa; and made the metropolis of the peoples and Trachonitis. And from Philip, also, son of Herod the Great, who very much enlarged and adorned it, it was called Caesarea Philippi, in honour of Tiberius Caesar.

Smote it—and dwelt therein.] Were not disturbed in their possession.

Called Lemosh, Dan.] Thus conquerors were wont to change the names of places which they subdued. This was done after Joshua's death; and is related more largely in the book of Judges, ch. xviii, where there is an account of the whole expedition. From whence some argue this book was not written by Joshua; whereas no more can be inferred from it than that, in aftertimes, Ezra, or some other, thought good to put in this verse here, to complete the account of the Danites' possessions. But any one may see, as Huetius observes, that if this verse were taken away, all that is said of this tribe coheres perfectly; and there is no breach at all in the context of the foregoing with the following verse after this. Which is an argument, that this short account of their taking Lemosh were not the words of the writer of this book, but inserted afterward by some other person.

For the land was taken away, this relation of the Danites' lot would be more like the account of the lot of all the rest.

Ver. 48.] The number of them is not set down, as in the foregoing tribes; of which it is to no purpose to inquire the reason.

Ver. 49.] When they had made an end of dividing the land] That is, after every tribe had their portion assigned to them. Gave an inheritance to Joshua] We cannot but observe the wonderful modesty of this great man, who received his portion last of all; and then, not by lot, but by their gift; who were already possessed of the whole land.

Ver. 50.] According to the word of the Lord they gave him the city which he asked.] God, indeed, had ordered that he should have a portion, and that he should choose it; but he was content to stay for it till every body else was served. We do not expressly read of this command; but many things were said and done which are not recorded. And he being as faithful and upright as Caleb (and, besides, chosen to be the captain of God's people), we cannot but think, that when God ordered what Caleb should have, he gave the same direction about Joshua. And so much is implied in those words of Caleb himself, when he demanded his portion of Joshua (xiv. 6). "Thou knowest the thing the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnes?"
CHAPTER XX.

1 God commandeth, 7 and the children of Israel appoint the six cities of refuge.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly and hated him not beforehand.

CHAPTER XX.

Ver. 1. The Lord—spake unto Joshua.] From the tabernacle, at the door of which he, and Eleazar, and the princes had been making a division of the land; as the last verse of the foregoing chapter tells us.

Ver. 2. 'Appoint out for you cities of refuge.'] This was the proper time for it; when they were all met together to receive their several portions of land, after an exact survey of the country.

Ver. 3. That the slayer that killeth any person unwares may flee thither:] Such places, every body knows, there were among the heathen; but commonly they were their temples, and their altars, as many have observed; particularly Joh. Genius lately in his book De Vietinis Humanis, par. iii. cap. 21, p. 453, &c. But there were also some cities that had this privilege, as Dillherrus (who thinks herein the gentiles imitated the Jews) observes out of Tacitus, lib. iii. Annal, where he saith the principal cities of Greece contended before Tiberius about this matter, De Jure Asylumorum (see Dissert. De Caccozella Gentilium, cap. 5).

They shall be your refuge] Protect such persons from him who studied to avenge the blood of the slain. Concerning whom, see Num. xxxv. 12.

Ver. 4. Shall stand at the entering:] Desiring to be admitted and protected there.

Shall declare his cause in the ears of the elders:] That is, the judges, who sat at the gate before mentioned (Deut. xvi. 18).

Shiloh before the Lord, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

Even Timnah-schereth] He did not choose the best place in all the country, but a convenient place in his own tribe; which was seated on the north side of a hill called Gaash; as we read in the latter end of this hook.

He built the city, and dwell therein.] Repaired it, I suppose (for in all likelihood there was a city there before), and made a convenient habitation for his family and kindred. But we read nothing of them; for as he did not affect to be himself king of Con-

anam, so he contented himself with a little, and made no large provision for his posterity. We have no mention made of his sons or daughters; but (as Con-}

rad, Pellicanus speaks) all the Israelites were his children.

Ver. 51. These are the inheritances, &c.] It is usual after so long an account, to recapitulate in what they had done, and by what authority; which he doth in this verse.

So they made an end of dividing the country.] Every tribe had the place of their settlement appointed to them, to their satisfaction; so that there was no further division made of the land.

They shall take him into the city:] Being satisfied he was such a person as he pretended.

Give him a place:] Assign a convenient habitation for him; these cities being appointed by God for that purpose, and given unto these who inhabited them on this condition, that they should entertain such persons when they fled to them.

Ver. 5. If the avenger of blood pursue after him, Desiring he might be delivered up into his hands.

Then they shall not deliver the slayer up:] But defend him from his assailants.

Because he smote his neighbour unwittingly,] It was a casual slaughter, without any design of doing him hurt, as far as appeared to them. If the avenger pursued the slayer so closely, that they had not time to examine the matter at the gate of the city, they were not to let him stand there; but take him in (and afterward hear his cause and judge it), lest the avenger should kill him before he was admitted into their city.

Ver. 6. Until he stand before the congregation for judgment:] The avenger might bring him before another tribunal, to be tried whether he killed the man by chance or not (see Num. xxxv. 21, 25).

Until the death of the high priest:] If that court found him not guilty of wilful murder, he was restored to the city of refuge; but confined to live there till the death of the high priest (see in the same place).

Then shall the slayer return,] See Num. xxxv. 28. Ver. 7.] It is commonly observed, that as these three cities were seated on high and eminent places, that they might be seen afar off; so they were at such a distance from each other, that all the country might more easily have the benefit of one or other of them.

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CHAPTER XXI.

1 Eight and forty cities given by lot, out of the other tribes, unto the Levites. 43 God gave the land and rest unto the Israelites, according to his promise.

2 Then came near the heads of the fathers of the Levites 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;
3 And they spake unto them at Shiloh in the land of Canaan, saying, The Lord commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.
4 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, these cities and their suburbs.
5 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

Ver. 3. These cities were appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unwares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

Ver. 4. The lot came out for the families of the Kohathites.] After the cities were set out, which should belong to them, then they were divided by lot among the several families of the Levites; as the whole land was among the tribes. And the first lot came out for the noblest family in the tribe of Levi; for Moses and Aaron were descended from Kohath.

Ver. 5. The children of Aaron the priest.] The family of Aaron being priests were the principal among the Levites; and therefore were first and very honourably provided for.

Ver. 6. Had by lot out of the tribe of Judah, &c.] It was by a special providence, that the share which fell to the priests was in those tribes that were nearest to the city; which God intended should be the fixed place of his worship and service in future times; that the priests might be ready to give their attendance there, without much trouble.

Ver. 7. The children of Kohath.] All these descendants were not priests, but Aaron and his family alone; the rest were bare Levites.

Ver. 8. On the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

Ver. 9. These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unwares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

The heads of the fathers of the Levites.] So the princes of the several tribes (who divided the land, together with Joshua and Eleazar) are called, xiv, 1, and in the conclusion of this verse. And, therefore, the chief persons descended from Kohath, Gershon, and Merari (who were the fathers of the Levites), are here meant by the "heads of the fathers" of that tribe.

The command is registered in Numb. xxxv. 2, &c., and is set down before the mention of cities of refuge (which are commanded in the following part of the chapter), though, it seems, that command was executed before this.

Ver. 3. Not only Joshua, Eleazar, and the princes, but all the people of Israel acknowledged this obligation, which God had laid upon them; and accordingly these words import, that the people separated so many cities as he commanded by Moses (which were to be forty and eight, Numb. xxxv. 7), for the habitation of the Levites. Which cities are here named, and distributed among them in this chapter.

Ver. 6. Among the sons of Levi, Gershon is mentioned as the eldest, Exod. vi. 16, Numb. iii. 17, but the lot came up first to the children of Kohath, the priests being descended from him.

Ver. 7. The children of Merari by their families had
CHAPTER XXI.

out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord commanded by the hand of Moses.

9 And they gave out of the tribe of children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name.

10 Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for their's was the first lot.

11 And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshe'moa with her suburbs,

Ver. 7.] This is only a general account of the tribes in which their several lots fell, and of the number of cities bestowed on their several families.

Ver. 8. The children of Israel gave by lot unto the Levites] The children of Israel, as I said before, gave them; and the lot divided them.

As the Lord commanded—Moses.] Who ordered both how many cities they should have, and how large the suburbs of them should be (see Num. xxxiv. 3, 4).

Ver. 9.] Here now follows a particular account of the names of those cities, which were said before in general to have been given out of these two tribes. Which are put together, because the lot of Simeon was taken out of the lot of Judah.

Ver. 10. The Kohathites.] One of the families of the Kohathites, and the eldest of them; for they descended from Amram, the eldest son of Kohath (Exod. vi. 18. Numb. iii. 19).

Their's was the first lot.] They had the honour to be first provided for, as was said before, ver. 4.

Ver. 11. And they] That is, Eleazar, Joshua, and the princes.

Hebron.] See of this city, xiv. 15. xv. 13.

Ver. 12.] The priests had only the city and suburbs, which were their possession, as much as the fields and villages were Caleb's, on whom they were bestowed before (xiv. 13, &c.).

Ver. 13. They gave to the children of Aaron the priest Hebron—to be a city of refuge.] It was given them with this condition, that they who slew a man unwares should be entertained here, and have a place given them to live securely among them (xx. 4).

Libnah with her suburbs.] This is to be understood to belong to them no otherwise than Hebron did, unto which they had no right beyond the city and suburbs: and, therefore, the fields and the villages of Libnah they had nothing to do withal; and the same is to be noted of all the following cities of the priests.

Ver. 14.] These are mentioned as belonging to Judah, xxviii. 50.


15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibea with her suburbs, Geba with her suburbs, 18 Anathoth with her suburbs, and Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

20 And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Bethhoron with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh, with her suburbs, Gibbethon with her suburbs,

24 Ajalon with her suburbs, Gathriimon with her suburbs; four cities.

25 And out of the half tribe of Manassach,
possessed of the two cities here mentioned, by the invasions of their enemies (who perhaps demolished them), these two others were given in lieu of them.

Two cities.] Which was a just proportion to the other whole tribes, who gave four.

Ver. 26. For the families of the children of Kohath] Who were not of the children of Aaron, the priests (ver. 5).

Ver. 27. Gershon, of the families of the Levites, out of the other half tribe of Manasseh] Which had their inheritance on the other side of Jordan.

Golan in Bashan] See xx. 8. From whence the neighbouring country was Gaulonitis.

Beesh-terah] Called Ashtaroth in 1 Chron. vi. 71, by a very light change, only leaving out the first letter.

Two cities.] The same number that was given out of the other half of this tribe (ver. 25).


Dabareh] Not mentioned before in this book, but in 1 Chron. vi. 72.

Ver. 29. Jarmuth] Called Ramoth, 1 Chron. vi. 73.

En-gannim] See ch. xix. 21, called Anem, I Chron. vi. 73.


Abdon] Mentioned in that place in the Chronicles; but not in the nineteenth chapter of this book (see ver. 31, of that chapter).


Rehob] Mentioned there, and Josh. xix. 28.

Ver. 32. Kedesh in Galilee] See xx. 7.

Hammoth-dor] Called simply Hammath, xix. 35, and Hammon, I Chron. vi. 76.

Kortan] Called Kirjathaim in 1 Chron. vi. 76.

Three cities.] This being a smaller territory, it seems, than the rest of the tribes forementioned, who gave four.

Ver. 33.] As was said before, ver. 6.

Ver. 34. Merari, the rest of the Levites.] The remaining families of the Levites; for there were three heads of them; Gershon, Kohath, and Merari.

Out of the tribe of Zebulan, Jokneam—and Karlah] Of the former, see xix. 11, and of the latter, ver. 16.

to their families were thirteen cities with their suburbs.

31 ¶ And unto the children of the children of Merari, the rest of the Levites, out of the tribe of Zebulan, Jokneam with her suburbs, and Karlah with her suburbs,

32 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

33 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

34 kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

35 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs,

36 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs.
CHAPTER XXII.

1 The two tribes and half with a blessing are sent home. 9 They build the altar of testimony in their journey.
11 The Israelites are offended thereat. 21 They give them good satisfaction.

1 Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,
2 And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you:
3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the Lord your God.

CHAP. XXII.

Ver. 1.] Who came as auxiliaries to their brethren when they passed over Jordan; as they had engaged to do, when they received their inheritance on the other side of it (i. 12—11, &c.).

Ver. 2.] Numb. xxxii. 29, &c. Deut. iii. 18, &c. In this and the following verses, he commands them for their obedience unto God and unto him; and for their fidelity to their promises; and their constancy and patience in their piety to God, and love to their brethren.

Ver. 3. Ye have not left your brethren these many days] Seven years (some think as many more) they had compacted in their territory as long as the war lasted with the Canaanites; yea, till they had seen their brethren settled in the lots fallen to them.

4 And now the Lord your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God.

But have kept the charge:] During which time they never refused what was expected from them for the help of their brethren (see xi. 18, xiv. 10). This was a great proof of their patient obedience, in staying so long from their wives and children.

Ver. 4. Now the Lord your God hath given rest unto your brethren,] Which he had done for them before, i. 13.

Tents:] So he calls their houses, because this was the common word used for a long time in the wilderness, to signify a habitation.

Unto the land of your possession.] It was but reasonable and just that they should go and enjoy what God had given them, now their brethren were in a quiet possession of their portion; and that their fidelity in performing their promise, should be rewarded with the like, in dismissing them, when they
God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

7 ¶ Now to the one half of the tribe of Manasseh Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 ¶ And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloah, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the Lord by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that are in the land of Canaan, the had done their business. For they engaged to serve no longer, than till they had driven the Canaanites out of their country (Numb. xxxii. 21).

Ver. 5. Take diligent heed to do the commandment and the law.] That is, to observe all his precepts (as they had done this of aiding their brethren), and for that end, preserve in mind all that God had done for them (see Deut. iv. 9).

To love the Lord your God, &c.] Especially to worship the Lord alone with sincere affection; which Moses inculcated above all things, before he left them (Deut. vi. 13, 14. x. 13. xi. 32. xx. 9. xxx. 6. 20).

Ver. 6. So Joshua blessed them, and sent them away.] He not only praised and commended them; but dismissed them with a solemn prayer to God for his blessing upon them. And he seems first to have dismissed with his blessing the Reubenites and Gadites; and then to have blessed the Manassites by themselves. They went unto their tents.] In order to pack up their goods, and make themselves ready for their departure.

Ver. 7. To the one half of the tribe of Manasseh, &c.] This is repeated to show why he mentioned only half the tribe of Manasseh, ver. 1, and to introduce what follows.

When Joshua sent them away.] As he had done the Reubenites and Gadites.

Then he blessed them.] This seems to signify that he gave a peculiar blessing to the Manassites; that is, renewed his services, by some present which he made them; for so the word blessing (I observed before) sometimes signifies (2 Kings v. 15). And he did this the rather, because the Manassites were near of kin to the children of Ephraim (of which tribe he himself was), and were now to be separated from the rest of their brethren in Canaan.

Ver. 8. He spake unto them.] This speech seems to be directed to the Reubenites and Gadites, as well as to the Manassites; though they had a peculiar concern in it.

Return with much riches unto your tents, &c.] As much as to say, Part with your brethren contentedly and well-pleased; laden with the spoils which you have got in the wars against the people of Canaan. For they had their share in the prey, as well as the other seven tribes a half; and carried it away to their own country.

Divide the spoil of your enemies with your brethren.] He orders them, when they came home, to let those that stayed on the other side Jordan, to defend their wives, children, and cattle, to have a share in the spoil which they had gotten. For this was thought an equal thing by God himself in the war they had with the Midianites, before they came over Jordan; when twelve thousand went out to fight; who had one half of the spoil; the other half being divided among all

the congregation that stayed at home (Numb. xxxi. 27). And it is very reasonable to think, that now the same proportion was observed; the forty thousand who went to help their brethren in the war, having one half of the spoil; and their brethren who stayed to guard their possession, the other half: so that the warriors had the far greater share, as there was reason, because they had hazarded their lives in the enterprise. But in David's time it was made a law, that they who went to fight, and that they stayed to guard the stuff, should have an equal share in the prey (1 Sam. xxx. 24, 25. see Gen. xiv. ult.).

Ver. 9.] This shows that he gave them all his blessing in Shiloh, where the sanctuary was; and sent them from thence, under the Divine protection, to their own country: which is here called the country of Gilead, because that was an eminent part of their country, divided between the children of God and Manasseh; and here comprehends all the rest of the land where the Reubenites lived.

Ver. 10. When they came unto the borders of Jordan.] Or, "they came" (for the word when is not in the Hebrew) unto the banks of that river.

In the land of Canaan.] This seems to import that they built the altar, mentioned in the end of the verse, before they went over Jordan, in the land of Canaan. Which is not at all likely; for it would not have answered their intention: which was to show, that Jordan did not make such a separation between them and their brethren, but that they were one people, and espoused the same things, as were the altar of God was in Shiloh. Therefore I take this to be a short manner of speech; signifying that they came to the borders of Jordan in the land of Canaan; and passed over into their own country on the other side of the river. And so the Hebrew word geillath (which we translate borders) seems to signify, a certain place near Jordan, to which they came. The Vulgar Latin translate it hepgis; the LXX. in the Vatican copy, retains the word ραββαλ (or Rabbalas, as other copies more truly have it), taking it for some noted place, which was near to their passage over Jordan.

Built there an altar by Jordan.] The word there hath made it thought that they built this altar in the land of Canaan before mentioned; but the particle with which relates to time as well as place, and may be translated then as well as there. Examples of which there are in Judg. v. 21. Prov. viii. 27. compared with ver. 30. Eccles. iii. 17. and most plainly, Isa. lxxxviii. 16. And thus it is to be here interpreted, that, before they went any farther, they stayed by Jordan till they had built this altar on the borders of their own country; for to the next verse teaches us to expand it, and will admit of no other sense; where it is said, they had "built an altar over against the land of Canaan."

A great altar to see to.] Which made a great show
children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, Phinehas the son of Eleazar the priest,

being very high and conspicuous, that it might be seen afar off. For being built, not by a private person, but by the whole body of a great people, they thought they could not make it too stately and magnificent. And herein it differed so much from the altar made by Moses, that they thought, perhaps, it would administer the less occasion to their brethren to suspect it was intended for sacrifice.

Ver. 11. The children of Israel] That were in the land of Canaan. This is an instance of such a short manner of speech as I take that in the foregoing verse to be; which must be made out by some such supplement as is there mentioned. For the Reubenites, Gadites, &c. were the children of Israel, as well as those settled in the land of Canaan.

Heard say.] This is an argument the altar was not built on their side of Jordan; for then they would have seen what they were doing, and hindered the building; whereas they heard nothing of it till it was built.

Have built an altar] By a common consent. Over against the land of Canaan,—at the passage of the children of Israel. Either there where they now passed over Jordan, or where they all passed over when they encamped Canaan, or that usual place where every body was wont to pass over, that they might take the more notice of it. And here also were the gebeleaders before mentioned, like those on the other side, which seem to have been great banks cast up to keep Jordan from overflowing too far.

Ver. 12. Whole congregation] Not all the people of the land, but their elders and heads of their tribes, who in the foregoing books are often called by the name of collodaths ("all the congregation"). See Numb. xxvii. 2, xxxii. 2, and ch. xviii. of this book, ver. 1. Gathered themselves together] It seems they had been separated, being gone to settle in their several cities. To go up to war against them.] To consult about it. For they imagined them to be apostates from their religion, which, as it required them to worship the Lord alone, and no other god, so at no other place but that which he himself had chosen. Where he allowed but one altar, as there was but one God (see Deut. xii. 5, 6. 11. 13. 18. 26. 27. xiii. 12. &c.), That altar also, where he commanded sacrifices to be offered, was to be but three cubits high (Exod. xxvii. 1), so that they went not up to it by steps (Exod. xx. 26), whereas this was a high altar, like among those of the heathens, who loved to sacrifice on high places (i.e. mountains), and also upon high and lofty altars, which advanced their sacrifices nearer heaven. And this, perhaps, was one thing that incensed the congregation now assembled, and made them think their brethren were lapsing to idolatry; either intending to worship other gods, or the God of Israel in an unlawful place and manner.

Ver. 13. The children of Israel sent unto the children of Reuben, &c.] Their zeal did not so transport them, but that they prudently considered it was fit to be rightly informed of the matter of fact; and if any thing was amiss, to endeavour to set it right by counsel and argument, before they betook themselves to arms: in order to which they sent the embassy here mentioned.

Phinehas] A person of very eminent authority among them, and more likely to be received with due regard (Numb. xxxi. 8).

Ver. 14. With him ten princes, of each chief house a prince] Which were nine and a half; so that a prince was chosen out of the half tribe of Manasseh, as well as out of the other nine.

Each one was an head of the house of their fathers] That is, they were chiefarchs, as the LXX. call them, and the chief among such rulers of thousands in the several tribes (Deut. xii. 18). Ver. 15. They came unto the children of Reuben, &c.] Who, hearing of their coming, held a congregation, it is likely, of the chief persons among them, to receive their message.

Unto the land of Gilead.] So he calls here, and ver. 13, the country of the two tribes and half; by the name of an eminent part of it, which is put for the whole, as I observed upon ver. 9. They spake with them.] Made the following speech in the assembly of the two tribes and half, by the mouth of Phinehas.

Ver. 16. Thus saith the whole congregation] The representatives of the whole people of Israel, in whose name this embassy was sent.

What trespass is this that ye have committed? They were not able to express the heinousness of it.

To turn away this day.] So soon after they had seen his wonderful works, and received such a charge from Joshua as he gave them at their departure from Canaan (ver. 5). In that ye have builded you an altar.] Which they supposed was for a sacrifice. That ye might rebel this day.] Which was direct opposition to his express command, immediately after he gave them the law from Mount Sinai (Exod. xx. 24. And see the places before named upon ver. 12).

Ver. 17. Is the iniquity of Peor too little for us,
18 But that ye must turn away this day from following the Lord? and it will be, seeing ye rebel to day against the Lord, that to morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth, and take possession among us: but rebel not against us, in building you an altar beside the altar of the Lord our God.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

from which we are not cleansed] He instances in this, being himself an actor in the punishment of it, though it deserved still greater punishment. For that is the meaning of "we are not cleansed;"] have not sufficiently suffered for that sin; there being some remaining (he feared) that were infected with those idolatrous inclinations, whom God might justly cut off.

Although there was a plague] Which destroyed twenty and four thousand (see Num. xxv. 9).

Ver. 18. But that ye must turn away this day from following the Lord?] Commit more sins of that nature. For whether they intended to worship other gods, or to worship the God of Israel in a manner he did not allow, it was, in his esteem, idolatry.

It will be, seeing ye rebel to day] It must be acknowledged that they were a little too hasty in concluding their brethren to be rebels, before they had asked them for what purpose they had erected this altar, which should properly have been the first question; but their pious fear, lest God should be offended, made them immediately fall into this vehement expostulation.

That to morrow] That is, quickly, or speedily.

He will be wroth] With you for committing this sin, and with us for not punishing it.

Ver. 19. Notwithstanding,] Or rather, "and now," as the LXX. translate the Hebrew particle vare.

If the land of your possession be unclean.] They imagined the Reubenites, and Gadites, and Manasses, that land was to be holy for want of an altar, and such a token of the Divine presence as there was in the tabernacle. This appears to be the sense by what follows: which our Mr. Mede carries something further, in his observations concerning the appropriation of some place for the worship of God: which so universally prevailed from the beginning, that it was believed in those elder times, that those countries and territories within the Holy Ghost alone their Father, Son, and Holy Ghost; as the author of the old Nitzzeon (three hundred years before that of R. Lipman's) acknowledges, p. 59. Unto which he gives no answer, but only this, That these three belong to one God; which we also acknowledge.

He knoweth.] They appeal to Him who searcheth the hearts of men, and their most secret designs.

Israel he shall know.] By seeing their constancy in the religion of their ancestors.

If it be in rebellion,—(save us not this day,) They turn their speech on a sudden (as is usual in great passion) unto God himself, desiring they may not live, but be immediately destroyed by him, if they intended either to throw off his worship and service, or to worship him in any other way than according to his appointment.

Ver. 23.] That is, they desire God to punish it (for...
What have ye to do with the Lord God of Israel?

25 For the Lord hath made Jordan a border between us and you; ye children of Reuben and children of Gad; ye have no part in the Lord: so shall your children make our children cease from fearing the Lord.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

27 But that it may be a witness between us, and you, and our generations after us, that we might do the service of the Lord before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the Lord.

28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you.

29 God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the Lord our God that is before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the Lord is among us, because ye have not committed this trespass against the Lord: now ye have delivered the children of Israel out of the hand of the Lord.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and—Gad, out of the land of Gilead. Under Reuben and Gad the half tribe of Manasseh is included, both here and ver. 25, 32, 33, as under the land of Gilead is included the whole

sacrifices; but it is a witness between us and you.

Ver. 23. If any man should say, “I will not live according to the Lord’s will; I will eat flesh according to the Gentile way, and drink wine as the Gentiles drink;”—let him be cut off from the family of Israel. For God will have none but Israelites to offer burnt sacrifices or peace offerings.

Ver. 24. If any man says, “Why should we not offer sacrifices to other gods also? for they also have done great things;”—let him be cut off from the family of Israel. For the Lord has not given permission to us to offer sacrifices to other gods.

Ver. 25. In time to come thy children may say to thee, “We have made a new altar from the tabernacle and the altar of burnt offerings.”—Then thou shalt say, “I will not make the same sacrifice as the Lord has commanded me to make. For the Lord, the God of Israel, is the only God.”

Ver. 26. If any man should say, “I will not be a Israelite, for I will not be a Jew;”—let him be cut off from the family of Israel. For the Lord has not given permission to us to be Jews.

Ver. 27. If any man should say, “I am a Jew, and I will not renounce the Law of Moses;”—let him be cut off from the family of Israel. For the Lord has commanded us to be Jews.

Ver. 28. If any man should say, “I will not be a Israelite, for I will not be a Jew;”—let him be cut off from the family of Israel. For the Lord has not given permission to us to be Jews.

Ver. 29. If any man should say, “I will not live according to the Lord’s will; I will eat flesh according to the Gentile way, and drink wine as the Gentiles drink;”—let him be cut off from the family of Israel. For God will have none but Israelites to offer burnt sacrifices or peace offerings.

Ver. 30. If any man should say, “I will not live according to the Lord’s will; I will eat flesh according to the Gentile way, and drink wine as the Gentiles drink;”—let him be cut off from the family of Israel. For God will have none but Israelites to offer burnt sacrifices or peace offerings.

Ver. 31. If any man should say, “I will not live according to the Lord’s will; I will eat flesh according to the Gentile way, and drink wine as the Gentiles drink;”—let him be cut off from the family of Israel. For God will have none but Israelites to offer burnt sacrifices or peace offerings.

Ver. 32. If any man should say, “I will not live according to the Lord’s will; I will eat flesh according to the Gentile way, and drink wine as the Gentiles drink;”—let him be cut off from the family of Israel. For God will have none but Israelites to offer burnt sacrifices or peace offerings.

Ver. 33. If any man should say, “I will not live according to the Lord’s will; I will eat flesh according to the Gentile way, and drink wine as the Gentiles drink;”—let him be cut off from the family of Israel. For God will have none but Israelites to offer burnt sacrifices or peace offerings.
ren of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and the country of these tribes. The LXX. thought good to add here (and in all those verses) expressly, "and the half tribe of Manasseh;" though not in the Hebrew.

And brought them word again.] Informed them how they found things among their brethren.

Ver. 33. The thing pleased the children of Israel.] They were satisfied in the account they gave them; and approved of what their brethren had done.

Blessed God.] As Phinehas had done, that their brethren had not offended the Divine Majesty as they suspected.

Did not intend to go up against them in battle.] Laid aside that intention (which was in their mind, ver. 12), and pursued it no further.

To destroy the land.] For so they thought they were bound to do by the command, Deut. xiii. 12, &c. which extended to a whole country, as well as a city.

Ver. 34. Called the altar Ed.] That is, "a witness;" for the reason following.

It shall be a witness between us that the Lord is God.] That we own no other God but Jehovah, and him only will we worship, as he hath commanded. So the LXX. οτι Κυριος ὁ Θεος σου ειλα. ἔτος, "that the Lord is their God." In all this whole relation from ver. 10, to the end of the chapter, there being no mention of Joshua, did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the Lord is God.

who is not once named, either as sending these ambassadors or receiving the report which they brought back, some have therefore entertained a conjecture, that Joshua was dead before this happened; and consequently, that he could not be the author of this book. But it is manifest such persons have a great desire to weaken the authority of these holy books, or else they would not draw such consequences from such frivolous observations. For it is evident that all this came to pass not long after Joshua had dismissed these tribes, with good counsel, and with his blessing; for they returning immediately after this to their own country, went no further than Jordan before they erected this altar; upon which these great persons went to expostulate with them, and heard their apology, and came back and reported it. All this is told in one continued and coherent history (as it were with one breath), without the least significance of any considerable time that passed between one part of it and the other. And the LXX. were so well satisfied of this, that they took the answer of the Reubenites, Gadites, and Manassites, to have been brought to Joshua; for they say he imposed the name of Ed upon the altar. So their words are in the Vatican edition, which is most common among us, και παρατηρησας ὅτι ἔτος ποῑσα, &c.

CHAPTER XXIII.

1 Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 11 and by threatenings.

1 And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age.

CHAP. XXIII.

Ver. 1. A long time after.] Some take it to have been fourteen years after their conquest of the country (xii. 23), and seven years after the division of it (see xiv. 10).

Joshua waxed old] This was said of him before the land was divided (xiii. 1), and a portion thereof given unto him: where he built a city; which took up so much time, that probably he was now in the last year of his life.

Ver. 2. Called for all Israel.] Sent out a summons to them to come to him at Timnath-serah, where he lived, as the Jews will have it; but rather to Shiloh, where they might appear before God, as well as before him, and have the greater regard to his words.

For their elders.] The word and is not in the Hebrew text: and therefore these words are an explanation of what he means by all Israel: not all the people (who could not, without great inconvenience, come thither, and could not all hear him if they did), but their elders; that is, the great Sanhedrin, as they were called in future times; and for their heads, that is of their tribes and families; and for their judges, who were settled in all the lesser cities; and for their officers, who attended upon the judges to execute their sentence.

I am old.] He would make them sensible that this might be the last time he should be able to speak to them, which might move them to give greater attention unto what he said.

Ver. 2. Ye have seen.] Or rather, "behold, ye have seen;" for so the particle ve (which we translate and) sometimes signifies: Gen. xxiv. 31. "Behold, I have prepared the house," &c.

Because of you.] For your sake; that he might make room for you in their country, by expelling them out of it.

The Lord your God is he that hath fought for you.] See ch. i. 9. xi. 8. 10. 42. xi. 6. The Targum here saith, (as in x. 42), "The Lord your God, his Word fought for you" (see xiv. 12).
5 And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside thereto from to the right hand or to the left;

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them:

8 But cleave unto the Lord your God, as ye have done unto this day.

9 For the Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

Ver. 4.] The meaning is, he had divided among them the whole land of Canaan, from Jordan in the east to the Mediterranean in the west; as well that part of the land which remained still unconquered, as that out of which they had expelled the ancient inhabitants.

Ver. 5.] This relates unto those who remained unsubdued (mentioned in the beginning of the foregoing verse), whom they should undoubtedly conquer and possess their country, if they adhered to God in faithful obedience, as he exhorts them in the following part of this chapter.

Ver. 6. To keep and to do] Or (as it may be translated), "by observing and doing," *All that is written in the book of the law of Moses,* which was the condition upon which God promised to continue them in the possession of this land. By this it is evident, that the book of the law of Moses was extant in those days, and that the people read it. *That ye turn not aside* See upon Deut. v. 22.

Ver 7. That ye come not among these nations,] Have no familiarity with them, especially by marriage.

*Neither make mention of the name of their gods,* With any sort of respect to them (see Exod. xxiii. 13. and Deut. xii. 3).

*Nor cause to swear by them,* Not make a gentle swear by the name of his god, which was utterly unlawful, as Selden observes out of Maimonides in aed. Zara (see lib. ii. De Jure Nat. et Gent. cap. 13.) For this was to suppose they had knowledge of men's thoughts, and power to punish those that forsook themselves. And the forbidding this was also to secure them from making league and covenants with the gentiles which they would not look upon without an oath.

*Neither serve them,* By offering sacrifices, or praying, or making vows to them, though never so secretly.

*Nor bow yourselves unto them,* As all inward reverence, so all outward respect likewise was forbidden to be paid to them, especially open and public seats of worship. Interpreters here observe a gradation, from familiarity with them to the most gross idolatry, in which their friendship with these people concluded.

Ver. 8.] A remarkable instance of which they had all lately given, when the nine tribes and a half were so unanimously resolved to punish idolatry, with the expirition of those that were guilty of it (xxii. 33),

10 One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the Lord your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts
and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you.

16 When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

Until ye perish from off this good land] For, with the love and favour of God, they forfeited also their inheritance which he had bestowed on them.

Ver. 14. I am going the way of all the earth.] Shall die shortly, as all men must one time or other; therefore hearken to the words of a dying man.

Ye know in all your hearts.] Are all fully convinced.

Not one thing hath failed, &c.] See upon xxii. 45. And God was as good as his word ever after, as Solomon acknowledges, 1 Kings viii. 56.

Ver. 15. So shall the Lord] When he ceased to be their God.

Bring upon you all evil things,] According to what Moses had predicted at large, Lev. xxvi. and Deut. xxviii.

In my annotations upon which last chapter, I have demonstrated, that not one thing hath failed of all the threatenings there mentioned, but all literally fulfilled to a title: for God's faithfulness is no less visible in fulfilling his threatenings than his promises.

Ver. 16. And have gone and served other gods,] This was the principal thing in the covenant, that they should have no other gods but him alone; as I have observed from a great number of places in the book of Deuteronomy.

Ye shall perish quickly] See Deut. xxviii. 20.

CHAPTER XXIV.

1 Joshua assembleth the tribes at Shechem. 2 A brief history of God's benefits from Terah. 14 He reneweth the covenant between them and God. 26 A stone the witness of the covenant. 29 Joshua's age, death, and burial. 32 Joseph's bones are buried. 33 Eleazar died.

1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

And Joshua said unto all the people, Thus

and where the Israelites, at their first entrance into Canaan, renewed their covenant with God (Josh. viii. 30, &c.). For Ebal and Gerizim were hard by Shechem.

Called for the elders, &c.] The same persons mentioned xxiii. 2. Which places give us a distinct account of the persons concerned in the government of the Israelites; as Const. L'Empeur observes, in his annotations upon Bertram De Repub. Judicis, p. 392, 395, 396.

They presented themselves before God.] At his tabernacle; which was, as I said, for the present brought hither. For it is plain, as Cornel. Bertram observes (I. De Repub. Judicis, cap. 15, p. 249), the kings or chief rulers of Israel had a power to carry the ark from the place of its constant residence when there was a great occasion for it (1 Sam. iv. 3, 4. 2 Sam. xv. 21). And now, at this great assembly of the whole nation by their representatives, there was a just reason for its being brought hither (seeing Joshua could not conveniently, by reason of his great old age, go to Shiloh), that it might be a more solemn meeting, being held in the presence of God. Mr. Mede hath another notion of this matter; for he thinks that there was a process, or praying-place, erected by the Israelites (at least by the Ephraimites, in whose lot Shechem was) after they had subdued the country, that they might resort hither to call upon God, when they were not likely to go as far as the tabernacle. Many such places he makes account there were; of which see more on ver. 26.

Ver. 2. Joshua said unto all the people,] That were there present, viz. the elders, heads, judges, and officers, mentioned in the foregoing verse; who were to report his words to all the people.

Thus saith the Lord God] This is an argument that Joshua spake all that follows by a Divine impulse; for
he begins his speech in the solemn form used by the prophets (thus saith the Lord) and introduces God himself speaking in his own person. From whence it may be inferred he was a prophet, as well as the ruler of God's people.

Your fathers dwelt on the other side of the flood. That is, of the river Euphrates.

In old times.] A long time before they came from Ur of the Chaldees into Haran (Gen. xi. 28, 31).

Terah, the father of Abraham, and—Nachor—These were Terah's two eldest sons (Gen. xi. 26). They sowed other gods. All agree that Terah was an idolater living in that country, from whence, as many think, idolatry first came (Gen. xxxi. 19). The Jews, in Schalsch, Hakkabala, say he was a priest; see Hottinger in his Smeqna Orientalce, cap. 8. p. 290. Others of them say, he was a sinner, who made images of several materials, αγάμος τοικίας ἐκ σαπίου, saying, These were gods;" as Siddas speaks, who, together with Epiphanius, is of the opinion (see Bocharius, in his Philag. lib. ii. cap. 5). Abraham himself also, most agree, was bred up in the same idolatry; though some few deny it; as Hottinger observes in the same place; where he alleges the words of Maimonides, who saith, He was converted to the worship of the Creator of all, in the forty-eighth year of his age; and that his father Terah also repented, and worshipped the true and only God (see upon Gen. xi. 31).

Ver. 3. Took your father Abraham from the other side of the flood.] From that idolatrous country where he was born and educated. Which is mentioned as a singular obligation upon the Israelites to adhere unto God, who singled out the father of their families, so many ages ago, to be his worshippers. This Maimonides, having occasion to mention these words of Joshua, represents in very pathetic expressions: "How great is the benefit (saith he) that we receive by these precepts, which have freed us from such a grand error in which our father was educated, and converted us to the true belief of God! by teaching us that he created all things, and that he is to be worshipped, and loved, and feared, and he only; and that there is no great labour required to do his will, but only the love and fear of him, in which two all his worship is perfected," &c. (More Nevehcham, par. iii. cap. 20).

Led him.] From Charran, after his father's death. Throughout all the land of Canaan. Till he came to Shechem (where the Israelites now were assembled), and so to Beth-el; and so on still towards the south of the land of Canaan (Gen. xii. 8, 9).

Gave him Isaac.] In order to the fulfilling of his promise (Gen. xv. 5), he bestowed a son upon him, when he was a hundred years old (Gen. xxii. 1, 2; &c.).

and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of

Ver. 4. I gave unto Isaac Jacob and Esau.] Who had a very numerous issue (Gen. xxvi. 24, &c.).

I gave unto Esau mount Seir.] He and his brother being grown so rich, and their cattle so increased, that there was not room for them both in the land of Canaan, so they simejourned (Gen. xxxvi. 5—8).

Jacob and his children went down into Egypt.] Though Esau left the land of Canaan entirely to him, yet the time was not come when God intended to plant his posterity in it; but they were forced to go down into Egypt, where they suffered a cruel bondage (Gen. xli. 6, Exod. i. 11, &c.). So the LXX. explain it.

Ver. 5. I sent Moses also and Aaron.] And when they were multiplied exceedingly (Exod. i. 14, 20), these two great persons were sent to deliver them from that bondage (Exod. iii. 10, iv. 14).

I plagued Egypt.] Smote it with these signs (as the LXX. explain it) which are related in that book of Exodus.

Afterward I brought you out.] By those wonderful plagues they were, at last, constrained to let the Israelites depart, as they desired (Exod. xii. 31, &c.).

Ver. 6. I brought your fathers out of Egypt: and you came unto the sea.] When he had brought them out (as is related, Exod. xii. 40) they were led by God through the way of wilderness of the Red Sea (Exod. xiii. 18), by which they encamped, and were in very great straits (xiv. 9).

The Egyptians pursued after your fathers.] Imagining them to be run over by the difficulty, that they could not escape out of their hand (Exod. xiv. 3).

Ver. 7. He put darkness between you and the Egyptians.] So that when they had overtaken them, they could not see where they were (Exod. xiv. 19, 20).

Brought the sea upon them.] Insomuch that they marched after them into the sea, where they were overwhelmed (Exod. xiv. 24, 28).

Your eyes have seen what I have done in Egypt.] Or, upon the Egyptians. He appeals to them for the truth of this, who had seen them lie dead upon the sea-shore (Exod. xiv. 30, 31). For their elders, to whom he now speaks (ver. 1), were all then there: and now not only men of great dignity, but (many of them at least) in great age. Ye dwelt in the wilderness a long season. Forty years, Numb. xiv. 33. where he gave them a law, and fed them miraculously, &c.

Ver. 8. I brought you into the land of the Amorites.] Towards the latter end of that time (Numb. xxxi. 20, 21).

They fought with you, &c.] See there, ver. 23, 24, 33, &c.

Ver. 9. Then Balak—arose and warred against
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Moab, arose and warred against Israel, and sent and called Baalath the son of Beor to curse you: but I would not hearken unto Baalath; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

15 And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; as infested them, that many of them were forced to leave their country, and flee into other places; or, that when they came to give them battle, these hornets made such assaults upon them, as facilitated the victory. This God promised in Exod. xxiii. 27, 28. Deut. vii. 20, and here Joshua remem- brances how true he was to his word. The Book of Wisdom calls them ἐνοπλοιοί, the forerunners of God’s host; and Kimchi saith, they flew in the eyes of the Canaanites, and made them so blind, that they could not see to fight.

Even the two kings of the Amorites | Sihon and Og, whose country was first infested with them; and after the kings of Canaan, and their people, felt their fury, for this is a short expression, like that which I observed xxii. 10.

But not with thy sword, nor with thy bow. These swarms of hornets, it seems, did greater execution than the armies of the Israelites. We do not read of their assaulting the Canaanites in any of the battles that Joshua fought with them; for he did not think fit to mention it particularly in the foregoing account of his victory, but now in general, when he was to sum up all the mercies of God to them.

Ver. 15. I have given you a land for which ye did not labour | As Joshua had observed before (xi. 13). Of the vineyards—which ye planted not do ye eat? According to his promise, Deut. vi. 10, 11.

Ver. 14. Fear the Lord. | The fear of God commonly signifies his worship and service, unto which he exhorteth them in the following words: which seem to relate to all outward acts of worship; as this to the inward reverence they owed to him in their minds as the only God.

Serve him in sincerity and in truth. | Worship no other God together with him, nor mix any idolatrous rites with those prescribed by him; but serve him constantly and purely according to his law which is the truth (Ps. cxix. 142).

Put away the gods which your fathers served | See ver. 2. This intimates, that there were now some idolaters among them, though secretly in private, and not openly; for they had lately expressed so unanimously such a zeal against any appearance of idolatry, that one cannot think there was any known worshipper of other gods now in the nation.

In Egypt | Where they began to be corrupted in their religion, as is often suggested by the prophet Ezekiel, xx. 18. xxiii. 3. 8. 10. 21. 27.

Serve ye the Lord. | He repeats it again, as a thing of the greatest moment, that they should worship the Lord alone.

Ver. 15. If it seem evil unto you to serve the Lord, choose you this day whom ye will serve. | He could not think they would turn atheists, and have no God at all; and he was unwilling to suppose that they would prefer any other god to him, who had obliged them by such benefits as are before mentioned: which
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whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

16 And the people answered and said, God forbid that we should forsake the Lord, to serve other gods;

17 For the Lord our God, he is it that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed;

18 And the Lord drove out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord; for he is our God.

19 And Joshua said unto the people, Ye cannot serve the Lord: for he is an Holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the Lord.

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses.

23 Now therefore put away, said he, the he expresses in his rhetorical form of speech; which is as much as if he had said, If you like not the Lord's service, tell me whom ye will serve! Where do you hope to find a God comparable to him?

Whether the gods which your fathers served? That had some colour for it, because of its antiquity; but was condemned by Abraham their father, who forsook that religion, and was blessed for it by God, with the inheritance he had now given them in the land of Canaan.

Or the gods of the Amorites? That was so absurd, as to need no comutation; for those gods could not defend their servants that worshipped them.

But as for me and my house, we will serve the Lord. He declares his firm resolution (let them take what course they pleased), together with his whole family (as far as he could oblige them), to worship the Lord alone.

Ver. 16. The people answered. All the elders and others there present, and all those to whom they reported what Joshua had said, made this answer.

God forbid! that we should forsake the Lord. The Hebrew word chaiah (which we translate God forbid!) imports a great abhorrence and abomination of that which is mentioned with it.

To serve other gods. Which they now looked upon as the greatest madness.

Ver. 17. They gave such powerful reasons why they should serve none but the Lord alone; that if they pretended to serve them in their hearts as they were now, they could never have gone after other gods.

Ver. 18. All the people. That is, of Canaan.

Even the Amorites. In the Hebrew, "and the Amorites;" that is, together with the two kings of the Amorites, whom they had driven before out of the land; on the other side of Jordan.

There were not served the Lord. Follow the example of Joshua, their leader (ver. 15).

For he is our God. As they were convinced by their wonderful deliverance out of Egypt; all the great signs he wrought there, and after they came from thence; and the care he took of them in the wilderness, and all other places; and now by their late visitations over most potent enemies, whom he had driven out of their country, and put the Israelites in possession of it.

Ver. 19. Ye cannot serve the Lord. This is far from signifying an utter impossibility of it (for that would have contradicted his exhortation, ver. 14), but that they were so very prone to idolatry, that they would not be able to persevere steadfast in their resolution, unless they took care constantly to reflect upon, and lay to heart, what they had now acknow-

ledged (ver. 17, 18), which he was afraid they would not do.

For he is an holy God; he is a jealous God. Who, having no equal (that is meant by holy), will endure no rival; and therefore they who communicated the worship proper to him, unto any other besides him, or with him, were deemed to deny his incomparable sanctity, and said in Scripture to pronounce his holy name, as Mr. Mede observes (see book 1. disc. 2). It is a just remark which Mr. Allen here makes, in his excellent book of the Judgment of the Jewish Church against the Unitarians, ch. ix. that here is a plain idea of a plurality of persons in the Godhead, the words in the Hebrew being, he is the holy Gods;" like that of Eccles. vii. 1. Remember thy Creator. And, indeed, this is a place anciently noted by the Christian doctors (whom the Jews call heretics), who asked R. Samuel, as the Jews themselves tell us, what he had to answer unto these words. Ye cannot serve the Lord, Ki Elohim kedoshim Hu, "because he is the holy Gods!" Who had nothing to reply, but that Joshua doth not say, "They are the holy Gods" but "He is the holy Gods." Which is the very same that we affirm, that he is Three in One. This is in Beroschith Rabbi, mentioned by Raymond in his Pugio Fidei, and by J. Wagenseil, in his confession of Lipman's Carmen Memoriale, p. 129.

He will not forgive your transgressions. But make those who assume any other deity into fellowship with him in his service, to show he represents such dishonour done to his Divine Majesty.

Ver. 20. If ye serve strange gods. Either the gods of the Amorites, before mentioned, or those that their fathers anciently served.

Then he will turn and do you hurt. Alter the course of his providence towards you, and send as many curses upon you, as he hath done blessings; according to the proportion of your crimes; and with it.

Ver. 21. They desire him to entertain a better opinion of them; for they persist in their well-grounded resolution (ver. 16-18).

Ver. 22. Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. This solemn profession, which they had thus deliberately and publicly made, he tells them, would testify against them, and condemn them, if they proved false to God.

We are witnesses. Here they renew that choice of God for their king, which their forefathers made when they came out of Egypt (in the nineteenth and twenty-fourth chapters of Exodus), and acknowledged they should be self-condemned if they did not make it good.

Ver. 23. Put away—"the strange gods that are among you." See ver. 14. This is an argument that he
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strange gods which are among you, and incline your heart unto the Lord God of Israel.

24 And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

was a prophet, as I said upon ver. 29, that he saw their inward disposition, and the secret affection they had to idols. For though there was no public idol worshipped, yet he knew, by the spirit of prophecy, that they had their prelutes (as the Romans called them), "household gods;" or, rather, gods which they worshipped secretly in their closets, as our Dr. Spencer observes, lib. iii. dissert. 1. cap. 3. These being the very same words which Jacob used to his household when he suspected them of the same crime, though there was no open idolatry practised among them (Gen. xxxv. 2).

Incline your heart unto the Lord] Settle your affection upon the Lord alone, who you profess is your sovereign, to whom the whole nation hath infinite obligations (ver. 16—18.)

Ver. 21.] They repeat their professed resolution a third time, which made it more binding; and a stronger witness against them, if they forsook the Lord.

Ver. 25.] So Joshua made a covenant with the people that day, Engaged them to make good this solemn profession, by renewing the covenant they had formerly entered into, both in the time of Moses, and in his time: wherein they promised to worship him alone, and be obedient to him; and he promised to do for them as he had formerly done; that is, be their constant protector and benefactor. There are those who think this covenant was now established by sacrifice, as it was when they came out of Egypt (Exod. xxiv. 4, 5), and when they came into Canaan (Josh. viii. 31.). But, as there is no mention of an altar, or any offering, so it is not likely that Joshua would offer any sacrifice but in the place which God had chosen, which was Shiloh: for though we suppose the sanctuary to have been brought hither for a little time, yet it was not the settled place of the Divine residence.

Set the word in your heart and an ordinance] It is commonly understood, that he propounded to them in brief the precepts of the law; which are the conditions of the covenant: but it may be expounded, that he enacted this covenant to have the force of a statute and ordinance, or judgment, as it is in the Hebrew.

In Shechem.] So that it was called hereafter the covenant or statute in Shechem, where they all made repeated professions of love to God.

Ver. Joshua wrote these words] From whence, as I observed in the preface, the Talmudists gather Joshua to have been the author of this book. As if these words signified, that he, after the example of Moses, committed to writing all that we read in this book, and added it at the end of the five books written by Moses, as it is now annexed to them. But it must be confessed, that one cannot certainly infer more from these words than that he wrote the words of the foregoing covenant; and this he did, as it here follows, in the very book of the law of God, that it might be preserved in everlasting remembrance.

In the book of the law of God,] Which was laid up by Moses' order, in the side of the ark (Deut. xxxi. 24—26). From whence he took it, and wrote in it all that had passed between him and the people, that they might look upon this as a sacred transaction, as indeed it was, and most carefully observe it: and perhaps he wrote it also in that copy of the law of God, which the princes had for the use of every tribe (see upon Deut. xxxi. 9).

Took a great stone, and set it up there: As a monument of the covenant now made. Which was an ancient way of preserving the memory of things past, as appears by what Jacob did, Gen. xxviii. 18, and they themselves had lately done, iv. 20, 21, &c.

Upon this stone, it is probable, there was an inscription, signifying what it meant.

Under an oak, that was by the sanctuary of the Lord.] This is one argument Mr. Mede uses (in the place I mentioned upon ver. 1), to prove that the sanctuary was properly so called, because it be here meant, because it was unlawful to plant any trees near it (Deut. vi. 21, 22), and therefore he understands hereby a prosacula, or praying-place, which, in memory of Jacob, was here at Shechem. And he doth plainly show, there were both such places, and also synagogues, in several parts of the country; the former being in the fields, open on all sides, the latter in cities, covered up in our houses are. And I may add, that we do read of sanctuaries, in the plural number, that were among them in aftertimes (Amos vii. 9). Yet it must be acknowledged, that the argument he uses from the place I mentioned in Deuteronomy is not cogent: for though they be prohibited here to plant a grove of any trees near God's altar, after the manner of the gentiles, this did not make it unlawful to set up the sanctuary under a tree that had been planted before; especially when it was done only for a short time, and not to make it the settled place for its constant abode.

But there are those who avoid this seeming difficulty, by referring these words, "in the sanctuary of the Lord" (as they may be translated), not to the oak, but to the ancient grove before mentioned, "the plain of Jordan," which was in the sanctuary. And thus, it is certain, words are sometimes to be connected, not with those immediately preceding, but with those which are more remote. A notable instance of which we have in Gen. xiii. 10, where those words in the end of the verse, "As thou comest unto Zear," cannot be joined to "the land of Egypt," just before mentioned, but must be joined to "the plain of Jordan," in the very beginning of the verse.

Ver. 27. This stone shall be a witness unto us:] As Laban said concerning the heap of stones which he and Jacob raised (Gen. xxxi. 48, 51, 52).

For it hath heard all the words of the Lord which he spake unto us:] All those speeches which had been delivered by Joshua in the name of God (ver. 2, 3, &c.), and so also that the Israelites had answered to him: that is, the covenant between God and them; which being renewed before this stone, it is said, by an elegant figure, to have heard what was spoken; because it would remain to testify and declare to all posterity the engagements that lay upon them. Thus the prophet calls to all creatures, "Hear, O heaven," &c.

It shall be therefore a witness unto you:] To accuse them; as much as if it had heard what they said, and could speak against them.
28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel.

32 ¶ And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver; any it became the inheritance of the children of Joseph.

Ver. 28. And the sanctuary of the Lord returned to its settled place, which was Shiloh.

Ver. 29. After these things. Not long after, in all probability.

Joshua—the servant of the Lord, died. Leaving this honourable character behind him, which Moses also had, that he had served the Lord faithfully.

Being an hundred and ten years old. Of the same age with Joseph. How many of these years he spent in Canaan, as the chief ruler of God's people, men's opinions are very widely different: for some say he lived twenty and eight years after they came over Jordan (which is the opinion of the Jews in Seder Olam); though others will not allow so much as the odd eight years, but say it was only seven. There is a middle opinion maintained by others, that he was their governor seventeen years (see Bonfrius).

Ver. 30. Timnath-serah. Called in Judg. ii. 9. Timnath-heres: because of the image of the sun engraven on his sepulchre, in memory of that famous day, when the sun stood still till he had completed his victory. So several of the Jewish authors say, particularly he who wrote the book put out by Hottinger, under the title of Cippi Hebraici, p. 33, where he saith, his father Nun was buried here and Caleb the son of Jephunneh (see also his Smegna Orientale, cap. 8. p. 523). And thus Tully saith, a sphere and a cylinder were put upon the tomb of Archimedes.

On the north side of the hill of Gaash. So called, as the Jews fable, because it trembled and quaked, at the burial of Joshua, whose death the people did not enough bewail. Which fancy, it is likely, came into their head, because there is not mention here of any days of mourning for him, as there were for Aaron and Moses. In which St. Jerome and other of the fathers think a kind of a mystery; viz. that under the law, when the kingdom of heaven was not yet opened, they had reason to mourn and weep for the death of their friends; but under the gospel, wherein is revealed by the Lord Jesus (of whom Joshua was a figure) the wonderful love of God to men, &c. there is no reason for mourning and lamentation, but rather for rejoicing.

Of this hill, see Const. L'Empereur upon Benjamin's Itinerarium, who calls Montpelier by this name of Har-Gaash, the trembling hill, p. 142, 143.

Ver. 31. Israel served the Lord all the days of Joshua. No idolatry appeared among them publicly while he lived (whatsoever private superstition might be practised, ver. 14, 23), for all that wicked generation which came out of Egypt (except the younger sons) were consumed in the wilderness, before Joshua took the conduct of them. And God kept them there so many years, as wasted them also, for this reason among others, that they might forget the idolatrous custom of Egypt, unto which it early appeared by their making the golden calf, they were strongly inclined. Thus St. Chrysostom adNot. (lib. i. adv. Vizza Monast., viuper.) God, saith he, that the children of Israel might unlearn the evil customs of Egypt, brought them καταμαχον ἐκ τοῦ ἐν αὐτοῖς, "to lead a solitary life in the wilderness," forming their minds, as in a monastery, far from those who had corrupted them. And he destroyed there all the elder sort, that none might enter into Palestine, but they who had not seen the superstitious impieties of the Egyptians, καὶ μνήμη διδόκειον ἐκείνῳ τοῦ τοιαύτης πονηρίας, "and that they might have no master left among them to teach them such kind of wickedness.

All the days of the elders that overlived Joshua. These elders had been chosen by Moses, who knew them to be men of great piety; that had not only a long age, but observed and kept in mind all God's wonderful works; and would put others in mind of them and teach them to serve and obey the Lord.

From this place the Jews labour to establish all their oral traditions; which Moses, say they, delivered to Joshua, and he to these elders, and they to the prophets, and they to others (see Maimonides in Sedr Zeram, set forth by our most learned Dr. Pococke p. 24), for which there is no foundation.

Ver. 32. The bones of Joseph. It is a needless pains which the Jews bestow in reconciling this place with Exodus xiii. 19, where it is said, "Moses took the bones of Joseph with him." For there is no contradiction between these two places, the children of Israel doing what Moses required them to do; who could not carry them away himself, but saw them brought out of Egypt. Yet thus they gravely discourse about this matter, in the Talmud (tit. Sota. cap. 1. sect. 47): "when any one begins a thing but doth not bring it to perfection, and another comes and finishes it, the Scripture speaks of him who completes it, as if he alone had done it." Buried they in Shechem. Which was one reason, perhaps, for gathering the great assembly above mentioned, that they might the more solemnly deposit the bones of this great man, in that portion of land which his father Jacob had given him; see Gen. xviii. 23, where it seems they thought it most agreeable to lay him, rather than in the cave of Machpelah. It may be reasonably thought also, that the bodies of the rest of the sons of Jacob, from whom the twelve tribes descended, were brought into Canaan, to be there interred, as Josephus relates from ancient tradition, lib. ii. Antiq. cap. 4. And St. Stephen confirms it, Acts vii. 16. For though Joseph excelled them all in dignity, and gave this special charge about his body, yet, no doubt, every tribe had as great a reason to the head of it, and would be inclined to do the same for their fathers that Joseph desired for himself. But whether they buried them in the sepulchre at Machpelah, or in some eminent place in their own tribe, as Joseph was, there is none that gives us any account.

In a parcel of ground which Jacob bought of the sons of Heman. See Gen. xxiii. 18, 19. This shows they did bury him in the city of Shechem, but in a field near it, which was his own ground; for so the ancient manner was, not to bury in cities and towns, but in the adjacent fields or gardens.
33 And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

It became the inheritance of the children of Joseph.] Of the Ephraimites, who gave Shechem to the Levites for a city of refuge (xxi. 20, 21).

Ver. 33. Eleazar died.] Who imitated Joshua (if we may believe the Samaritan Chronicle), in calling all the elders and princes of the tribes to him before he died, charging them strictly to obey all the commands of God. After which he put off his sacred garments, and clothed his son Phinehas with them. This is so far from being improbable, that it is likely all the elders did the same, as far as their authority could reach; being very desirous their posterity might continue firm and steadfast in the worship of God alone.

They buried him in a hill that pertained to Phinehas his son.] In the Hebrew the words are, “in the hill of Phinehas; that is, a hill called by his name. It being the manner, as I have noted elsewhere, to call places by the name of their eldest son.

Which was given him in mount Ephraim.] It is a question to whom this hill was given: most probable to Eleazar, who, being the high-priest at the time of the division of the land, they thought fit to give him a peculiar portion, distinct from all the cities of the priests; none of which were in the tribe of Ephraim, but all in the tribes of Judah, Benjamin, and Simeon, as we read xxii. 9. 17. 19. And they gave it Eleazar in this country, that he might be near to the tabernacle (which was in Shiloh), and near to Joshua, to be ready on all occasions to advise him, and consult the oracle for him. But against this there lies a great objection, that no Levite or priest was to have any portion in the division of the land; and therefore it is the most received opinion among the Jews, that either Eleazar or Phinehas had this inheritance in the right of his wife. So the Gemara Babylonica on Bava Buthra, and a great many others, mentioned by Mr. Selden, in his book De Successionibus ad Leges Hebr. cap. 18, where he observes another example of this mortal succession, as he calls it; that is, the husband succeeding his wife in her estate after her death, in 1 Chron. ii. 21, where the twenty-three cities which Jair possessed, Kimchi saith he had by his wife.

These last five verses, it is evident, were not written by Joshua: but this is no argument he did not write this book; no more than that Moses did not write the Pentateuch, because there is the like account given of his death and burial in the conclusion of it, by some other author (see Deut. xxxiv. 1). The Talmudists, I observed, say in Bava Buthra, that Joshua wrote his own book, and the last eight verses of the Pentateuch. And they say in the same place (cap. 1), as to what is written here, ver. 29, it was done by Eleazar; and what is said, ver. 33, it was written by Phinehas; or rather, these five verses, from 29 to the end, were written by Samuel: who, being a prophet, was moved and directed by God to continue the history of this people from the death of Joshua to his own time.
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The following is extracted from a very able article on Mr. Macaulay, from 'The New Annual Register.'

"It is impossible to cast even a careless glance over the literature of the last thirty years, without perceiving the peculiar position this period occupied by critics, essayists, and essayists. Criticism in the old days of Monthly Reviews and Gentleman's Magazines, was quite as free from the prejudices of party and sect, and the "barren rascals" of letters, who scribbled, sinned and starved in attics and cells; but it has since become interwoven into a creative art, and numbers among its profusors some of the most accomplished writers of the age. Denis, Brougham, Winstanley, Thos. Cibber, Griffiths, and other "eminent hands," as well as the nameless contributors to periodicals and deceased pamphlets, have departed, body and soul, and left not a wreck behind; and their places have been supplied by such men as Coleridge, Carlyle, Macaulay, Lamb, Hazlett, Jeffrey, Wilson, Gifford, Mackintosh, Sydney Smith, Hallam, Campbell, Talfourd and Brougham. Indeed every celebrated writer of the present century, without being a hero of literature, a military exception, has added or excelled in criticism. It has been the road to fame and profit, and has commanded both spouters and grumblers, when the fortunate or unfortunate critic has been blessed with neither. Many of the strongest minds of the age will leave no other record behind them than critical essays and popular speculations. To those who have made criticism a business, it has led to success in other professions.

The Edinburgh Review, which took the lead in the establishment of the new order of things, was projected in a lofty idea by two briefs barristers, and a tiresome publican, the former are now lords, and the latter a squab prebendary, rejoicing in the reputation of being the finest wit and smartest divine of the age. That celebrated journal made reviewing more respectable than authorship. It was started at a time when the genius of literature demanded a radical reform, and a sharp vein of criticism. Its contributors were men who possessed talents and common sense, and they had the advantage over most of those they reviewed, who did not happen to possess either. Grub Street quarterly quaked to its foundations, as the northern comet shot its portentous shite into the dark valleys, where authors and purility buzzed and lived. The citizens of London, on the night previous to Waterloo, were hardly more tremor-struck than the vast array of fated authors who, every three months, waited the appearance of the halitcal book, standing at every sound which betokened its arrival.

"Whispered with white lips, the foe! it comes! it comes!"

"In the early and palmy days of the Review, when reviewers were wise and writers were bards, the shore of the great ocean of books was 'heaped with the damned like fishes.' Like an 'eagle in a dovecote,' it fluttered the leaves of the Minerva press, and stilled the weak notes of imbecile eloquence, and the dull croak of inspired vulgarity, cured ignorance, and pomm agosto and the descent of Attila on the Roman Empire was not too awful a visitation to the Italians, than the 'fell sweep' of the Edinburgh Review on the degenerate denizens of Grub Street and Fleet Street. It carried ruin and devastation wherever it went, and in most cases it carried those severe but providential dispensations to the right places, and made havoc consistent both with political and poetic justice. Modern reviewers were found not to be of the old school of critics. They were not concerned with the humble task of chronicling the appearance of a book, but they were quick to condemn, or heap weak weight for the edification of lazy heads; but when they deigned to read and analyze the work they judged, they sought rather for opporunties to display their own wit and knowledge than to flatter the vanity of the author, or to increase his readers. Many of their most splendid articles were essays rather than reviews. The writer, whose work afforded the subject of the article, was commonly dispensed with in favour of a glance at the book itself, accompanied by a few lines of doggerel, or a few panegyric, and the remainder of the article hardly recognized its existence. It is to these purely literary tribulations, written by men of no real merit, that the Review owes most of its reputation.

The North American Review remarks:

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